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THE
NEW TESTAMENT

OF OUR
LORD AND SAVIOUR JESUS CHRIST.

(ACCORDING TO THE PRESENT AUTHORIZED VERSION.)

WITH
CRITICAL, EXPLANATORY, AND PRACTICAL

NOTES:

THE MARGINAL READINGS OF THE MOST APPROVED PRINTED COPIES OF THE NEW TESTAMENT

WITH SUCH OTHERS AS APPEAR TO BE COUNTENANCED BY THE

ORIGINAL GREEK:

A COPIOUS COLLECTION OF PARALLEL TEXTS;

SUMMARIES OF EACH BOOK AND CHAPTER;

AND THE DATE OF EVERY TRANSACTION AND EVENT RECORDED IN THIS PART OF THE
SACRED ORACLES, AGREEABLY TO THE CALCULATIONS OF THE
MOST CORRECT CHRONOLOGERS.

BY REV. JOSEPH BENSON.

VOLUME II.—ROMANS TO THE REVELATION.

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PREFACE TO THE EPISTLES.

THE Lord Jesus before his death informed his apostles, (John xvi. 12,) that he had "many things to say to" them which they could not then bear; but that "when the Spirit of truth was come, he would guide them into all truth," or rather, "into all the truth," as *εις πασαν την αληθειαν* properly signifies, namely, the whole truth comprehended in the gospel dispensation. From this it is evident, that Jesus, while he was on earth, did not declare, at least clearly and fully, all the doctrines of the gospel, all that was necessary to be believed and practised by mankind; but left many things to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, as Dr. Macknight has justly observed, "there was both dignity and propriety. For the Son of God came from heaven, not [chiefly] to make the gospel revelation, but to be the subject of it, by doing and suffering all that was necessary to procure the salvation of mankind. But although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many [indeed, most] of its doctrines and precepts in the hearing of his followers, that when the persons commissioned by him to preach the gospel in its full extent, executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those further discoveries which they made concerning the matters of which Christ himself had spoken nothing."

One of the apostles, namely, Judas, having fallen from his office by transgression, the eleven judged it necessary to supply his place; and for that purpose chose Matthias, by lot. In this, however, some think they acted, not by the direction of the Holy Ghost, for he was not yet given them, but merely by the dictates of human prudence, which, on that occasion, they suppose, carried them too far; no man, nor body of men whatever, having power by their designation to confer an office whose authority was to bind the consciences of all men, and whose duties could not be performed without the gifts of extraordinary inspiration and miracles. To ordain an apostle, they say, belonged to Christ alone, who, with the appointment, could also confer the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself, they think, superseded it, by appointing another to be his apostle and witness in the place of Judas. "In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the heathen priests, whose office and gains being annihilated by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in heathen countries, who would not fail to inflame the idolatrous multitude against any one who should preach salvation to the Gentiles without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, laboured to destroy it by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these, natural talents, education, and literature were necessary, in the person who endeavoured to convert the Gentiles, that he might acquit himself with propriety when called before kings, and magistrates, and men of learning. All these talents and advantages Saul of Tarsus possessed in an eminent degree; and, having been a violent

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persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight, when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and for that purpose he appeared to him from heaven, as he journeyed to Damascus to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commissioned him to preach it to the Gentiles, together with the doctrines of the gospel, which were to be made known to him afterward by revelation. See Acts xxvi. 16-18. Such was the commission which Jesus, in person, gave to Saul of Tarsus, afterward called Paul; so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office and his fitness for it, rightly numbered with the apostles."—*Macknight*.

The apostles, having received their commission to preach the gospel to all nations, and being endued with divine inspiration and miraculous powers for that purpose, went forth and published the things which concerned the Lord Jesus, first in Judea, and afterward among the Gentiles; and, by the reasonableness of their doctrine, the holiness of their lives, the greatness of their sufferings, and the miracles which they performed, persuaded great multitudes, both of the Jews and Gentiles, to believe and obey the gospel, and openly to profess themselves Christ's disciples, notwithstanding, by so doing, they exposed themselves to sufferings and death. It is evident, therefore, that the world is indebted to the apostles, under God, for the complete knowledge of the gospel. Under God, it must be observed; for the praise of enlightening mankind is due only to them as instruments, the Divine Spirit communicating unto them that knowledge of the truths of the gospel wherewith they were to enlighten others, and confirming those truths by signs and wonders, and miracles innumerable.

Because the Author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were witnesses of his holy and benevolent actions, his miracles, his sufferings, his resurrection and ascension, and who heard his divine discourses, besides preaching these things to all nations, have taken care that the knowledge of them should not be left to the uncertainty of a vague tradition, handed down from age to age. Four of these witnesses wrote, under the direction of the Holy Spirit, histories of Christ's ministry, to which the name of gospels hath been given; being the same which are in our possession at this day. In these excellent writings, every thing relating to the Lord Jesus is set forth in a plain, unadorned narration, which bears the clearest marks of authenticity. In like manner, that the revelation of the gospel doctrines, which was made to the apostles by the Spirit, and which they delivered to the world, in their discourses and conversation, might not be left to the uncertainty of tradition, but be preserved uncorrupted to the end of time, the Holy Ghost moved certain of these divinely-inspired teachers to commit their doctrine to writing, in epistles; some of which they addressed to particular churches, others to particular persons, and others to believers in general; all which are still in our possession.

Inasmuch, then, as in the four gospels and in the Acts, we have the history of our Lord's ministry and of the spreading of the gospel in the first age, written by inspiration; and, seeing that, in the apostolical epistles, the doctrines and precepts of our religion are set forth by the like inspiration, these writings ought to be highly esteemed by all Christians, as the rule of their faith and practice; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in them. With respect, however, to the gospels, and the Acts of the Apostles, let it be remarked that, while the greatest regard is due to them, especially to the gospels, because they contain the words of Christ himself, we are not in them to look for a full account of the gospel scheme. Their professed design is to give, not a complete delineation of our religion, but the history of its Founder, and of that illustrious display which he made of his glory, as the Son of God and Saviour of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the epistles, where it is exhibited

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with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

With regard to the authenticity of these epistles, we may observe, with Dr. Whitby, that if we consider all the writings which pass for authentic records in the world, we shall find there is not any reason to conceive them such, which is not, with advantage, applicable to these books. All the arguments which can be offered to prove a book or writing genuine, are only of two kinds; external, from the testimony of persons who lived near to the times of the author; and internal, from the things contained in, and asserted by, those writings, and the firm belief they obtained among them to whom they were directed and committed. The external testimonies have their force partly from the number and eminence of the testators, their nearness to the times when such writings are said to have been composed, or published from the original copies preserved by those to whom they were at first committed; and partly from the general reception and citation of them as the writings and records of such authors. Now, with respect to these external evidences, no writings can compare with these epistles, they having all the circumstances by which any writing can be proved genuine, and many others of great weight, which are peculiar to them, and which no other writings can pretend to.

First. They have all the circumstances by which any writing can be proved genuine. 1. Their originals were preserved in their respective churches till Tertullian's time, who speaks thus to the heretics of his age, namely, of the third century: "Go to the apostolical churches, where their authentic epistles are still recited, representing the voice and face of each of them." 2. They were not doubted of, but, as Clement and Origen say, (excepting only the epistle to the Hebrews,) were generally received by all orthodox Christians throughout the world. 3. The writers by whom they were cited lived either in those times when they were written, as Clemens Romanus, or in the very next age, as Ignatius, Polycarp, Justin Martyr, and Irenæus; who were, therefore, styled apostolical men. 4. Those who cite these writings were eminent, both for their learning, and for their sufferings for the faith contained in them; or for their opposition to it, as Celsus was. Now, surely, we have unquestionable certainty of books which have been handed down to us by the tradition of all ages of the church, inserted in all her catalogues, cited by all her writers, as books of divine authority, and by her very adversaries; preserved so long in their originals, and of the authenticity of which no doubt was ever entertained by any genuine member of the Church of Christ. But, besides this, it must be observed,

Secondly. There are many circumstances of great weight, which are peculiar to these writings; as, 1. A general dispersion of them throughout all those places where any were converted to that faith which the apostles preached; for the apostles, says Irenæus, "first preached the gospel, and afterward, by the will of God, *in Scripturis nobis tradiderunt*, delivered it to us in writing, to be hereafter the pillar and foundation of our faith," lib. iii. cap. 1. Eusebius bears the same testimony, Hist. Eccles. lib. iii. cap. 37. 2. The translation of them into other languages; as into the Syriac, a translation so ancient, that it leaves out the second epistle of Peter, the second and third epistles of John, and the Revelation, as being books which, for a time, were controverted in some of the eastern churches; and into Latin, styled, in Jerome's time, "the old translation;" and very probably made when the Latin Church was first planted, it being the custom of all churches to read the Scriptures on the Lord's day, which certainly they would not do in a language not understood by those that heard it. 3. The constant reading of them, in public and in private, in their assemblies, and in their families and closets. "On Sundays," saith Justin Martyr, "all the Christians in the city or country meet together, and then we have read unto us the writings of the prophets, *τα απομνημονευματα των αποστολων*, the monuments of the apostles;" and having read them, they publicly expounded them to the people. They were also read by the most eminent and pious Christians every day, *ut discat*

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unusquisque ex Scripturis sanctis officium suum, "that every one may learn his duty from the Holy Scriptures."—*Consti. of Clement*, lib. vi. cap. 27. 4. The dreadful torments which the Christians chose to suffer, rather than they would desert the faith contained in these books, or deliver them up to their tormentors, and the infamy of those that did so, they being branded with the odious name of *traditores*, or "deliverers up," namely, of the sacred writings. Now, what writings in the world have been so generally dispersed, so much perused by all sorts of persons, friends, foes, asserters of and enemies to the faith of Christians? What laws or writings have been so early translated into other languages? Who were so much concerned to peruse any laws or writings, as all Christians were to peruse the laws of Christ? Who suffered so much for any books, as the Christians did for theirs? Since, then, this early reading of these records, in public and in private, by the Christians, this general dispersion of them through all Christian churches, this quick translation of them into other languages, this constant suffering for them, are all corroborating circumstances of the unquestionable evidence all Christians had obtained that they were genuine and authentic writings, and indeed what they pretended to be; it is also clear that these records are more worthy to be received as genuine, and books of unquestionable truth, than any profane writings in the world.

We come now to speak of the internal arguments which are usually offered to prove other writings genuine. These are taken from the things contained in them; such as that they were proper to the times in which the authors were supposed to write, and free from every thing not well consistent with those times, which are mean and trifling circumstances, compared to those internal arguments which these epistles afford; that they are the authentic records of those apostles whose names they bear; and that those things which they assert, especially respecting the gifts and powerful operations of the Holy Ghost, both exercised by them, and conferred on others, with all the other facts which they attest, were unquestionably true. For,

1. It is not once or twice, it is not by the by; but it is frequently, professedly, and upon all occasions, that they refer to those miraculous powers and spiritual gifts, as yielding a full proof and confirmation of the testimony they bore to Christ; and that "Christ was among them;" and as a demonstration of the truth of their apostleship against all opposers, and of the preference of that faith which was attended with such gifts and powers, above the Mosaic law, which some desired to observe; spending whole chapters in discoursing of these spiritual endowments, distinguishing them somewhat nicely into gifts, administrations, and operations, ranking them under nine several heads, (1 Cor. xii. 8–10,) and specifying the very names of those who did by office exercise them; and showing the necessity there was of this variety of gifts and operations in the body; appealing to the senses, the consciences, and the experience of those to whom they wrote, touching the truth and certainty of what they asserted respecting these spiritual gifts. See especially Rom. xv. 18, 19; 1 Cor. ix. 1, 2; xii. 4, &c.; 2 Cor. xii. 12; Gal. iii. 3–5; 1 Thess. i. 5.

2. These men, in these very writings, speak confidently of the "testimony of their conscience, that in simplicity and godly sincerity they had their conversation in the world;"—that they wrote no other thing than what their converts did acknowledge, and they trusted would acknowledge, to the end;—that they were "made manifest" to God, and they "trusted were also made manifest" in the consciences of those to whom they wrote; representing it as a great absurdity that they should be found false witnesses to God, and distinguishing themselves from others, whom they call false apostles and deceitful workers, by this very character of their sincerity. See 2 Cor. i. 13; v. 11; 1 Cor. xv. 15; 2 Cor. ii. 17; iv. 2; 1 Thess. ii. 3–10. Now, with what face could they have asserted these things, if they had known that in these very epistles they had declared (for instance, respecting their miracles) what even the senses and experience of those to whom they wrote must assure them were the greatest falsehoods? Or how could they to whom they wrote give credit to such impudent

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untruths as these must be, if the relations which they made of these miraculous operations had been mere fictions? This, therefore, is a farther evidence of their sincerity and truth in these relations.

3. Let us observe how the apostle treats those churches of Corinth and Galatia, respecting which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to him. The Corinthians are represented by him as schismatical; (1 Cor. i. ;) as carnal; (chap. iii. ;) as glorying in an incestuous person; (chap. v. ;) as contentious, to their own shame, and the scandal of Christianity; (chap. vi. ;) as murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils; (chap. x. ;) as coming to the Lord's supper, not for the better, but for the worse, offending in it both against the rules of charity and temperance, and also against faith, in not discerning the Lord's body; (chap. xi. ;) as guilty of emulations, schisms, and contentions, touching spiritual persons, and of vain glory in the exercise of their spiritual gifts; (chap. xii., xiv. ;) and as deniers of that resurrection which was the great foundation of all the future hopes of Christians, chap. xv. In his second epistle he declares his fears that he might find among them debates, envyings, wraths, strifes, backbitings, whisperings; and that he should find among them many who had not yet repented of the fornication and lasciviousness which they had committed, (2 Cor. xii. 20.) And for these things, if not reformed, he threatens he will use sharpness, and come to them with a rod, chap. x. 6; xiii. 2. He charges the Galatians with apostacy; (chap. i. 6;) and represents them as foolish and bewitched in falling from that gospel by which they had received spiritual gifts, to the beggarly elements of the law, (chap. iii. 1-16.) Now, how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas, or Apollos, than for Paul, if Paul imposed upon them with false stories and sensible untruths? Or why should not the Galatians even quit that gospel, in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie? Moreover, the affections of the members of these churches were not so firm to him, and their esteem of him was not so great, as that he might securely lessen it by venturing on such arts of falsehood; for he found some of these Corinthians puffed up against him, and preferring others much before him; (1 Cor. iv. 18;) charging him with lightness and inconstancy; (2 Cor. i. 17;) and with walking according to the flesh, (chap. x. 2.) He complains that they were straitened in their bowels of affection toward him, and that the more he loved them, the less he was beloved by them; (chap. xii. 15;) that they questioned his apostleship, and even sought a proof of Christ's speaking in him, (chap. xiii. 3.) He represents the Galatians as questioning his apostleship and doctrine, or thinking him much inferior in both to others; (chap. i. ;) and as supposing he dissembled with them, and elsewhere preached himself that circumcision he condemned in them, (chap. ii. ; v. 11.) Now, under these circumstances, could he hope to repair his credit with them, and to establish the apostleship they questioned, by an appeal to, and relation of, such things as both their senses and experience showed to be manifest untruths? But,

4. If it could be supposed that these churches were so stupid and insensible that they did not, or so partially affected to the apostle that they would not, take notice of these things; these epistles inform us of other subtle and industrious adversaries, men zealous to oppose and adulterate the gospel which he preached, and desirous to find occasion to lessen the promoters of it, and to advance themselves above them; false apostles, and deceitful workers, who transformed themselves into the apostles of Christ, when in truth they were ministers of Satan; men who corrupted the word of God, and sought to corrupt others from the simplicity that is in Christ, (2 Cor. ii. 17; x. 12, &c.; xi. 12, 13, 15.) Among the Galatians also there were evil agents, who troubled them, and would pervert the gospel of Christ, false brethren, who came in privily to spy out their liberty, and desired to ex

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clude the apostles, that they might be affected (or loved) by them, chap. i. 7; ii. 4; iv. 17. Now, if he himself had been a vain talker and deceitful worker, one who endeavoured to impose upon them with false tales, with what face could he object those things to others of which he himself was so guilty? Or how could they, whom he confidently accused as guilty of these things, neglect this obvious reply to such an accusation, that he himself, in his appeal to the miraculous operations of the Holy Ghost for confirmation of his doctrine and apostleship, had done the very thing he laid to their charge? We have no reason to suspect that all, or any, of these adversaries neglected any pains to search into the truth of what Paul thus offered to confirm his doctrine and magnify his office, and to vindicate himself from the aspersions which they cast upon him. Since, then, we never find the truth of these relations questioned by any of those Jews who thirsted for his blood, or by those Judaizing Christians who so vehemently inveighed against his doctrine, his person, and his office; and since we are assured by the event, that if they ever made any such attempts they all proved ineffectual to impair the credit of those writings in the Christian world; it may be certainly concluded that these epistles could not be convicted of falsehood, but contained matter of unquestionable truth in these assertions, touching the powerful operations of the Holy Ghost.

Lastly. Let us consider what the apostles suffered for this testimony, and what it cost them to propagate this faith throughout the Christian world, and in what tragical expressions they are set forth in Scripture. "God," saith Paul, "hath set forth us, the apostles, last, as it were appointed to death; for we are made a spectacle to the world, to angels, and to men," &c., 1 Cor. iv. 9-13. See also 1 Cor. xv. 31; 2 Cor. vi. 4, 5; i. 8. And in the eleventh chapter he gives such a dreadful account of his own afflictions as can scarcely be read without trembling. Now, by what motive could they be actuated in the publication of that faith, for which they suffered all that wit and malice could inflict upon them, but the conviction of the truth of what they published; seeing they actually lost all in this, and could expect no blessings in another world for calling God to witness to a lie? The moralists assure us, that it is impossible for men to act without the appearance of some good to be pursued by that action; that love of life, and a desire of self-preservation, is common to us with brutes; and it is natural both for them and us to endeavour to avoid misery and torments. If, then, the apostles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully subject themselves unto the worst of misery and torments, in propagation of a testimony from which they could expect no profit or advantage, they must be even bereft of common sense, renounce the natural instincts of mankind, and be in love with misery and ruin. It is indeed possible for men to lay down their lives for false opinions, provided they believe them true; but if the apostles were guilty of practising any cheat at all in this matter, it must have been of a known imposture, and they must have sacrificed their lives for what they knew to be a falsehood, that is, for a thing from which they could expect no good at all; a conduct which seems so inconsistent with the common principles of reason and self-love that it is quite incredible that any should be guilty of it. And this, it is hoped, may be sufficient to convince any reasonable person that these epistles were the genuine writings of the apostles, and that the truth of what they so copiously assert concerning the miraculous gifts and operations of the Holy Ghost, vouchsafed to the believers of these times, cannot be reasonably contested.

Archdeacon Paley, in the conclusion of his "*Horæ Paulinæ*," having given a short, but comprehensive view of the evidences by which the authenticity of St. Paul's epistles is established beyond all possibility of doubt, thus proceeds: "If it be true that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion, they substantiate the whole transaction. The great object of modern research is, to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions

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of history, if a letter can be found, we regard it as the discovery of a land-mark ; as that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this ; that the facts which they disclose generally come out incidentally, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer than to record any part of his history. That his history was, in fact, made public by these letters ; and has, by the same means, been transmitted to future ages, is a secondary and unthought-of effect. The sincerity, therefore, of the apostle's declarations, cannot reasonably be disputed. But these letters form a part of the monuments of Christianity, as much to be valued for their contents, as for their originality. A more inestimable treasure the care of antiquity could not have sent down to us. Besides the proof they afford of the general reality of Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was what he professes himself to have been, a companion of the apostles ; besides the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular, they show,

1. "That Christianity was not a story set on foot amidst the confusion which attended, and immediately preceded, the destruction of Jerusalem ; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when, amidst the tumults that surrounded them, inquiry was impracticable. These letters show incontestably that the religion had fixed and established itself before this state of things took place.

2. "Whereas it hath been insinuated, that our gospels may have been made up of reports and stories which were current at the time, we may observe that, with respect to the epistles, this is impossible. A man cannot write the history of his own life from reports ; nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability ; but I say, that to the epistles it is not applicable at all.

3. "These letters prove that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters the character not only of the writers, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters, in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

4. "St. Paul's history, I mean so much of it as may be collected from his letters, is so implicated with that of the other apostles, and with the substance, indeed, of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance : Can any one believe that there was such a man as Paul, a preacher of Christianity, in the age which we assign to him, and not believe that there were also at the same time such men as Peter, and James, and other apostles, who had been companions of Christ during his life, and who, after his death, published and avowed the same things concerning him which Paul taught ?

5. "St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired ?) of the soundness and sobriety of his judgment. His caution in distinguishing between the

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occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from (what was more perhaps to be apprehended) the abstractions of quietism, and the soarings or extravagances of fanaticism. His judgment concerning a hesitating conscience; his opinion of the moral indifference of many actions, yet of the prudence and even duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produced a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to be well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate?

6. "These letters are decisive as to the sufferings of the author; also, as to the distressed state of the Christian Church, and the danger which attended the preaching of the gospel. See Col. i. 24; 1 Cor. xv. 19, 30-32; Rom. viii. 17, 18, 35, 36; 1 Cor. vii. 25, 26; Phil. i. 29, 30; Gal. vi. 14, 17; 1 Thess. i. 6; 2 Thess. i. 4. We may seem to have accumulated texts unnecessarily; but, besides that the point which they are brought to prove is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument on the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves; a circumstance which adds greatly to the value and credit of the testimony. In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares, to the knowledge of the persons whom he addresses, 1 Thess. ii. 2; 2 Tim. iii. 10, 11. I apprehend, that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples.

7. "St. Paul, in these letters, asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called, Gal. iii. 5; 1 Cor. ii. 4, 5; 1 Thess. i. 5; Heb. ii. 4; Rom. xv. 15, 18, 19; 2 Cor. xii. 12. 'Truly the signs of an apostle were wrought among you, in all patience, by signs, and wonders, and mighty deeds.' These words, 'signs, wonders, and mighty deeds' (*σημεία και τέρατα, και δυναμεις,*) are the specific, appropriate terms throughout the New Testament, employed when public, sensible miracles are intended to be expressed. And it cannot be shown that they are ever employed to express any thing else. Further: these words not only denote miracles as opposed to natural effects, but they denote visible, and what may be called external miracles; as distinguished, first, from inspiration. If St. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will or affections, he could not with truth have represented them as 'signs and wonders,' wrought by him, or 'signs, and wonders, and mighty deeds,' wrought among them. Secondly, from visions. These would not by any means satisfy the force of the terms, 'signs, wonders, and mighty deeds;' still less could they be said to be wrought by him, or wrought among them; nor are these terms and expressions anywhere applied to visions. Upon the whole, the matter admits of no softening qualification or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has, knowingly, in these letters, borne his testimony to a

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falsehood ; and, in some instances, has advanced his assertion in the face of those persons among whom he declares the miracles to have been wrought.

“ Here then we have a man of liberal attainments, and, in other points, of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead ; expecting, wherever he came, a renewal of the same treatment and the same dangers ; yet, when driven from one city, preaching in the next ; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety ; persisting in his course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion ; unsubdued by anxiety, want, labour, persecutions ; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands ; we have also a history purporting to be written by one of his fellow-travellers, and appearing, by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather, not only the account which we have stated of him, but that he was one, out of many, who acted and suffered in the same manner ; and that of those who did so, several had been the companions of Christ’s ministry, the ocular witnesses of his miracles, and of his resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion. We also find him positively, and in appropriate terms, asserting that he himself worked miracles, strictly and properly so called, in support of the mission which he executed ; the history meanwhile recording various passages of his ministry which came up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this ? Falsehoods, we know, have found their way into reports, into tradition, into books ; but is an example to be met with of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril ; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so ?”—*Horæ Paulinæ*, chap. xvi. pp. 405–426.

Such are some of the incontrovertible arguments which have been urged in proof of the truth of Christianity ; arguments which all unprejudiced persons must acknowledge to be perfectly conclusive ; and which, at the same time that they evince its truth, demonstrate its infinite importance, and the indispensable obligation which lies upon all to whom it is proposed to receive it in faith, love, and sincere obedience ; persuaded that those who do not will assuredly meet with the punishment they have deserved, “ when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ,” 2 Thess. i. 7–9. For if the Gentiles were given up to “ vile affections and a reprobate mind” only for sins committed against the dim and uncertain light of nature ; if the Jews received just punishment for “ every transgression of the law,” delivered by Moses to them, “ how shall we escape if we neglect this great salvation which at the first was spoken by the Lord, and was confirmed by them that heard him, God bearing them witness with signs and wonders, and divers miracles and distributions of the Holy Ghost ?”

PREFACE

TO THE

EPISTLE TO THE ROMANS.

WITH respect to the order in which the epistles of St. Paul were written, it is worthy of observation, that although this epistle to the Romans is placed first, yet, as is observed by most of the ancient commentators, it was not the first which St. Paul wrote; the two epistles to the Thessalonians, and those to the Corinthians, the epistle to the Galatians, the first to Timothy, and that to Titus, being written before it. It is probable, therefore, that it was placed first, either because it was written to the imperial city, which then ruled almost the whole known world; or, as seems more likely, on account of its peculiar excellence, the great importance of the subjects discussed in it, and the comprehensiveness of its plan. It appears to have been written when Paul was travelling through Greece; probably from Corinth, after he had finished his tour in Macedonia, about A. D. 60. The chief arguments in proof of this have been intimated in the note on Acts xx. 3. And, to what is there observed, it may be here added, that the salutations from Gaius, the apostle's host, and from Erastus, chamberlain of the city, (Romans xvi. 23,) are further proofs that this epistle was written from Corinth. For that Gaius lived there seems plain from 1 Cor. i. 14; as did Erastus likewise, 2 Tim. ii. 14. Besides, Phœbe, a deaconess of the church at Cenchrea, the eastern port of Corinth, having been the bearer of this letter, Corinth, by that circumstance also, is so plainly pointed out as the place where it was composed, that there was no occasion for the apostle to be more particular. It was written to the Christians at Rome, before he had seen them, (chap. i. 11,) and before he went up to Jerusalem; for he was then but going thither; (chap. xv. 25;) and purposed from thence to go by Rome to Spain, verse 28.

Although the Scriptures do not inform us at what time, or by whom, the gospel was first preached at Rome, yet, from the following circumstances, it is probable that the church there was one of the first-planted Gentile churches, and that it soon became very numerous. "When St. Paul wrote this epistle to the Romans, their faith was spoken of throughout the whole world; (Rom. i. 8;) and many of them possessed spiritual gifts; (Rom. xii. 6;) and their obedience was known to all men, Rom. xvi. 19. Further: the fame of the church at Rome had reached the apostle long before he wrote this letter; for he told them, he had a desire for many years to come to them, Rom. xv. 23. The gospel, therefore, was introduced into Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of pentecost, and who were converted by him, 'strangers of Rome' are mentioned, Acts ii. 10, 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them; so that the church of Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and, in process of time, was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers that, at the time St. Paul wrote his epistle to the Romans, their conversion was much spoken of. These facts merit attention, because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire, at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have

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professed their religion openly; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces."—*Macknight*.

St. Paul's chief design in this epistle was to show, 1. That neither the Gentiles by the law of nature, nor the Jews by the law of Moses, could obtain justification before God; and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right to show mercy on what terms he pleases; and to withhold it from those who will not accept it on his own terms. The epistle consists of five parts:—I. The introduction, chap. i. 1-15. II. The proposition briefly proved: 1. Concerning faith and salvation; 2. Concerning the equality of believers, Jews or Gentiles, verses 16, 17. III. The treatise: 1. Concerning justification, which is, (1.) Not by works; (verse 18;) for the Gentiles; (chap. ii. 1-10;) the Jews; (verses 11-29;) and both together, are under sin, chap. iii. 1-20: (2.) But by faith; (verses 21-31;) as appears by the example of Abraham and the testimony of David, chap. iv. 1-25. 2. Concerning salvation, chap. v.-viii. 3. Concerning the equal privileges of Jewish and Gentile believers, chap. ix.-xi. IV. The exhortation, chap. xii. 1, 2: 1. Concerning faith and its fruits, love and practical holiness, verses 3-21; chap. xiii. 1-10. 2. Concerning salvation, verses 11-14. 3. Of the conjunction of the Jews and Gentiles, chap. xiv. 1; xv. 13. V. The conclusion, verse 14; xvi. 27.

To express the design and contents of this epistle a little more at large: the apostle labours throughout to fix in those to whom he writes a deep sense of the excellence of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, (chap. i. 1-7,) and profession of his affection for them, (verses 8-15,) he declares he shall not be ashamed openly to maintain the gospel at Rome, seeing it is the powerful instrument of salvation, both to Jews and Gentiles, by means of faith, verses 16, 17. And, in order to demonstrate this, he shows,

1. That the world greatly needed such a dispensation, the Gentiles being in a most abandoned state, (verses 18-32,) and the Jews, though condemning others, being themselves no better; (chap. ii. 1-29;) as, notwithstanding some cavils, which he obviates, (chap. iii. 1-8,) their own Scriptures testify; (verses 9-19;) so that all were under a necessity of seeking justification by this method, verses 20-31. 2. That Abraham and David themselves sought justification by faith, and not by works, chap. iv. 1-25. 3. That all who believe are brought into so happy a state as turns the greatest afflictions into matter of joy, chap. v. 1-11. 4. That the evils brought on mankind by Adam are abundantly recompensed to all that believe in Christ, verses 12-21. 5. That, far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations, chapter vi. 1-23.

In order to convince them of these things the more deeply, and to remove their fondness for the Mosaic law, now they were married to Christ by faith in him, (chap. vii. 1-6,) he shows how unable the motives of the law were to produce that holiness which believers obtain by a living faith in the gospel; (chap. vii. 7-25; viii. 1, 2;) and then gives a more particular view of those things which rendered the gospel effectual to this great end, verses 3-39. That even the Gentiles, if they believed, should have a share in these blessings; and that the Jews, if they believed not, should be excluded from them; being a point of great importance, the apostle bestows the ninth, tenth, and eleventh chapters in settling it. He begins the ninth chapter by expressing his tender love and high esteem for the Jewish nation; (verses 1-5;) and then shows, 1. That God's rejecting a great part of the seed of Abraham, yea, and of Isaac too, was an undeniable fact, verses 6-13. 2. That God had not chosen them to such peculiar privileges for any kind of goodness, either in them or their fathers, verses 14-24. 3. That his accepting the Gentiles, and rejecting many of the Jews, had been foretold both by Hosea and Isaiah, verses 25-33. 4. That God had offered salvation to Jews and Gentiles on the same terms, though the Jews rejected it, chap. x. 1-21. 5. That, though the rejection of Israel for their obstinacy was general, yet it was not total; there being still a remnant among them who did embrace the gospel, chap. xi. 1-10. 6. That the rejection of the rest was not final, but in the end all Israel should be saved, verses 11-31. That, meantime, even their obstinacy and rejection served to display the unsearchable wisdom and love of God, verses 32-36.

The rest of the epistle contains practical instructions and exhortations. He particularly urges, 1. An entire consecration of themselves to God, and a care to glorify him by a faithful improvement

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of their several talents, chap. xii. 1-11. 2. Devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness, verses 12-21. 3. Obedience to magistrates, justice in all its branches, love, the fulfilling of the law, and universal holiness, chap. xiii. 1-14. 4. Mutual candour between those who differed in judgment, touching the observance of the Mosaic law; (chap. xiv. 1-23; xv. 1-17;) in enforcing which, he is led to mention the extent of his own labours, and his purpose of visiting the Romans, in the mean time recommending himself to their prayers, verses 18-33. And, after many salutations, (chap. xiv. 1-16,) and a caution against those who caused divisions, he concludes with a suitable blessing and doxology, verses 17-27

THE
EPISTLE OF PAUL THE APOSTLE

TO
THE ROMANS.

CHAPTER I.

Here, (1.) Paul asserts his apostolic commission, and represents Christ as the great subject of his ministry, 1-6. (2.) He salutes the saints at Rome; thanks God for their faith; and assures them that he constantly prayed for them, requesting that his way might be made plain to visit them, in order to their further establishment and his own comfort, 7-12. (3.) He informs them that, though he had hitherto been prevented, he had often purposed to come to them, being desirous of having fruit of his labours among them as well as other Gentiles, to all whom he considered himself a debtor, 13-15. (4.) He declares, how much sower men might despise the gospel, he was not ashamed to preach it even at Rome, for this general reason, that it is the great and powerful means of salvation, both to the Jews and Gentiles, through faith, 16, 17. (5.) That all mankind stood in need of the salvation announced by it, being involved in guilt, and exposed to the wrath of God for acting contrary to the light afforded them, 19-21. (6.) He gives a just, but awful description of the abandoned state into which the Gentiles were fallen, 22-32.

A. M. 4064. A. D. 60. **PAUL**, a servant of Jesus Christ,
^a called to be an apostle, ^b separated unto the gospel of God,
 2 (^c Which he had promised afore ^d by his prophets in the holy scriptures.)
 3 Concerning his Son Jesus Christ our Lord,

^e which was ^f made of the seed of David, according to the flesh;
 4 And ^g declared ^h to be the Son of God with power, according ⁱ to the Spirit of holiness, by the resurrection from the dead:
 5 By whom ^j we have received grace and

^a Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.—^b Acts ix. 15.—^c Acts xxvi. 6; Tit. i. 2.

^e Chap. iii. 21.—^f Matt. i. 6, 16.—^g John i. 14.—^h Gr. determined.—ⁱ Acts xiii. 33.—^j Heb. ix. 14.—^k Chap. xii. 3.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, a servant of Jesus Christ*—Though once a bitter persecutor; *called to be an apostle*—And made an apostle by that calling. The Greek, *κλητος αποστολος*, is literally, *a called apostle, or an apostle called*, namely, expressly, as the other apostles were. When God calls he makes what he calls. The name apostle was sometimes given to different orders of men, chap. xvi. 7, but in its highest sense it was appropriated to the twelve, whom Christ appointed to be with him, Mark iii. 14, and whom, after his resurrection, he sent forth to preach the gospel. As the Judaizing teachers disputed his claim to the apostolical office, it is with great propriety that he asserts it in the very entrance of an epistle wherein their principles are entirely overthrown. And various other proper and important thoughts are suggested in this short introduction: particularly the prophecies concerning the gospel; the descent of Jesus from David; the great doctrines of his Godhead and resurrection; the sending the gospel to the Gentiles; the privileges of Christians; and the obedience and holiness to which they were obliged, in virtue of their profession. *Separated*

unto the gospel of God—Namely, to preach and propagate it. Separated by God, not only from the generality of other men, from other Jews, from other disciples, but even from other Christian teachers, to be a peculiar instrument of God in spreading the gospel. It is said, Acts xiii. 2, *Separate me Barnabas and Saul, for the work wherunto I have called them*. But, this being nothing but a separation of Paul from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15, is here intended. The gospel is here said to be *God's*, because it is good news from God, than which a greater commendation of it cannot be conceived. *Which he had promised afore*—Of old time, frequently and solemnly: and the promise and accomplishment confirm each other. The promise in the Scriptures, that the gospel should be preached to the Gentiles, is taken notice of by the apostle, to convince the unbelieving Jews that in preaching to the Gentiles he did not contradict, but fulfil the ancient revelations.

Verses 3-6. *Concerning his Son Jesus Christ*—The gospel is good news from God, concerning the coming of his Son to save the world. The Son of

A. M. 4064. apostleship, ² for ^k obedience to the faith
A. D. 60. among all nations, ¹ for his name :

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

^a Or, to the obedience of faith.—^k Acts vi. 7.—^l Acts ix. 15.

God, therefore, is the subject of the gospel, as well as its author: *who was made*—Gr. *τε γενομενς*, *who was*, or, *who was born*, as the word also properly signifies; *of the seed of David according to the flesh*—That is, with regard to his human nature. Both the natures of our Lord are here mentioned; but the human is mentioned first, because the divine was not manifested in its full evidence till after his resurrection. *And declared*—Gr. *τε ορισθενος*, *determinately marked out*; the word signifies, to fix the boundaries of a thing, and consequently to make it appear what it is; *to be the Son of God*—In a peculiar sense, in a sense in which no creature, man or angel, is or can be his Son; see Heb. i. 2–12; *according to the Spirit of holiness*—His holy, spiritual, divine nature. “The phrase, *κατα πνευμα αγιωσυης*, *according to the Spirit of holiness*,” says Mr. Locke, “is here manifestly opposed to *κατα σαρκα*, *according to the flesh*, in the foregoing verse,” and so must mean his divine nature; “unless this be so understood, the antithesis is lost.” *With power*—Powerful evidence, or in the most convincing manner; *by the resurrection from the dead*—That is, by his own resurrection, not by his raising others. Jesus being put to death as a blasphemer, for calling himself *the Christ, the Son of the blessed*, God would not have raised him from the dead, if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection, therefore, was a public testimony, borne by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. *By whom we*—I and the other apostles; *have received grace*—Enlightening, pardoning, and sanctifying grace; *and apostleship*—The apostolical commission to preach grace, and salvation by grace, to Jews and Gentiles. Some, by grace and apostleship, understand the *grace*, or *favour of apostleship*. But that rendering is not literal; and it is certain that Paul did receive grace to enlighten his mind, pardon his sins, and subdue his heart to the obedience of Christ, and fit him for the ministry of the gospel, before he received the apostolical commission, whenever we suppose that commission to have been dated. *For obedience to the faith among all nations*—That is, that all nations may embrace the faith of Christ; *for his name*—For his sake, out of regard to him, or on account of his being the Son of God. *For name* may here signify the character of Christ, as the *Son of God*, and Saviour of the world. This *name* Paul was appointed to bear, or publish, before the *Gentiles and kings*, and the children of Israel, Acts ix. 15; and it is on account of this name or character, that all men are bound to obey him. *Among whom*—The nations brought to the obedience of faith;

7 To all that be in Rome, beloved A. M. 4064. of God, ^m called to be saints: ⁿ Grace A. D. 60. to you, and peace from God our Father, and the Lord Jesus Christ.

^m Chap ix. 24.—ⁿ 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 2.

are ye—Romans; *also*—But the apostle gives them no pre-eminence above others; *the called of Jesus Christ*—Invited by him into the fellowship of his gospel, and a participation of all its invaluable blessings.

Verse 7. *To all that be in Rome*—To all the Christians residing at Rome. Most of these were heathen by birth, verse 13, though the Jews mixed among them. They were scattered up and down in that large city, and not yet reduced into the form of a church. *Beloved of God*—And from his free love, not from any merit of yours; *called to be saints*—Or *saints called*, as *κηρυται ανιους* may be rendered; that is, called by his word and Spirit to believe in him, and now, through faith, made *saints*, or holy persons. By this honourable appellation the Christians are distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews. *Grace be to you*—The peculiar favour of God, and the influences and fruits of his Spirit; *and peace*—Namely, with him, in your own consciences, and tranquillity of mind, arising from the regulation of your affections, from trusting in him, and casting your care upon him; from resignation to his will, and possessing your souls in patience under all the trials and troubles which you may be called to pass through. See chap. v. 1; Isa. xxvi. 3; Phil. iv. 6. In this sense, it seems, the word *peace* is used in the apostolic benedictions. It may, however, also include all manner of blessings, temporal, spiritual, and eternal. *From God our Father*—The original source of all our blessings, who is now become our reconciled Father, having adopted us into his family, and regenerated us by his grace; *and the Lord Jesus Christ*—The one Mediator between God and man, through whose sacrifice and intercession we receive all the blessings of providence and grace. It is one and the same peace, and one and the same grace, which we receive from the Father and from the Son: and our trust must be placed, for grace and peace, on God, as he is the Father of Christ; and on Christ, as he reconciles us and presents us to the Father. “Because most of the Roman brethren were unacquainted with Paul, he judged it necessary, in the inscription of his letter, to assure them that he was an apostle, called by Jesus Christ himself, and that he was separated to preach the gospel to the Gentiles, in fulfilment of the promises which God had made by the prophets in the Scriptures, that the gospel should be preached to them. These circumstances he mentions, to remove the prejudices of the believing as well as of the unbelieving Jews, who, he knew, were displeased with him for preaching the gospel to the Gentiles. Withal, because the church of Rome had not been planted by any apostle, he instructed them in some particulars concerning the

A. M. 4064. 8 First, ° I thank my God through
A. D. 60. Jesus Christ for you all, that ° your
faith is spoken of throughout the whole
world.

9 For ° God is my witness, ° whom I serve
° with my spirit in the gospel of his Son, that
° without ceasing I make mention of you al-
ways in my prayers;

10 ° Making request (if by any means now

° 1 Cor. i. 4; Phil. i. 3; Col. i. 3, 4.—° Chap. xvi. 10;
1 Thess. i. 8.—° Chap. ix. 1; 2 Cor. i. 23; Phil. i. 8;
1 Thess. ii. 5.—° Acts xxvii. 23; 2 Tim. i. 3.

nature and character of Christ, which it was of
great importance for them to know."—Macknight.

Verse 8. *I thank*—In the very entrance of this
one epistle are the traces of all spiritual affections,
but of thankfulness above all, with the expression of
which almost all Paul's epistles begin; *my God*—
This word expresses faith, hope, love, and conse-
quently all true religion; *through Jesus Christ*—
The gifts of God all pass through Christ to us; and
all our petitions and thanksgivings pass through
Christ to God: *for you all, that your faith is spoken
of*—By this term *faith*, the apostle expresses either
the whole of Christianity, as Col. i. 3, &c., or some
branch of it, as Gal. v. 22. And in the beginning of
his epistles he generally subjoins to the apostolic
benediction a solemn thanksgiving for the *faith*, or
for the *faith, love, patience*, and other graces of the
brethren to whom he wrote, to make them sensible
of their happy state, and to lead them to a right
improvement of the advantages which they enjoyed
as Christians. *Throughout the whole world*—The
faith of these Romans, being faith in the Lord Jesus
as the Son of God, the Messiah expected by the
Jews, and in the living and true God through him,
included, of course, their turning from every species
of idolatry; an event which could not fail to be
spoken of with wonder through the whole empire,
as there were multitudes of strangers continually
coming to Rome from the provinces, who, on their
return home, would report what they had seen.
This event would be especially made the subject of
conversation in the churches everywhere, through
all parts of the empire, it being matter of joy to them
all that the religion of Christ was professed in the
imperial city, more especially as it was a most happy
presage of the general spread of their holy religion;
the conversion of the Romans encouraging the in-
habitants of other cities to forsake the established
idolatry, and turn to God. And, indeed, the wis-
dom and goodness of God established faith in the
chief cities, in Jerusalem and in Rome particularly,
that from thence it might be diffused to all nations.
Add to this, that Rome being the metropolis of the
world, the conversion of so many of its inhabitants
brought no small credit to the evidences of the
gospel.

Verses 9–12. *For God is my witness*—In saying
I am thankful for your conversion, I might be well

at length I might have a prosperous A. M. 4064.
journey ° by the will of God) to come A. D. 60.
unto you.

11 For I long to see you, that ° I may impart
unto you some spiritual gift, to the end ye may
be established;

12 That is, that I may be comforted together
° with you, by ° the mutual faith both of you
and me.

° Or, in my spirit.—° 1 Thess. iii. 10.—° Chap. xv. 23, 32.
° James iv. 15.—° Chap. xv. 29.—° Or, in you.—° Tit. i. 4;
2 Pet. i. 1.

supposed to speak the truth, such an event being
perfectly agreeable to the continual tenor of my
petitions to God; *whom I serve*—Not only as a
Christian, but as an apostle; *with my spirit*—With
my understanding and conscience, will and affec-
tions, yea, with all the faculties of my soul, as well
as with all the members of my body. Or, as the
expression may be rendered, *in my spirit*, exercising
faith in him, love to him, humility before him, re-
signation to his will, and zeal for his glory; *in the
gospel of his Son*—To promote the success of which
is the whole business of my life; *that without ceas-
ing I make mention of you in my prayers*—In my
solemn addresses to God; *making request*—*deprecator*,
entreating; *if by any means, now at length*—This
accumulation of particles declares the strength of
his desire; *that I may impart to you*—Face to face,
by laying on of my hands, preaching the gospel,
prayer, private conversation; *some spiritual gift*—
With such gifts the Corinthians, who had enjoyed
the presence of St. Paul, abounded, 1 Cor. i. 7; xii.
1, &c.; xiv. 1. So did the Galatians likewise, Gal.
iii. 5. And indeed all those churches which had the
presence of any of the apostles, had peculiar advan-
tages in this kind from the laying on of their hands,
Acts xix. 6; viii. 17, &c.; 2 Tim. i. 6. But, as yet,
the Christians at Rome were greatly inferior to
them in this respect; for which reason the apostle,
in the 12th chapter, where he has occasion to men-
tion gifts, says little, if any thing, of any extraordi-
nary spiritual gifts possessed by any of them. He
therefore desires to impart some to them, that they
might be established in their Christian faith, and
fortified against all temptations, either to renounce
or dishonour it. For by these gifts the testimony
of Christ was confirmed to the members of the
churches. That Peter had no more been at Rome
than Paul, at the time when this epistle was written,
appears from the general tenor thereof, and from
this place in particular. For otherwise, the gifts
which Paul wishes to impart to the believers at
Rome, would have been imparted already by Peter.
That is, that I may be comforted together with you
—As I have great reason to believe we shall be; *by
the mutual faith both of you*—Whose faith will be
strengthened and confirmed by these gifts; *and me*
—Whose faith will be encouraged and increased
when I see believers established, and unbelievers

A. M. 4064. 13 Now I would not have you ignorant, brethren, that ^a oftentimes I purposed to come unto you (but ^a was let hitherto) that I might have some ^b fruit ^a among you also, even as among other Gentiles.

14 ^a I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise.

^a Chap. xv. 23; 1 Thess. ii. 18.—^b Acts xvi. 7; 1 Thess. i. 18.—^c Phil. iv. 17.—^d Or, in you.—^e 1 Cor. ix. 16.

converted by these gifts. As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of God's presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy. In this passage, we see the apostle not only associates the Romans with, but even prefers them before, himself. How different is this style of the apostle from that of the modern court of Rome!

Verses 13-15. *Now, brethren*—Lest ye should be surprised that I, who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome; *I would not have you ignorant*—I wish to inform you; *that oftentimes I purposed to come unto you*—See the margin. *But was let* (prevented) *hitherto*—Either by the greater necessities of others, as chapter xv. 23, or by the Spirit, Acts xvi. 7, or by Satan raising opposition and persecution, or otherwise hindering, 1 Thess. ii. 2, 18. *That I might have some fruit*—Of my ministerial labours; by the conversion of some, and the confirmation and edification of others; *even as*—I have already had from the many churches I have planted and watered, *among other Gentiles*, chap. xv. 18, 19. *I am debtor both to the Greeks, &c.*—Being the apostle of the Gentiles, I am bound to preach both to the Greeks, however intelligent, and to the barbarians, however ignorant. Under the name *Greeks*, the Romans are comprehended, because they were now become a learned and polished people. For the meaning of the name *barbarian*, see the note on Acts xviii. 2, and 1 Cor. xiv. 11; *both to the wise and the unwise*—For there were unwise even among the Greeks, and wise even among the barbarians; and Paul considered himself as a debtor to them all; that is, under an indispensable obligation, by his divine mission, to preach the gospel to them; bound in duty and gratitude to do his utmost to promote the conversion and salvation of men of every nation and rank, of every genius and character. *So, as much as in me is*—According to the ability which God gives me, and the opportunities with which he is pleased to favour me; *I am ready*, and desirous, *to preach the gospel to you that are at Rome also*—Though it be the capital of the world, a place of so much politeness and grandeur, and a place likewise where it might seem peculiarly dangerous to oppose those popular superstitions to which the empire is supposed to owe its greatness and felicity:

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For ^d I am not ashamed of the gospel of Christ: for ^e it is the power of God unto salvation to every one that believeth; ^f to the Jew first, and also to the Greek.

^d Ps. xl. 9, 10; Mark viii. 38; 2 Tim. i. 8.—^e 1 Cor. i. 18; xii. 2. ^f Luke ii. 30, 32; xxiv. 47; Acts iii. 26; xiii. 26, 46; Ch. ii. 9.

yet still, at all events, I am willing to come and publish this divine message among you; though it should be at the expense of my reputation, my liberty, or life.

Verse 16. *For*—In whatever contempt that sacred dispensation, and they who publish it, may be held on account of the circumstances and death of its Author, the character of its ministers, and the nature and tendency of its doctrines; *I am not ashamed of the gospel of Christ*—But rather glory in it. To the world, indeed, it appeared folly and weakness, 1 Cor. i. 18, 23. Therefore, in the judgment of the world, he ought to have been ashamed of it; especially at Rome, the head and theatre of the world. But Paul was not ashamed of it, knowing it to be *the power of God unto salvation to every one that believeth*—The great and gloriously powerful means of saving all who accept salvation in God's own way, namely, the way of faith in Jesus, as the Son of God and Saviour of the world, and in the declarations and promises of God made through him: faith preceded by repentance toward God, accompanied by love to God and all mankind, and productive of all inward and outward holiness. *To the Jew first*—Who is far from being above the need of it, and to whom, by the special command of the Lord, it is to be first proposed and preached, wherever its ambassadors come; yet it is not to be limited to the Jew, but proclaimed *also to the Greek*—And the Roman, and Gentiles of every nation under heaven, who are all, with equal freedom, invited to partake of its important benefits. There is a noble frankness, as well as a comprehensive sense, in these words of the apostle; by which, on the one hand, he shows the Jews their absolute need of the gospel, and, on the other, tells the politest and greatest nation of the world, both that their salvation depended on receiving it, and that the first offers of it were in every place to be made to the despised Jews. As the apostle comprises the sum of the gospel in this epistle; so he does the sum of the epistle in this and the following verses. With regard to the names, *Jews and Greeks*, it may be proper to observe here, that "after Alexander's generals had established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spake the Greek language; and, as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks*. Hence in their language, Jews and Greeks comprehended all mankind."—Macknight.

A. M. 4064. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, ^bThe just shall live by faith.

^c Chap. iii. 21.—^b Hab ii. 4: John iii. 36: Gal. iii. 11:

Verse 17. *For therein is the righteousness of God revealed*—This expression sometimes means God's essential, eternal righteousness, including both his holiness and justice, especially the latter, of which, together with his mercy, the word is explained, chap. iii. 26; where we read, *To declare his righteousness: that he might be just and the justifier of him that believeth in Jesus*; this his essential righteousness being eminently shown in condemning sin, and in justifying the penitent, believing sinner. But frequently the expression means that righteousness by which a man, through the grace of God, is accounted and constituted righteous, or is pardoned and renewed, namely, *the righteousness of faith*, of which the apostle speaks, Phil. iii. 9, terming it *the righteousness which is through faith in Christ, the righteousness of God* (Gr. *ex deo, from God*) *by faith*: namely, acquittance from guilt, remission of sins, or justification through faith in Christ; or, as he expresses himself, Rom. iv. 5-8, *faith imputed for righteousness*, namely, through Christ's obedience unto death, *who was delivered for our offences, and raised for our justification*. See this matter more fully explained in the notes on chap. iii. 20-25; ix. 30, 31; and x. 3-9. The meaning of the apostle, in the verse now under consideration, would be more manifest if his words were more literally translated, which they are by Doddridge and Macknight, thus: *For in it* (namely, the gospel) *the righteousness of God by faith is revealed to our faith, or, in order to faith*. "This translation," says the latter of these divines, "which results from construing the words properly, affords a clear sense of a passage which, in the common translation, is absolutely unintelligible. Besides, it is shown to be the right translation by other passages of Scripture, in which the expression, *δικαιοσύνη εκ πίστεως, righteousness by faith*, is found, chap. iii. 22; ix. 30; x. 6; Phil. iii. 9. *Righteousness by faith* is called the righteousness of God, 1st, Because God hath enjoined faith as the righteousness which he will count to sinners, [through the mediation of his Son,] and hath declared that he will accept and reward it as righteousness. 2d, Because it stands in opposition to the *righteousness of men*: which consists in sinless obedience to the law of God. For if men gave that obedience, it would be their own righteousness, and they might claim reward as a debt." We may observe, further, the righteousness of faith is termed *the righteousness of God*, because God appointed and prepared it, reveals and gives, approves and crowns it. It is said to be *revealed*, because, whereas it was but obscurely intimated to the Jews, in the covenant with Abraham, and in the types of the Mosaic law; it is now clearly manifested in the gospel to all mankind. The expression, in our transla-

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18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness;

Phil. iii. 9: Heb. x. 38.—Acts xvii. 30; Eph. v. 6; Col. iii. 6.

tion, *from faith to faith*, is interpreted by some of a gradual series of still clearer and clearer discoveries; but the translation of the clause given above, namely, *the righteousness of God by faith is revealed in order to faith*, seems evidently to express better the apostle's meaning. *As it is written*—St. Paul had just laid down three propositions: 1st, Righteousness is by faith, verse 17; 2d, Salvation is by righteousness, verse 16; 3d, Both to the Jews and to the Gentiles, verse 16. Now all these are confirmed by that single sentence, *The just shall live by faith*: which was primarily spoken of those who preserved their lives, when the Chaldeans besieged Jerusalem, by believing the declarations of God, and acting according to them. Here it means, he shall obtain the favour of God, and continue therein, by believing. The words, however, may with propriety be rendered, *The just by faith*, that is, they who by faith are just, or righteous, (as *δικαιοι* signifies,) *shall live*. "This translation is agreeable both to the order of the words in the original, and the apostle's design; which is to show that the doctrine of the gospel, concerning a *righteousness by faith*, is attested even by the prophets. Besides, it represents Habakkuk's meaning more truly than the common translation. For in the passage from which the quotation is made, Habakkuk describes the different dispositions of the Jews about the time they were threatened by the Chaldeans. Some of their souls were lifted up; they presumptuously trusted in their own wisdom and power, and, contrary to God's command, refused to submit to the Chaldeans, and were destroyed. But the just, or righteous, by faith, who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the present life, persons who are just or good, by believing and obeying God, shall certainly live eternally."—Macknight.

Verse 18. *For, &c.*—There is no other way of obtaining righteousness, life, and salvation. Having laid down this proposition, the apostle now enters upon the proof it. His first argument is, the law, whether of nature or of supernatural revelation, condemns all men as having violated it, and as being under sin. No one, therefore, is justified by the works of the law. This is treated of to chap. iii. 20. And hence he infers, therefore, justification is by faith. *The wrath of God is revealed*—Here and in the preceding verse mention is made of a two-fold revelation, of wrath and of righteousness: the former, little known to nature, is revealed by the law; the latter, wholly unknown to nature, by the gospel. The wrath of God, due to the sins of men, is also revealed by frequent and signal interpositions of divine providence; in all parts of the Sacred Oracles; by God's inspired messengers, whether under

A. M. 4064. 19 Because ^h that which may be
A. D. 60. known of God, is manifest ^e in them ;
for ^l God hath showed it unto them.

20 For ^m the invisible things of him from the

^h Acts xiv. 17.—^e Or, to them.—^l John i. 9.—^m Psa.

the Jewish or Christian dispensations; and by the consciences of sinners, clearly teaching that God will severely punish all sin, whether committed against God or man; *from heaven*—This speaks the majesty of Him whose wrath is revealed, his all-seeing eye, his strict and impartial justice, and the extent of his wrath: whatever is under heaven, is under the effects of his wrath, believers in Christ excepted; *against all ungodliness and unrighteousness of men*—He speaks chiefly of the heathen; and the term *ungodliness* seems especially to refer to their atheism, polytheism, and idolatry, comprehending, however, every kind and degree of impiety and profaneness; and *unrighteousness* includes their other miscarriages and vices, their offences against truth, justice, mercy, charity toward one another, with their various acts of intemperance and lewdness. According to which sense of the words, they are distinctly treated of by the apostle in the following verses. *Who hold the truth in unrighteousness*—Which word here includes *ungodliness* also; that is, who, in some measure at least, know the truth, but do not obey it, acting in opposition to their knowledge, and the conviction of their own consciences. Or, as the word *κατεχοντες* properly signifies, *who detain, or imprison, as it were, the truth in unrighteousness*. He thus expresses himself, because the truth made known, in some degree, struggles against men's wickedness, reproves them for it, dissuades them from it, and warns them of punishment impending over it. All mankind, even the heathen, have been and are acquainted with many truths concerning moral duties, due to God, their fellow-creatures, and themselves. But, not hearkening to the voice of these truths, but resisting their influence, and disregarding their warnings, they have been and still are more or less involved in guilt, and exposed to condemnation and wrath. Dr. Mac-knight, who translates this clause, *who confine the truth by unrighteousness*, thinks the apostle speaks chiefly with a reference to the philosophers, legislators, and magistrates among the Greeks and Romans, who concealed the truth concerning God from the vulgar, by their unrighteous institutions. "The meaning," says he, "is, that the knowledge of the one true God, the Maker and Governor of the universe, which the persons here spoken of had attained by contemplating the works of creation, they did not discover to the rest of mankind; but confined it in their own breasts as in a prison, by the most flagrant unrighteousness. For they presented, as objects of worship, beings which are not by their nature God; nay, beings of the most immoral characters; and by so doing, as well as by the infamous rites with which they appointed these false gods to be worshipped, they led mankind into the grossest

creation of the world are clearly ^h seen, being understood by the things ^e that are made, *even his eternal power and Godhead*; ^l so that they are without excuse:

xix. 1, &c; Acts xiv. 17; xvii. 27.—^l Or, that they may be.

errors, concerning the nature and attributes of the proper object of their worship. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and established by them. In all countries they were grossly ignorant of God, and of the worship which he required.—They therefore could not be charged with the crime of concealing the truth concerning God. The persons guilty of that crime were the legislators, who first formed mankind into cities and states, and who, as the apostle observes, verse 21, *though they knew God, did not glorify him as God*, by making him the object of the people's worship, but unrighteously established polytheism and idolatry as the public religion. Of the same crime the magistrates and philosophers were likewise guilty, who, in after times, by their precepts and examples, upheld the established religion. Of this number were Pythagoras, Socrates, and Plato, whom, therefore, we may suppose the apostle had here in his eye. For although these men had attained [in some degree] the knowledge of the true God, none of them worshipped him publicly, neither did they declare him to the people, that they might worship him. Plato himself held that the knowledge of the one God was not to be divulged. See Euseb., *Præpar. Evang.*, lib. x. cap. 9. And in his *Timæus*, he says expressly, 'It is neither easy to find the Parent of the universe, nor safe to discover him to the vulgar, when found.' The same conduct was observed by Seneca, as Augustine hath proved from his writings, *De Civit. Dei.*, lib. vi. cap. 10. The same Augustine, in his book, *De Vera Relig.*, cap. 5, blames the philosophers in general, because they practised the most abominable idolatries with the vulgar, although, in their schools, they delivered doctrines concerning the nature of the gods, inconsistent with the established worship."

Verses 19, 20. *Because that which may be known of God*—Those great principles which are indispensably necessary to be known, such as his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world; *is manifest in, or rather among, them*—As *εναυροις* should be here rendered: *for God hath showed it to them*—*By the light which lightens every man that cometh into the world*, John i. 9. The apostle's assertion is confirmed by the writings of the Greek and Latin philosophers still remaining. See note on verse 21. *For the invisible things of him*—His spiritual nature and infinite perfections, called his *invisible things*, partly in opposition to the heathen deities, who being all corporeal, their being and properties were things invisible; and partly because they cannot be seen, except in their effects, by men's bodily eyes; *from the creation of the world*—From the visible

A. M. 4064. 21 Because that when they knew God,
A. D. 60. they glorified *him* not as God, neither were thankful, but ^a became vain in their imaginations, and their foolish heart was darkened.

^a 2 Kings xvii. 15; Jeremiah ii. 5; Eph. iv. 17, 18.
Jeremiah x. 14.

creation, from the heavens and the earth, from the sea and dry land, from plants and animals, from men's own bodies, fearfully and wonderfully made, and especially from their intelligent, free, and immortal minds. Or the meaning may be, *Since*, or, *from the time of the creation of the world*; for the apostle does not use the preposition *ex*, *by*, but *απο*, *from*, or, *ever since*, the creation. Thus Dr. Whitby understands the expression, observing, "It seems not to signify the means by which they came to the knowledge of God, for these are afterward expressed, but rather to import, that from the beginning of the world the heathen had the means of knowing the true God from the works of creation; so *απ' αρχης κοσμου* is, *from the beginning of the world*, Matt. xxiv. 21; and *απο καταβολης κοσμου* *from the foundation of the world*, Matt. xiii. 35." *Are clearly seen*—By the eye of the mind, *being understood*—They are seen by them, and them only, who use their understanding. The present tense, *καθ' οραται*, *are clearly seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to *Psa. xix. 1*, *The heavens declare the glory of God. By the things that are made*—"In this mundane system, every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have obtained a partial knowledge of what is called natural philosophy, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for without the intervention of a Deity. This is what the apostle calls, *verse 21*, *becoming vain in their imaginations*, or rather, *foolish in their reasonings*. Those, however, who have made the greatest advances in true philosophy know, that second causes, properly speaking, are no causes, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends where the natural sense of mankind begins." *Even his eternal power and Godhead*—"The true God, being eternal, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them being represented as coming out of chaos, and their birth being sung by the heathen poets. Of the particular attributes of God, the apostle mentions only his *power*, because the effects of the divine power are what first strike the senses of men, and lead them most directly to the acknowledgment of a Deity. The word *θειοτης*, *Godhead*, denotes every thing comprehended in the idea of God, namely, his unity, incorporeity, immutability, knowledge, wisdom justice, &c.; all which, together with God's eternal power,

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22 ° Professing themselves to be A. M. 4064.
wise, they became fools; A. D. 60.

23 And changed the glory of the incorruptible ° God into an image made like unto corrupti-

° Deut. iv. 16, &c.; *Psa. cvi. 20*; *Isa. xl. 18, 28*; *Jer. ii. 11*;
Ec. viii. 10; *Acts xvii. 29*.

the apostle affirms every intelligent person may understand, by the things which are made." Macknight. *So that they are without excuse*—And would be destitute of every just or plausible apology for themselves, if he should enter into judgment with them.

Verses 21-23. "*Because that when they knew God*—The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, together with the quotations made by Just. Martyr and Clem. Alexandrinus from those which are lost, prove that the learned heathen, though ignorant of the way of salvation, were not entirely unacquainted with the unity and spirituality of God, and had pretty just notions of his perfections, of the creation and government of the world, and of the duties which men owe to God and to one another. Their sin, therefore, in worshipping idols, and in concealing the true God from the vulgar, did not proceed so much from ignorance as from corruption of heart." *They glorified him not as God*—Did not esteem him, pay homage to him, or worship and serve him in a manner worthy of him, and consistent with those apprehensions they had, or might have had, of him; *neither were thankful*—Grateful for his benefits. As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any heathen country; and with respect to the private conduct of individuals, though there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar, and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God. It is observable, that thankfulness to God for his mercies, is here represented as a principal branch of religion, and undoubtedly no principle can be nobler, nor can any have a greater or more extensive influence. *But became vain in their imaginations*—Absurd, stupid, and ridiculous in their reasonings, concerning God's nature and worship; entangling themselves with a thousand unprofitable subtleties, which only tended to alienate their minds more and more from every truly religious sentiment and disposition. *And their foolish, αουυετος*, their undiscerning, unintelligent, imprudent *heart was darkened*—Instead of being enlightened by these sophistries, it was more and more involved in ignorance and error, and rendered impenetrable to the simplicity of the most important truths. What a terrible instance have we of this in the writings of Lucretius! *What vain reasonings*, yet how *dark* a heart, amid pompous professions of wisdom! *Professing themselves to be wise*—Greek, *φασκοντες ειναι σοφοι*, *saying that they were wise*; "*cum se dicerent, aut se dici sinerent sapientes*:"

21

A. M. 464. ble man, and to birds, and four-
A. D. 60. footed beasts, and creeping things.

24 ^a Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, ^r to dishonour their own bodies ^b between themselves :

25 Who changed ^t the truth of God ^u into a lie, and worshipped and served the creature

^a Psa. lxxxi. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12.—^r 1 Cor. vi. 18; 1 Thess. iv. 4; 1 Pet. v. 3.—^t Lev. xviii. 22.

when they called, or suffered themselves to be called, wise men.—Grotius. It evidently refers to their assuming the philosophic character, and to the pride they took in the title of *wise men*, or *lovers of wisdom*. They became fools—Degrading, in the lowest and most infamous manner, the reason which they so arrogantly pretended to improve, and almost to engross. Thus the apostle finely ridicules that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, in that it was put into a writing addressed to the Romans, who were great admirers of the Greeks. And changed, &c.—As if he had said, As their folly and wickedness were evident in a variety of other vices, in which these heathen philosophers joined with the vulgar, so particularly in the early and almost universal prevalence of idolatry among them; for they changed the glory—The unutterable glory, of the incorruptible and immortal God—(the word *αθάρατος* means both) all the majestic splendours, in which he shines forth through earth and heaven, into an image, made by their own hands, like to corruptible and mortal man—Which, how elegantly soever it might be formed, was an abominable and insufferable degradation of the infinitely perfect and eternal Godhead, had their folly proceeded no further. But, not content with this, they set up as emblems of Deity and objects of worship, brute creatures and their images, birds, four-footed beasts, and creeping things—Even such vile reptiles as beetles, and various kinds of serpents, which creep on the dust. The learned Egyptians in particular, as is well known, worshipped dogs, snakes, nay, and even vegetables. We may observe here, 1st, That the word corruptible, applied to man, signifies not only his being liable to dissolution, but to moral pollution; and the term incorruptible, applied to God, signifies that he is not liable to either. 2d, “The great evil of the heathen idolatry consisted in their setting up the images of men and beasts in their temples as representations of the Deity, by which the vulgar were led to believe that God was of the same form, nature, and qualities with the animals represented by these images. And the persons who thus changed the glory of God were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the

^b more than the Creator, who is A. M. 4064.
blessed for ever. Amen. A. D. 60.

26 For this cause God gave them up unto ^v vile affections. For even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust

^v 1 Thess. i. 9; 1 John v. 20.—^w Isa. xlii. 20; Jer. x. 14, xlii. 25; Amos ii. 4.—^x Or, rather.—^y Lev. xviii. 22, 23, Eph. v. 12; Jude 10.

heathen countries; who established it by their laws, and recommended it by their example.”—Macknight.

Verses 24, 25. *Wherefore God gave them up*—As a punishment of this most unreasonable and scandalous idolatry, God withdrew his restraining grace from them as he did from the antediluvians, Gen. vi. 3; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness. And ungodliness and uncleanness particularly are frequently united, 1 Thess. iv. 5, as are the knowledge of God and purity. Observe, reader, one punishment of sin is from the very nature of it, as verse 27; another, as here, is from vindictive justice. *Who changed the truth of God*—Those true conceptions which they had of him by nature; into a lie—False opinions of him, and the worship of idols. And they represented his true essence, his incorruptible and immortal nature, by images of men and brute creatures, which are fitly called a lie, as being most false representations of the Deity, who does not resemble them in any respect whatever. Hence idols are called *lying vanities*, Psa. xxxi. 6. And every image of an idol is termed a *teacher of lies*, Hab. ii. 18. *And worshipped and served the creature*—And not only God’s creatures, but their own creatures, the images which their own hands had made. The former expression, *σεβασθησαν*, signifies inward veneration, reverence, esteem, and such like qualities felt in the mind. The latter word, *εταρευσαν*, denotes the paying outward worship and service to beings thought to be gods. The heathen gave both to their idols, reverencing and respecting them inwardly, and performing various acts of outward worship to them, in token thereof. *More than the Creator, who is blessed for ever*—Who is eternally glorious, and to whom alone all honour and praise everlastingly belong. *Amen*—It is an undoubted truth, and to him let it be ascribed accordingly.

Verses 26, 27. *For this cause*—To punish them for their inexcusable neglect, or contempt rather, of the ever-blessed God; and for all their idolatries and impieties; *God gave them up unto vile affections*—Abandoned them to the most infamous passions, to which the heathen Romans were enslaved to the last degree, and none more than the emperors themselves. *For even their women*—From whom the strictest modesty might reasonably be expected;

A. M. 4064. one toward another ; men with men
A. D. 60. working that which is unseemly, and
receiving in themselves that recompense of
their error which was meet.

28 And even as they did not like ⁹ to retain
God in *their* knowledge, God gave them over

⁹ Or, to acknowledge.

did change the natural use of their bodies into that which is against nature—Prostituting and abusing them in the most abominable manner. *Likewise also the men burned in their lust one toward another*—“How just the apostle’s reflections are, and how pertinently he has placed this most abominable abuse of human nature at the head of the vices into which the heathen world were fallen, will be seen, if we observe that Cicero, the greatest philosopher in Rome, a little before the gospel was preached, in his book concerning the nature of the gods, (where may be found a thousand idle sentiments upon that subject,) introduces, without any mark of disapprobation, Cotta, a man of the first rank and genius, freely and familiarly owning, to other Romans of the same quality, this worse than beastly vice, as practised by himself; and quoting the authority of ancient philosophers in vindication of it. See lib. i. sec. 28. Nay, and do we not even find the most elegant and correct, both of the Greek and Latin poets, avowing this vice, and even celebrating the objects of their abominable affection? Indeed, it is well known that this most detestable vice was long and generally practised, by all sorts of men, philosophers and others. Whence we may conclude that the apostle has done justice to the Gentile world in the other instances of their corruption.”—Dodd. *Receiving in themselves that recompense of their error*—Their idolatry; which was meet—Being punished with that unnatural lust, which was as horrible a dishonour to their bodies as their idolatry was to God, and with various bodily infirmities, disorders, and sufferings consequent on such abominable practices, rendering their lives most miserable on earth, and bringing them to an untimely grave, and an eternal hell. The reader will observe, “the apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorizing these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathen actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581, there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus, at Cnidus, there were tents placed under the trees for the same lewd purposes. Lucian., *Dial. Amores*. With respect to *sodomy*, it is not so commonly known that it was practised by the heathen as a part of their religious worship; yet, in the his-

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to ¹⁰ a reprobate mind, to do these A. M. 4064.
things ² which are not convenient : A. D. 60.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

¹⁰ Or, a mind void of judgment.—² Eph. v. 4.

tory which is given of Josiah’s endeavours to destroy idolatry, there is direct evidence of it, 2 Kings xxiii. 7. That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good reputation. With the latter crime, Tertullian and Nazianzen have charged Socrates himself, in passages of their writings quoted by Estius. The same charge Athenæus, a heathen writer, hath brought against him, Deipnosophist, lib. xiii.; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable uncleannesses; nay, when the gods whom they worshipped were supposed by them to be guilty of the same enormities; when their temples were *brothels*, their pictures *invitations to sin*, their sacred groves *places of prostitution*, and their sacrifices *a horrid mixture of superstition and cruelty*; there was certainly the greatest need of the *gospel revelation*, to make mankind sensible of their brutality, and to bring them to a more holy practice. That some, professing Christianity, are guilty of the crimes of which we have been speaking, is true. But it is equally true, that their religion does not, like the religion of the heathen, encourage them in their crimes; but deters them, by denouncing, in the most direct terms, the heaviest wrath of God against all who are guilty of them. Besides, the gospel, by its divine light, hath led the nations to correct their civil laws; so that in every Christian country these enormities are prohibited, and when discovered are punished with the greatest severity. The gospel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the most enlightened and most polished of the heathen nations were formerly.”—Macknight.

Verses 28–31. *And as they did not like*—*οκ εδοκιμασαν*, they did not approve, to retain God in their knowledge—Or rather, as *εχεν εν επιγνωσει* more properly signifies, to retain him with acknowledgment. For it is proved above that they were not wholly without the knowledge of God in the world: but they did not acknowledge him as they ought; did not use or improve the knowledge they had of him to the purposes for which it had been vouchsafed. Or, as Dr. Macknight interprets it, They “did not approve of holding God as the object of the people’s acknowledgment and worship, but approved of the worship of false gods and of images, as more proper for the vulgar; and on that account substi-

23

A. M. 4064. 30 Backbiters, haters of God, de-
A. D. 60. spiteful, proud, boasters, inventors of
evil things, disobedient to parents,

31 Without understanding, covenant-break-
ers, ¹¹ without natural affection, implacable,
unmerciful :

¹¹ Or, *unsociable*.—^a Chap. ii. 2.—^b Chap. vi. 21.

tuted idolatry in place of the pure, spiritual worship of the one true God, and established it by law.²⁹ Therefore God gave them over to a reprobate mind—*ἀδοκιμον νουν*, an undiscerning, or injudicious mind; a mind not perceiving or approving what is good, either in principle or practice; a mind void of all proper knowledge and relish of what is excellent, treated of verse 32. Men of this stamp are said, Ephesians iv. 19, to be *ἀπηλγηκότες*, without feeling. To do things not convenient—Even the vilest abominations, treated of verses 29–31. Being filled with all unrighteousness—Or injustice. This stands in the first place, unmercifulness in the last. Fornication includes here every species of uncleanness; wickedness—*πονηρία*, a word which implies a disposition to injure others by craft. Hence the devil is called *ὁ πονηρός*, the wicked one, by way of eminence; covetousness—*Πλεονεξία*, an inordinate desire to have more than God sees proper for us, which, the apostle says, is idolatry, Col. iii. 5; maliciousness—*κακία*, a disposition to injure others from ill-will to them, or which delights in hurting another, even without any advantage to one's self; full of envy—Grieving at another's welfare, or rejoicing at his hurt; debate—*Ἔριδος*, strife, contention, quarrelling; deceit—Or guile, fraud; malignity—*Κακοηθείας*, a bad disposition, or evil habit; a disposition, according to Aristotle, to take every thing in the worst sense; but, according to Estius, the word denotes asperity of manners, rudeness; whisperers—Such as secretly defame others; backbiters—*Καταλάλας*, revilers, such as openly speak against others in their absence; haters of God—Especially considered as holy and just, as a lawgiver and judge; persons under the power of that carnal mind which is enmity against him; enemies in their minds, says the apostle, by wicked works; deniers of his providence, or accusers of his justice in their adversities; despiteful—*Υβριστας*, violent, or overbearing in their behaviour to each other; or persons who commit injuries with violence, or who oppress others by force; proud—Persons who value themselves above their just worth; or who are elated on account of their fortune, or station, or office, or endowments, natural or acquired; boasters—*Αλαζονας*, persons who assume to themselves the reputation of qualities which they do not possess; inventors of evil things—Of new pleasures, new ways of gain, new arts of hurting, particularly in war; disobedient to parents—Either natural or political, not willingly subject to lawful authority; a sin here ranked with the greatest crimes. Without understanding—Who act like men void of reason; covenant-breakers—False to their

32 Who, ^a knowing the judgment A. M. 4064.
A. D. 60. of God, that they which commit such
things ^b are worthy of death; not only do
the same, but ¹² have ^c pleasure in them that
do them.

¹² Or, *consent* with them.—^c Hos. vii. 3; Psa. l. 18.

promises, oaths, and engagements. It is well known, the Romans, as a nation, from the very beginning of their commonwealth, never made any scruple of vacating altogether the most solemn engagement, if they did not like it, though made by their supreme magistrate, in the name of the whole people. They only gave up the general who had made it, and then supposed themselves to be at full liberty! Without natural affection—The custom of exposing their own new-born children to perish by cold, hunger, or wild beasts, which so generally prevailed in the heathen world, particularly among the Greeks and Romans, was an amazing instance of this; as is also that of killing their aged and helpless parents, now common among the American heathen. Implacable—Persons who, being once offended, will never be reconciled. The original word *ἀσπονδός*, from *σπονδή*, a libation, "is used to signify irreconcilable, because, when the heathen made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice, on which they poured a libation, after drinking a part of it themselves." Unmerciful—Unfeeling, unforgiving, or pursuing their schemes of cruelty and revenge, whenever they got any new opportunity of doing it.

Verse 32. Who, knowing the judgment—*Δικαιομα*, the righteousness, or righteous judgment, or appointment; of God—And because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in Scripture to denote an ordinance, statute, or particular law, Numb. xxvii. 11; xxxi. 21; and in the plural, the appointments, or institutions of God moral, or ceremonial, Luke i. 6; Rom. ii. 26; Heb. ix. 1; even those which were purely ceremonial, Heb. ix. 10. Here the word signifies the law of God written on men's hearts, called by philosophers the law of nature, and by civilians, the law of nations. For the Greeks could know no other law of God, being destitute of revelation; that they which commit such things are worthy of death—God hath written on the hearts of men not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Further, that the heathen knew that the persons guilty of the crimes mentioned here by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death. Not only do the same—Allow themselves in the practice of these sins; but have pleasure in them that do them—Approve, encourage, and patronise them in others, and even take pleasure in their committing them. This is the highest degree of wick

edness. A man may be hurried by his passions to do the thing he generally hates. But he that has pleasure in those that do evil, loves wickedness for wickedness' sake; and thereby he encourages them in sin, and heaps the guilt of others upon his own head. In this stricture, Dr. Macknight thinks "the

apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods."

CHAPTER II.

From what the apostle had advanced in the preceding chapter, to prove the ignorant and abandoned heathen to be inexcusable in their wickedness, he in this chapter, (1.) Justly infers that the crimes of those who had such knowledge of the truth as to condemn the vices of others, were yet more inexcusable, and therefore that the Jews could no more be justified by the law of Moses, than the Gentiles by the law of nature, 1-16. (2.) By detecting the sins of the Jews, he manifests that their external privileges, as God's peculiar people, could not procure for them the divine favour, or render them acceptable in his sight, 17-29.

A. M. 4064. **THEREFORE** thou art ^a inexcusable, O man, whosoever thou art, that judgest: ^b for wherein thou judg-

est another, thou condemnest thyself; ^{A. M. 4064.} for thou that judgest, doest the same ^{A. D. 60.} things.

^a Chap. i. 20.—^b 2 Sam. xii. 5-7;

Matt. vii. 1, 2; John viii. 9.

NOTES ON CHAPTER II.

Verse 1. *Therefore, &c.*—The apostle, having shown that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, which they violated, proceeds next to consider whether the law of Moses gave the Jews any better hope; an inquiry which he manages with great address. For, well knowing that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he suddenly turns his discourse to the Jews, by telling them that they who passed such a judgment on the Gentiles were equally, yea, more guilty themselves, in that, with the advantage of the greater light of divine revelation, they were guilty of crimes as great as those he had charged on the Gentiles; and that therefore, by condemning the Gentiles, they virtually condemned themselves. *Thou art inexcusable, O man*—Seeing that knowledge without practice only increases guilt; *whosoever thou art, that judgest*—That censurest and condemnest; *for wherein thou judgest another*—Greek, *rov erapov, the other*—Namely, the heathen, and pronouncest them worthy of condemnation and wrath; *thou condemnest thyself*—As deserving the same: for thou that judgest doest the same things. According to Josephus, quoted here by Dr. Whitby, the Jews of that age were notoriously guilty of most of the crimes imputed to the Greeks and Romans in the preceding chapter. "There was not," observes he, "a nation under heaven more wicked than they were. What have you done," says he, addressing them, "of all the good things required by our law-giver? What have you not done of all those things which he pronounced accursed? So that," adds he, "had the Romans delayed to come against these

execrable persons, I believe either the earth would have swallowed them up, or a deluge would have swept away their city; or fire from heaven would have consumed it, as it did Sodom, for it brought forth a generation of men far more wicked than they who suffered such things. It was sport to them to force women: and they exercised and required unnatural lusts, and filled the whole city with impurities. They committed all kinds of wickedness, omitting none which ever came into the mind of man; esteeming the worst of evils to be good, and meeting with that reward of their iniquity which was proper, and a judgment worthy of God." The apostle, Mr. Locke thinks, represents the Jews as inexcusable in judging the Gentiles, especially because the latter, with all the darkness that was on their minds, were not guilty of such a folly as to judge those who were not more faulty than themselves, but lived on friendly terms with them, without censure or separation, thinking as well of their condition as of their own. For he considers the judging, which Paul here speaks of, as referring to that aversion which the Jews generally had to the Gentiles, in consequence of which "the unconverted Jews could not bear with the thoughts of a Messiah that admitted the heathen equally with themselves into his kingdom; nor could the converted Jews be brought to admit them into their communion, as the people of God, now equally with themselves; so that they generally, both one and the other, judged them unworthy the favour of God, and incapable of becoming his people any other way than by circumcision, and an observance of the ritual law; the inexcusableness and absurdity of which the apostle shows in this chapter."

A. M. 4064. 2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou ° the riches of his

° Chap. ix. 23; Eph. i. 7; ii. 4, 7.—^d Chap. iii. 25.
° Ex. xxxiv. 6.

Verses 2-4. *But we are sure*—Greek, οὐδὲν, we know; though men may judge partially and perversely, yet God will judge uprightly; *that the judgment of God*—The sentence that he will pronounce upon persons, whether Jews or Gentiles, is according to truth—According to the true state of every man's case; or according to the true character of persons, and the true quality of the actions and dispositions; (verses 5-11;) *against them who commit such things*—However they may behave toward their fellow-creatures. Dr. Macknight, who understands the expression, according to truth, as signifying, "according to the true meaning of God's covenant with the fathers of the Jewish nation," observes, "By this declaration, the apostle reprobates the erroneous opinion confidently maintained by the Jews, who, fancying that by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned." *And thinkest thou this, &c.*—Canst thou then, by the sentence which thou passest upon others, think to evade that which goeth forth against thyself? *Or despisest thou*—Dost thou go further still, and, from hoping to escape his wrath, dost thou proceed to abuse his love? *The riches*—Or the abundance; of his goodness, forbearance, and long-suffering—Exercised for such a length of time toward thee, who not only hast sinned, but dost sin, and wilt sin. The word, καταφρονέω, here rendered despise, also signifies to think against, to think wrong, or misconstrue; and the clause may be fitly translated, Dost thou misconstrue, or form a wrong opinion of, the goodness of God? God's goodness, of which the Jews formed a wrong opinion, or which they despised, consisted chiefly in his having made them his church and people, in his having frequently, in an extraordinary manner, protected them against or delivered them from their enemies, conferred upon them innumerable blessings, temporal and spiritual, especially the latter, having from time to time raised up among them divinely-inspired prophets, to reveal his will to them, to instruct, warn, caution, and exhort them, and having intrusted with them his holy oracles. From these marks of the divine favour they vainly inferred that God would punish no descendant of Abraham for his sins in a future state. But in this they grievously erred, for the goodness of God, together with his other attributes here mentioned, was not intended to make sinning safe to the Jews, but to lead them to repentance for

goodness, and ^d forbearance, and ^e long-suffering; ^f not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart ^g treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God;

^f Isa. xxx. 16; 2 Pet. iii. 9, 15.—^g Deut. xxxii. 34; James v. 3.

their sins. *Forbearance* (Greek, ανοχή) is that disposition in God by which he forbears to punish sin immediately upon its being committed; *long-suffering*—Or slowness to anger, signifies his deferring for a long time to punish; and here it seems chiefly to intend his patiently bearing long the ill use which the Jews made of the privileges they enjoyed as his church and people, and of the various blessings he had conferred upon them.

Verses 5-7. *But after thy hardness*—Greek, κατην σκληροτητα, according to thy obduracy, or insensibility of mind; and *impenitent*—ἀμετανόητον, inconsiderate, unreflecting, and unrelenting heart, by reason of that stubbornness and obstinacy in sin which thou hast contracted; *treasurest up wrath*—Although thou thinkest thou art treasuring up all good things; *unto thyself*—Not to him whom thou judgest: that is, Thou provokest God more and more to aggravate thy punishment. In our language, a treasure signifies a collection of things useful or precious. But the Hebrews gave that appellation to a heap, or an abundance of any thing, whether good or bad. Hence, Prov. x. 2, we read of treasures of wickedness. Reader! think what a treasure of good or evil, of felicity or misery, a man may lay up for himself in this short day of life! *Against the day of wrath*—The day of retribution, when God will fully execute wrath on impenitent sinners. *Wrath* is here, as often elsewhere, put for punishment, the effect of wrath. The apostle calls the day of retribution the day of wrath, to make the wicked sensible that as men greatly enraged do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length. Probably the apostle had in view, 1st, The awful vengeance which the divine wrath was about to bring on the Jews in the destruction of their city and temple, the depopulation of their country, and the dissolution of their commonwealth, which, 1 Thess. ii. 16, he calls, *wrath coming upon them to the uttermost*. 2d, It appears, however, by what follows, that he spoke principally of the day of final judgment; and *revelation of the righteous judgment of God*—When God will make manifest to all the world the justice of his proceedings, both toward the righteous and the wicked. Bengelius reads, *wrath, and revelation, and righteous judgment*: just opposite to the three gracious attributes above mentioned; *wrath* opposed to *goodness*; *revelation*, when God will bring to light the hidden

A. M. 4064. 6 ^b Who will render to every man
A. D. 60. according to his deeds :

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

8 But unto them that are contentious, and

^a Job xxxiv. 11; Psa. lxiii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Chap. xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

things of darkness, opposed to his present *forbearance*; and *righteous judgment*, when he will no longer defer to punish, opposed to his present *long-suffering*. *Who will render to every man*—Both good and bad, both Jew and Gentile; *according to his deeds*—Not according to his external privileges, or his pretences and presumptuous expectations, but according to the real nature and quality of his works. *To them who by patient continuance in well-doing*—By persevering in a constant course of holiness and righteousness, notwithstanding all the oppositions and difficulties they meet with; (see Matt. xxiv. 13; Rev. ii. 10;) *seek for glory*—That state of splendour and brightness in which the *righteous shall shine forth as the sun in the kingdom of their Father*, Matt. xiii. 43. *Honour*—Approbation, commendation, and praise from God and Christ, and all the heavenly host, mentioned 1 Pet. i. 7. *And immortality*—*ἀθάρατοι*, *incorruptibility*, everlasting life, health, and vigour of both body and mind. The words include the consummation and perfection of all those glorious qualifications and enjoyments which are bestowed on the saints in heaven. This the saints *seek for*; that is, desire and labour after; for, though love to God and Christ is the principal spring of their obedience, yet that love does not exclude the faith which is the evidence of things not seen, or that hope of heavenly glory and felicity which is as an anchor of the soul, sure and steadfast; and which, partly at least, influenced Christ himself amidst all his labours and sufferings, who, *for the joy that was set before him, endured the cross, and despised the shame. Eternal life*—Which God will render to such.

Verses 8-11. *But unto them that are contentious*—Like thee, O Jew, who thus fightest against God. The character of the unbelieving Jews was disobedience, stubbornness, and impatience. Mr. Locke thinks the original expression, *οἱ δε εἰς ἐριθείας*, the *contentious*, here spoken of, are Jews who refused to obey the gospel. "But as the apostle is speaking of the punishment of the wicked Gentiles, as well as of the wicked Jews, *επιθεῖα*, *contention*, must be a vice common to both. Accordingly, *επιθεῖαι*, *contentions*, are mentioned among the *works of the flesh*, to which wicked men in general are addicted, Gal. v. 20. And Suidas tells us, that *επιθεῖα*, *contention*, is *ἡ διὰ λόγους φιλονεικία*, *contention by words*, by keen disputing. Wherefore the *contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathen, who disputed themselves into

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i do not obey the truth, but obey un- A. M. 4064.
righteousness, indignation and wrath, A. D. 60.

9 Tribulation and anguish upon every soul of man that doeth evil; of the Jew ¹ first, and also of the ¹ Gentile ;

10 ¹ But glory, honour, and peace, to every

¹ Job xxiv. 13; Chap. i. 18; 2 Thess. i. 8.—² Amos iii. 2; Luke xii. 47, 48; 1 Pet. iv. 17.—³ Gr. *Greek*.
¹ 1 Pet. i. 7.

a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of the *contentious*, the apostle represents them here as enemies of the truth, and as friends of unrighteousness."—Macknight. *Who obey not the truth*—Both those who did not walk according to the light of nature, chap. i. 18, and those who disobeyed the gospel, are here intended. The former, because, as truth is here opposed to unrighteousness, it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathen, were the only foundations of a virtuous conduct. The truth, as it is in Jesus, or the gospel, however, seems to be especially intended, this being styled, *the truth of God*, chap. iii. 7; xv. 8; *the word of truth*, Eph. i. 13, and elsewhere; the knowledge of it being the *knowledge of the truth*, 1 Tim. ii. 4; iv. 3; the belief of it, *the belief of the truth*, 2 Thess. ii. 13; obedience to it, *obedience to the truth*, Gal. iii. 1; v. 7; walking according to it, *walking in the truth*, 1 John ii. 4; the gospel itself being emphatically styled *the truth*, Eph. iv. 21; and to know it being *to know the truth*, 1 John ii. 21. This being so, they that are here said *not to obey the truth* seem to be especially, first, the unbelieving Jews, and, secondly, the Gentiles, who spake against the truth, and rejected it. And both these obeyed, and gave themselves up to error and falsehood; the Gentiles by changing the truth of God into a lie, chap. i. 25, and the Jews by adhering to their vain traditions, which made void the commands of God, supposing them to be derived from Moses, when they were indeed only the doctrines of men. *But obey unrighteousness*—Live in known sin; acting contrary to the clear dictates of reason and conscience. *Indignation and wrath, tribulation and anguish*—He seems to allude to Psa. lxxviii. 49, *He cast upon them, the Egyptians, the fierceness of his anger, wrath, indignation, and trouble*, and finely intimating that the Jews would, in the day of vengeance, be more severely punished than even the Egyptians were, when God made their plagues so wonderful. *Upon every soul of man that doeth evil*—That contradicts the light of his dispensation, or holds in unrighteousness the portion of truth made known to him. *Of the Jew first*—Here we have the first express mention of the Jews in this chapter. And it is introduced with great propriety. Their having been trained up in the true religion, and their having had Christ and his apostles first sent to them, were circumstances which placed them in the fore-

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A. M. 4064. man that worketh good ; to the Jew
A. D. 60. first, and also to the ² Gentile ;

11 For ^m there is no respect of persons with God.

* Gr. *Greek*.—^m Deut. x. 17 ; 2 Chron. xix. 7 ; Job xxxiv. 19 ;

most rank of the criminals that obeyed not the truth.

It must be observed, however, that "in this and the following verse, the apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of Jew and Greek, which, according to the ideas of the Jews, comprehended all mankind, (see note on chap. i. 16,) has left his reader no room to doubt that he is discoursing of the judgment of all nations, of heathen as well as of Jews and Christians. Therefore, not only what he says of *the punishments*, but what he observes of *the rewards* to be distributed, at that day, must be understood of the heathen, as well as of those who have enjoyed the benefit of revelation." We see also, by these two verses, (verses 9, 10,) and chap. i. 16, that the apostle carefully lays it down as a fundamental position that there was now, under the gospel, no other national distinction between the Jews and the Gentiles, save only a priority of right in the Jews to the offer of the gospel, and the allotment of rewards or punishments, according as they obeyed or not. *But glory*, (just opposite to *wrath*.)—From the divine approbation ; *honour*, (opposite to *indignation*.)—By the divine appointment ; and *peace*—Implying a secure and quiet possession of all good, now and for ever, opposed to *tribulation and anguish*. *To every one that worketh good*—Sin-cerely performs his duty to God and man ; *to the Jew first, &c.*—To one as well as another. *For there is no respect of persons with God*—That is, in passing their final sentence, and in distributing rewards and punishments, he is determined by their real characters, and will reward every one according to his works, not according to their outward condition ; such as their country, kindred, sex, dignity, office, wealth, and profession of religion. This declaration concerning God, as Judge, the apostle made to show the Jews their folly in expecting favour at the final judgment, because they had Abraham for their father, and were themselves members of God's church. And it must appear the more important and reasonable, considering that the Jews thought no Israelite should be deprived of future happiness, whatever his faults had been ; unless he were guilty of apostacy, idolatry, and a few other very enormous crimes. But this impartial and equitable proceeding at the final judgment is very consistent with God's distributing to persons here advantages and opportunities of improvement, according to his own good pleasure.

Verse 12. *For as many as have sinned*—And have not repented and brought forth fruit worthy of repentance ; as many as have lived and died in the commission of known sin : he speaks as of the time past, for all time will be past at the day of

12 For as many as have sinned A. M. 4064.
without law, shall also perish without A. D. 60.
law : and as many as have sinned in the law,
shall be judged by the law,

Acts x. 34 ; Gal. ii. 6 ; Eph. vi. 9 ; Col. iii. 25 ; 1 Pet. i. 17.

judgment ; *without law*—Without having had any written law, any express and outward revelation from God ; *shall also perish*—Be condemned and punished ; *without law*—Without regard had to any written law, or supernatural revelation, being proved guilty by the law written in their hearts. The expression, *shall perish*, shows the agreement of the manner of *suffering* with the manner of *sinning*. He could not so properly say, *shall be judged* without law. Some understand it of the annihilation of the heathen ; but both reason and Scripture assure us they shall be punished for their sins, though in a less degree than those who disobey the greater light of revelation. Since none of mankind ever lived without the law of nature, it is evident the expressions, *ανομος*, *without law*, in this clause, and *εν νομο*, *in, or under law*, in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, seeing it is affirmed in the latter clause, that *as many as have sinned in or under the law, shall be judged by the law*. For the Jews are not to be judged by the law of Moses. See note on verse 13. In this context, therefore, *νομος*, *law*, signifies divine revelation in general. Thus, the oracles of God, with which the Jews were intrusted, Rom. iii. 2, have the name of *ο νομος*, *the law*, often given to them in Scripture ; as Psa. xix. 7 ; John x. 34 ; xii. 34 ; xv. 25 ; Rom. iii. 19 ; in all which passages, and many others, the *law* signifies the whole of the divine revelations, taken complexly, as they stand recorded in the Jewish Scriptures. But when these Scriptures are distinguished into parts, as Luke xxiv. 44, where *the law of Moses, and the prophets, and the Psalms* are mentioned ; the *law*, in that division, denotes *the five books of Moses* only, as it does likewise, Rom. iii. 21, *being witnessed by the law and the prophets*. In this restricted sense, the word *νομος*, generally, though not always, has the article prefixed, *the law*. *And as many as have sinned in, or under, the law*—That is, revelation, whether the patriarchal, the Jewish, or the Christian, *shall be judged by the law*—By the revelation wherewith they were favoured. Though the word *κρηθησονται* sometimes signifies, *shall be condemned*, in this passage it is rightly translated, *shall be judged*, because the apostle's intention is to show, that all who have enjoyed the benefit of an external revelation shall be more severely punished, if wicked, than the Gentiles, who have not had that advantage : an idea which is better conveyed by the expression, *shall be judged*, than it would have been by *shall be condemned*. For *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case. And the meaning

A. M. 4064. 13 (For ^a not the hearers of the law
A. D. 60. are just before God, but the doers
of the law shall be justified.

14 For when the Gentiles, which have not

the law, do by nature the things A. M. 4064.
contained in the law, these, having A. D. 60.
not the law, are a law unto themselves.

15 Which show the work of the law written

^a Matt. vii. 21; James i. 22,

23, 25; 1 John iii. 7.

here is, that their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to it. See Macknight.

Verse 13. *For not the hearers of the law*—Those who are only hearers; *are*—Even now; *just*—δικαιοι, righteous, that is, accounted and dealt with as righteous persons; *before God*—Here the apostle condemns the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will: as Dr. Whitby has shown by many important quotations, in a note on this verse. *But the doers of the law*—Whether natural or revealed, that is, they who walk according to the light of the dispensation they are under, “who steadily and universally, in the tenor of their lives, act agreeably to its precepts; they, and they only, shall be justified [acquitted and rewarded]—In the day of final audit and account; whether their knowledge of it were more or less express.” So Doddridge. A most sure and important truth this, which respects the Gentiles also, though principally the Jews. The apostle speaks of the former, verse 14, &c.; of the latter, verse 17, &c. It must be observed, however, that the apostle does not speak of a perfect, unerring obedience, either to the law of nature, or to any revealed law, whether patriarchal, Jewish, or Christian; but of that *obedience of faith*, productive of holiness, or that sincere obedience to the dispensation men are under, which, on the ground of the covenant of grace, established for all mankind immediately after the fall, God is pleased graciously to accept instead of that unerring obedience, which to man, in his fallen state, is impossible. This obedience of faith, with regard to the heathen, implies their *believing that God is, and that he is the rewarder of them that diligently seek him*; and on the ground of this faith, *coming to him in prayer for his favour and blessing, and with praise for his benefits, and diligently seeking an acquaintance with him, and with his will concerning them.* And with respect to Jews and Christians, it implies a true and lively faith in, and sincere obedience to, the truths, precepts, and promises of the dispensation they are under. The reader must observe, therefore, that *merited justification*, whether of Jews or heathen, spoken of chap. iii. 20; Gal. ii. 16; or, justification according to the tenor of the law, by performing all the deeds or works enjoined thereby, without the least failure, is not here intended; but a *gratuitous* justification, founded, not on the accused person's innocence, or righteousness, but proceeding merely from the mercy of his Judge, who is pleased, out of pure favour, to accept of his faith, producing sincere love and obedience, in the place of perfect righteousness, and to reward

it as if it were that righteousness, and all for the sake of Christ.

Verses 14, 15. *For when the Gentiles*—That is, any of them *who have not the law*—Not a written revelation of the divine will; *do by nature*—That is, by the light of nature, without an outward rule, or by the untaught dictates of their own minds, influenced, however, by the preventing *grace of God, which hath appeared to all men*, Tit. ii. 11; or, *the true light, which lighteth every man that cometh into the world: the things contained in the law*—The moral duties required by the precepts of the law, the ten commandments being only the substance of the law of nature. *These, not having the written law, are a law unto themselves*—That is, what the law was to the Jews, they are by the light and grace of God to themselves, namely, a rule of life. All the ancient Greek commentators, as Whitby has shown, interpreted this passage not of the Gentiles who had been converted to Christianity, but of those Gentiles who had not been favoured with a revealed law, and therefore were neither proselytes to Judaism nor Christianity. *Who show*—To themselves and others, and, in a sense, to God himself, *the work of the law*—In its most important moral precepts, in the substance, though not in the letter of them; *written in their hearts*—By the same divine hand which wrote the commandments on the tables of stone; *their conscience also bearing witness*—For or against them, or testifying how far they have complied with their light or law. There is not one of all its faculties which the soul has less in its power than this. *And their thoughts*—Or their reasonings or reflections upon their own conduct; *the meanwhile*—Or, as the expression, μετὰς ἀλλήλων, is translated in the margin, *between themselves*, or by turns, according as they do well or ill; *accusing*—Checking and condemning them when they have acted contrary to their light; or *else excusing*—Approving and justifying them when they have conformed to it. Hence the apostle meant it to be inferred, that it was not the having, or knowing the law, (verse 13,) nor the condemning others for the transgression of it, could avail a man, but the doing of it, or walking according to it. We may observe further on this verse, that, as the law in this context signifies divine revelation, the work of the law must be men's duty, which revelation discovers by its precepts, which is also in part discovered by men's natural reason and conscience, influenced by the light and grace of God; on which account it is said to be written on their hearts. Thus, in the compass of two verses, the apostle hath explained what the light of nature is, and demonstrated that there is such a light existing. It is a revelation

A. M. 4064. in their hearts, ³ their conscience also
A. D. 60. bearing witness, and *their* thoughts
' the mean while accusing, or else excusing one
another ;)

16 ° In the day when God shall judge the
secret: of men, ^p by Jesus Christ, ^q according to
my gosp l.

³ Or, *the conscience witnessing with them.*—⁴ Or, *between themselves.*—^p Eccles. xii. 14; Matt. xxv. 31; John xii. 48; Chap. iii. 6; 1 Cor. iv. 5; Rev. xx. 12.—^q John v. 22; Acts x. 42; xvii. 31; 2 Tim. ix. 1, 8; 1 Pet. iv. 5.—^r Chap. xvi. 25; 1 Tim. i. 11; 2 Tim. ii. 8.

from God written originally on the heart or mind of man; consequently is a revelation common to all nations; and, so far as it goes, it agrees with the things written in the external revelation which God hath made to some nations. We are compelled, however, when we come to consider matters of fact, to acknowledge that this light of nature has been dreadfully obscured and corrupted, even in the most learned and civilized heathen nations upon earth, as the apostle has proved at large in the latter part of the preceding chapter. And long before the ages referred to by him, *All flesh had corrupted its way*, Gen. vi. 5, 11; *darkness covered the earth, and gross darkness the people*, Isa. ix. 2; *there was none that understood*, (chap. iii. 11;) *and all were alienated from the life of God, through the ignorance that was in them*, Eph. iv. 18, &c.

Verse 16. *In the day, &c.*—This relates to verse 12, the intermediate verses, from the 13th, being a parenthesis; *when God shall judge the secrets of men*—Not only their outward actions, good and evil, which are manifest to all men, but their most secret and hidden ones, with their internal desires and designs, their intentions, purposes, schemes, contrivances, with the various workings of their passions, imaginations, and thoughts; *for he will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil*, Eccles. xii. 14; *will bring to light the hidden things of darkness, and will make manifest the counsels of the heart*, 1 Cor. iv. 5. On secret circumstances depends the real quality of actions, frequently unknown to the actors themselves, verse 29. Men generally form their judgments, even of themselves, merely from what is apparent. *By Jesus Christ*—To whom the Father hath committed all judgment; *according to my gospel*—According to the tenor of that gospel which is committed to my trust, and is preached by me: or as I testify in my preaching the gospel, Acts xvii. 31; 2 Tim. ii. 8. For it is not the apostle's intention to signify that all men shall be judged by the gospel, but only that the gospel teaches such a judgment.

Verses 17–20. *Behold*—Here he applies the matter he had discussed in the preceding verses more closely to the Jews, and proves, that, notwithstanding all their pretences and privileges, they were transgressors of the law, and so could not be justified by works, any more than the Gentiles. And

17 Behold, ^r thou art called a Jew, A. M. 4064.
and ^s retest in the law, ^t and makest A. D. 60.
thy boast of God,

18 And ^u knowest *his* will, and ^v approvest ^x
the things that are more excellent, being in-
structed out of the law,

19 And ^y art confident that thou thyself art

^r Matt. iii. 9; John viii. 33; Chap. ix. 6, 7; 2 Cor. xi. 22.
^s Mic. iii. 11; Chap. ix. 4.—^t Isa. xlv. 25; xlviii. 2; John
viii. 41.—^u Deut. iv. 8; Psa. cxlvii. 19, 20.—^v Or, *triest the
things that differ.*—^x Phil. i. 10.—^y Matt. xv. 14; xxiii. 16,
17, 19, 24; John ix. 24, 40, 41.

here therefore he refutes the highest point of Jewish glorying, after a further description of it, interposed verses 17–20, and refuted verses 21–24. The description consists of twice five articles; of which the former five, verses 17, 18, show what he boasts of in himself; the other five, (verses 19, 20,) what he glories in with respect to others. The first particular of the former five answers to the first of the latter; the second to the second, and so on. *Thou art called a Jew*—A professor of the true religion, and a worshipper of the true God. Dr. Macknight is of opinion that in this and the following verses, the apostle intended to address chiefly the men of rank and learning among the Jews; a supposition to which he thinks it is no objection that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written; because, "as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers, and priests, in the first chapter, for the purpose of showing them the bad use they had made of the knowledge they derived from the works of creation, it was natural for him in this to address the Jewish scribes, priests, and doctors, to show them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people the apostle speaks, chap. iii. 20, &c., where he proves that they also were extremely vicious." *And retest in the law*—Dependest on it alone, and on the having of it, for justification and salvation, though it can only condemn thee. *And makest thy boast of God*—As thy God; as belonging only to you Jews, and being yours in a peculiar manner; the founder of your commonwealth; your lawgiver, protector, and Saviour. *And knowest his will*—By special revelation, and more fully than the Gentiles. *And approvest the things that are more excellent*—Hast attained to a considerable degree of understanding in the law, so as to place a proper value upon things according to their worth, and to distinguish between things lawful and unlawful. The original words, *δοκιμασεις τα διαφοροτα*, may be rendered, *and triest, or, approvest on trial, the things that differ.* *Being instructed, &c.*—Or, as Beza interprets *κατηχημενος εκ του νομου*, *Being educated, or*

A. M. 4064. a guide of the blind, a light of them
A. D. 60. which are in darkness,

20 An instructor of the foolish, a teacher of babes, * which hast the form of knowledge, and of the truth in the law :

21 * Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou

* Chap. vi. 17; 2 Tim. i. 13; iii. 5.—* Psa. i. 16, &c.; Matt. xxiii. 3, &c.

instructed from thy childhood, out of the law, 2 Tim. iii. 15. And art confident that thou thyself art a guide of the blind—Vainly presume that thou hast knowledge enough to teach others. The Jewish doctors, in contempt of the Gentiles, were wont to speak of them as *blind—in darkness—ignorant—babes*—and boasted of themselves as guides, to whose direction the Gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews the apostle introduced here, to show that their sins were greatly aggravated by the revelation of which they boasted. *Who hast the form of knowledge*—A system, body, or model of that knowledge, which is scattered up and down in the law, and of the truths which are there delivered. For the original word, *μορφωδης*, seems to bear this meaning: and the apostle may be considered as comparing the law to a looking-glass, which exhibits exact images of things, as the Apostle James likewise does, chap. i. 25. This implies that they not only considered themselves as having a sketch, or the outlines, of the truth contained in the law, but the most accurate knowledge of it. And this they counted sufficient to save them, though they lived in a loose and ungodly manner.

Verses 21-24. *Thou therefore which teachest another*—And valuest thyself upon thy ability to do it, trusting therein for acceptance with God; *teachest thou not thyself?*—He does not teach himself, who does not practise what he teaches. This, and what follows, is mentioned, to show that the knowledge, which the scribes and doctors pretended to derive from the law, had had no manner of influence on their spirit and conduct; so that their boasting in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles. *Dost thou steal—commit adultery—commit sacrilege*—Sin grievously against thy neighbour, thyself, God. St. Paul had shown the Gentiles, first, their sins against God, then against themselves, then against their neighbours. He now inverts the order, for sins against God are the most glaring in a heathen; but not in a Jew. *Thou that abhorrest idols*—Which all the Jews did, from the time of the Babylonish captivity: *thou committest sacrilege*—Dost what is still worse, robbing him, who is God over all, of the glory which is due to him. None of these charges were rashly advanced against the

that abhorrest idols, ^b dost thou commit A. M. 4064.
sacrilege? A. D. 60.

23 Thou that * makest thy boast of the law, through breaking the law dishonourest thou God?

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

25 * For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the

^b Mal. iii. 8.—* Verse 17.—^d 2 Sam. xii. 14; Isa. lii. 5; Esek. xxxvi. 20, 23.—* Gal. v. 3.

Jews of that age. For (as their own historian relates) some even of the priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God and his altar, it had been complained of ever since Malachi. So that the instances are given with great propriety and judgment. *Thou that makest thy boast of the law*—As so excellent, and thinkest it such an honour to be acquainted with it, *through breaking the law dishonourest thou God?*—Dost thou act as if thou wert studying the declaration of his will, only to show him in a more presumptuous and contumacious manner, that thou dost not regard it? *For the name of God is blasphemed*—Spoken evil of, as if it countenanced and encouraged such wickedness as that in which you live, and his holy religion is brought into contempt thereby; *as it is written*, in your own Scriptures, concerning your fathers, whose evil deeds you so generally imitate. See the margin. We find Josephus frequently accusing the Jews of what is here laid to their charge by the apostle, saying, "What wickedness do you conceal, or hide, which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness as if it were virtue." "And thinkest thou this, O man, that thou shalt escape the judgment of God, who punishes the Gentiles, when thou art as guilty as they of acting against thy conscience, and doing that for which thine own mouth condemns thee, or, which is as bad as that which thou condemnest in them, and which also causes them to blaspheme that holy name by which thou art called! Surely after these things, so scandalously done, it will be of no advantage to thee that thou art called a Jew, or hast received the sign of circumcision."—Whitby.

Verses 25-27. *For circumcision verily profiteth*—He does not say *justifieth*. How far it profited is shown in the third and fourth chapters: *if thou keep the law*—Here, as in many other passages, the apostle speaks to the thoughts of the Jewish readers. They fancied that circumcision, by showing that they were descended from Abraham, and were members of God's covenant, would ensure their salvation, though they were ever so wicked. But the apostle tells them their circumcision would avail them only if they practised the law; that is, performed the things required in the covenant with

A. M. 4064. law, thy circumcision is made un-
A. D. 80. circumcision.

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

27 And shall not uncircumcision which is by

† Acts x. 34, 35.—‡ Matt. xii. 41, 42.—‡ Matt. iii. 9; John

Abraham; (see verse 12;) in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them. *If thou be a breaker of the law—Living in known sin, thy circumcision is made uncircumcision—*Is so already in effect. Thou wilt have no more benefit by it than if thou hadst never received it. The very same observation holds with regard to baptism. *Therefore, &c.*—As if he had said, Since the stress of all lies upon keeping the law, therefore, *if the uncircumcision—*That is, a person uncircumcised; *keep the righteousness of the law—*Walk agreeably to it; *shall not his uncircumcision be counted for circumcision—*In the sight of God? He shall be accounted a Jew spiritually, (verse 29,) and accepted of God, rather than you carnal Jews, who continue to live in sin, and boast of your circumcision. The expression, *ἡ δικαιοσύνη τοῦ νόμου*, rendered, *the righteousness of the law*, is in the plural number, and rendered by Locke, *the rectitude of the law*; considering Paul as using it “for all those precepts of the law which contain in them any part of the natural and eternal rule of rectitude, which is made known to men by the light of reason: a rule of their actions, which all mankind, uncircumcised as well as circumcised, had, and is that which (chap. i. 32) Paul calls *δικαιοσύνη τοῦ θεοῦ*, [rendered there, *the judgment of God*,] because it came from God, and was made by him the moral rule to all mankind, being laid within the discovery of their reason. And this rule of morality Paul says the Gentile world did acknowledge.” Doddridge renders the expression, *the righteous determinations of the law*; and Macknight, *the precepts of the law*; referring to the above-quoted expression, chap. i. 32, which he considers as signifying the law of God written on men’s hearts; or, as he here terms it, *the law of faith*, “the precepts of which,” he says, “the Gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should believe in God, and obey him from love. Further, the precepts of this law are very properly expressed by words which literally signify *righteousness of the law*, because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.” *And shall not uncircumcision which is by nature—*Those who are, literally speaking, uncircumcised. “The words, *by nature*, are added by the apostle to show that he is speaking of persons without revelation, and not of

nature, if it fulfil the law, † judge † A. M. 4064. thee, who by the letter and circum- A. D. 80. cision dost transgress the law?

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

29 But he is a Jew † which is one inwardly;

viii. 39; Chap. ix. 6, 7; Gal. vi. 15; Rev. ii. 9.—† 1 Pet. iii. 4.

the converted Gentiles, nor of those who should hereafter be converted:” *if it fulfil the law*, That is, as to the substance of it, namely, the law of faith above mentioned. “For though the Gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, verses 6, 7. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.” *Judge thee—*Condemn thee by his example, and make thy condemnation appear to be just, in that thou hast more helps and advantages, and yet performest less duty: *who by the letter and circumcision—*By trusting so much to thy having the law in writing, and to thy being circumcised, as if these things were sufficient to save thee: or by trusting to the outward privilege of circumcision, which thou partakest of according to the letter of the law, but wastest the internal and spiritual part thereof. *Dost transgress the law—*Takest liberty thereupon to indulge thyself securely in sin, as if these things would preserve thee from punishment. The judgment which the Gentiles, who fulfil the law, are here said to pass on the wicked Jews, is the same with that which the Jews are said, verse 1, to pass on the wicked Gentiles; namely, that they are *worthy of death*. But they passed this judgment on the Jews with much more reason than the Jews passed it on them; because, while they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes, abusing far greater privileges, and breaking through much stronger obligations.

Verses 28, 29. *For he is not a Jew—*In the most important sense, that is, one of God’s beloved people; or a true child of Abraham, to whom the promise belongs, and one that God will own for a true member of his church; *who is one outwardly—*Only; or one of Abraham’s posterity, according to the flesh, and enjoys the outward privileges belonging to that relation. *Neither is that circumcision—*The chief and true circumcision, acceptable to God; *which is outward in the flesh—*Consists only in the outward ordinance, and the mark imprinted on the flesh. *But he is a Jew—*One of Abraham’s spiritual seed; *who is one inwardly—*Who inwardly possesses the disposition of Abraham, and imitates him in his faith and obedience. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really Jews, or children of Abraham, entitled to the blessings of the covenant which God made with him. It is of such as these that Christ speaks, in his epistle to the church at

A. M. 4064. and ^kcircumcision is that of the
A. D. 60. heart, ^lin the spirit, and not in the

^k Col. ii. 11; Phil. iii. 3.—Chap. vii. 6; 2 Cor. iii. 6.

Smyrna, Rev. ii. 9; *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan. And circumcision is that of the heart*—The circumcision which renders men the sons of Abraham, and the people of God, is of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from the command of Moses to the Jews, Deut. x. 16, *Circumcise the foreskin of your hearts, and be no more stiff-necked*; and from the promise made to the same people, Deut. xxx. 6, *The Lord thy God will circumcise thy heart, to love the Lord thy God with all thy heart. In the spirit*—Seated in the inmost soul, renewed by the Spirit of God. Or the expression may mean, according to the spiritual sense of the law; and not in the letter—

letter; ^m whose praise is not of men, A. M. 4064.
but of God. A. D. 60.

^m 1 Cor. iv. 5; 2 Cor. x. 18; 1 Thes. ii. 4.

Not in an external ceremony, performed only according to the letter of it. *Whose praise is not of men*—Who look only on the outward appearance, and will probably be so far from esteeming, that they will despise and hate such; *but of God*—Who sees in secret, and approves of what is internally holy and spiritual. It is justly observed by Macknight here, that the apostle, by distinguishing between the spirit and the letter of the law of Moses, intimates that the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Lev. xxvi. 41, and in the passages of Deuteronomy above quoted. Jeremiah, likewise, chap. iv. 4, represents circumcision as emblematical; consequently all the other rites of the law were so likewise

CHAPTER III.

In this chapter, after removing some objections, (1.) The sad case both of Jews and Gentiles is further illustrated; and the representation shown to be agreeable to the scriptures of the Old Testament, 1-19. (2.) From this statement of the guilt and misery of mankind, the apostle deduces the necessity of seeking justification by the gospel; and consequently the excellence of the gospel dispensation as exhibiting the method of it, 20-31.

A. M. 4064. **WHAT** advantage then hath the
A. D. 60. Jew? or what profit is there of
circumcision?

^a Deut. iv. 7, 8; Psa. cxlvii. 19, 20;

NOTES ON CHAPTER III.

Verses 1, 2. *What advantage then hath the Jew?*—The foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment,—and if the want of these privileges will not preclude the heathen from salvation;—or, If it be so that God looks only at the heart, and does not regard persons for their external privileges, what is the pre-eminence of a Jew above a Gentile, and, (for there are two questions here asked,) *what profit is there of circumcision*—And of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and to the second in chap. iv., beginning at verse 11. *Much every way*—Or in every respect. The respects in which the Jews were superior to the Gentiles are enumerated chap. ix. 4, 5, where see the notes. *Chiefly, because unto them were committed the oracles of God*—The Scriptures, in which are contained great and important truths, precepts, and promises. This prerogative Paul here singles

2 Much every way: chiefly, be- A. M. 4064.
cause that ^aunto them were commit- A. D. 60.
ted the oracles of God.

Chap. ii. 18; ix. 4.

out, by which, after removing the objection, he convicts them so much the more. "The Greeks used the word *λογια*, oracles, to denote the responses which their deities, or rather their priests, made to those who consulted them, especially if they were delivered in prose: for, as Beza observes, they gave a different name, *χηρημοι*, to such responses as were uttered in verse. Here oracles denote the whole of the *divine revelations*; and, among the rest, the law of Moses, which Stephen calls *λογια ζωντα*, living oracles, Acts vii. 18, because God spake that law in person. All the revelations of God to mankind, from the beginning of the world to his own times, Moses, by the inspiration of God, committed to writing; and what further revelations God was pleased to make to mankind during the subsistence of the Jewish Church, he made by prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit and for the benefit of the world. Now, this being the chief of all their advantages, as Jews, it alone is mentioned here by the apostle. In like manner, the psalmist has mentioned the word of God as the distinguishing privilege of the Israelites, Psa. cxlvii. 19;

A. M. 4061. 3 For what if ^bsome did not believe? ^cshall their unbelief make the faith of God without effect?

4 ^dGod forbid: yea, let ^eGod be true, but ^fevery man a liar; as it is written, ^gThat thou mightest be justified in thy sayings, and

^bChap. x. 16; Heb. iv. 2.—^cNum. xxiii. 19; Chap. ix. 6; xi. 29; 2 Tim. ii. 13.—^dJob xl. 8.

He hath showed his word unto Jacob, &c. He hath not dealt so with any nation. The benefits which the Jews derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17-23.—Macknight.

Verses 3, 4. *For what if some*—And they a considerable number, of those who once possessed these invaluable treasures; *did not believe*—Them, or did not duly consider what they speculatively believed, and so rejected the gospel to which they were intended to lead; *shall their unbelief make without effect*—Shall it disannul; *the faith of God*—His faithful promises made to Abraham and his seed, especially of sending the Messiah, and of effecting our redemption by him? Shall it destroy his fidelity to his promises, and prevent his fulfilling them to them that do believe? God, having promised to give to Abraham and his seed the land of Canaan, for an everlasting possession, and to be their God, the Jews affirmed that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the faithfulness of God in performing his promises would be destroyed. Probably the apostles, in their discourses to the Jews, had, if not expressly affirmed, yet obscurely intimated, that for crucifying Jesus they would be punished in that manner. *God forbid*—That we should insinuate any thing that can be justly considered as derogatory to God's faithfulness: *yea, let God be true*—Let the blessed God be acknowledged true to his covenant and his promises, though every man should be esteemed a liar, and unfit to have any confidence reposed in him; or, though every Jew should disbelieve, and be cast off on that account. To understand this more fully, we must recollect, that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19, and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1-14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathen, if they became unbelieving and disobedient, Lev. xxvi. 33; Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it. *As it is written, Psa. li. 4, That thou mightest be justified in thy sayings*—*Εν τοις λόγοις σου in thy words; and mightest overcome*—Be pronounced holy and just, and clear of all imputation of un-

mightest overcome, when thou art A. M. 4061. judged. A. D. 60.

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

^aJohn iii. 33.—^bPsa. lxxi. 9; cxvi. 11.—^cPsa. li. 4. Chap. vi. 19; Gal. iii. 15.

righteousness; *when thou art judged*—When any presume insolently to arraign the equity of thy conduct, or, when thy proceedings are narrowly examined by right reason. The original expression, however, *εν τω κρινεσθαι σε*, it seems, should rather be rendered, *when thou judgest*, a translation agreeable to the place whence the quotation is made. God's words referred to, in which David justified God, or acknowledged him to be just, are those threatenings which Nathan, by God's order, denounced against him, on account of his crimes of adultery and murder, 2 Sam. xii. 9-12. And God judged, or punished David, when he executed these threatenings on him and his posterity; and David acknowledged God to be just, or clear, in doing this, by receiving the deserved punishment in humility, resignation, and meekness. And the apostle seems to have quoted David's confession, that God's punishing him in the manner threatened by Nathan, was no breach of the promises he had made to him and his posterity, because it showed the Jews that God's promises, like his threatenings, were all conditional, and that, consistently with his promises to Abraham and to his seed, God might reject the Israelites, and drive them out of Canaan, they having forfeited their right to be accounted the seed of Abraham, the father of the faithful, by their infidelity; and the Gentiles, by imitating his faith, being now received for God's children.

Verses 5, 6. *But*—It may be further objected; *if our unrighteousness commend the righteousness of God*—Be subservient to God's glory; or, if our infidelity be so far from making void the faithfulness of God, that it renders it more illustrious, then we ought not to be condemned for it. But Dr. Whitby understands, by *the righteousness of God*, the righteousness of faith, which indeed is generally the meaning of the phrase in this epistle; and, as in the first chapter the necessity of this faith is shown with respect to the Gentiles, because otherwise they, being unrighteous, could not be justified before God, or escape his wrath *revealed against all unrighteousness*; and in the second chapter the same is proved respecting the Jews by reason of their unrighteousness, which arguments plainly serve to commend and establish this way of righteousness by faith in Christ, from the necessity of it to the justification both of Jews and Gentiles; he therefore considers the import of the objection to be, "If the unrighteousness both of Jews and Gentiles tend so visibly to illustrate and recommend the wisdom and grace of God, in appointing this way of justification by faith in Christ, is it righteous in

A. M. 4064. 6 God forbid: for then ¹ how shall
A. D. 60. God judge the world?

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

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) ² Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No,

¹ Gen. xviii. 25; Job viii. 3; xxxiv. 17.—² Chap. v. 20; vi. 1, 15.

God to punish both Jews and Gentiles, as you say he has done and will do, for that unrighteousness that tends so highly to advance the glory of divine grace displayed in the gospel? *What shall we say*—What inference shall we draw? *Is God unrighteous who taketh vengeance*—Must we grant that God acts unjustly in punishing those practices which so illustrate his mercy, faithfulness, and other perfections? *I speak as a man*—As a mere natural man, not acquainted with the revealed will of God, or not influenced by his Spirit; or as human weakness would be apt to speak. *God forbid*—That I should harbour such a thought, or allow such a consequence; *for then*—If it were unjust in him to punish that unrighteousness which is subservient to his own glory, *how should God judge the world*—Since all the unrighteousness in the world will then commend the righteousness of God. Add to this, the very idea of God's judging the world, implies that it shall be done *in righteousness*. For if any person were to have injustice done him on that occasion, it would not be judgment, but a capricious exercise of power, whereby the Judge would be dishonoured. On this idea is founded the answer which Abraham made to God, respecting the destruction of Sodom, which answer perhaps the apostle had now in his eye, Gen. xviii. 25; *Shall not the Judge of all the earth do right?*

Verses 7, 8. *For*—Or *but* (the objector may reply) *if the truth of God hath more abounded*—Has been more abundantly shown; *through my lie*—If my lie, that is, practice contrary to truth, conduces to the glory of God, by making his truth shine with superior advantage; *why am I yet judged as a sinner*—And arraigned for that which is attended with such happy consequences? Can my conduct be said to be sinful at all? Ought I not to do what would otherwise be evil, that so much good may come? To this the apostle does not deign to give a direct answer, adding, *whose damnation, or condemnation, is just*. The condemnation of all, who either speak or act in this manner. Here the apostle teaches expressly the unlawfulness of doing evil, any evil, on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes. This, however, the apostle here signifies they were slanderously reported as teaching; probably on a misinterpretation of their doctrine, that

in no wise: for we have before A. M. 4064.
¹ proved both Jews and Gentiles, that A. D. 60.

¹ they are all under sin;

10 As it is written, ² There is none righteous, no, not one:

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

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

¹ Gr. *charged*, chap. i. 28, &c.; ii. 1, &c.—² Verse 23; Gal. iii. 22.—³ Psa. xiv. 1-3; liii. 1.

the greatness of the sins of which the Gentiles were guilty, rendered God's goodness in sending Christ to die for them the more illustrious.

Verses 9-18. *What then*—Well then, (may a Jew further urge,) since you grant that the Jews have the advantage of the Gentiles in point of privileges, having the oracles of God, the promises which he will never fail to observe, and the principles of righteousness which he will never himself violate in his conduct, *are we* not in a *better* condition for obtaining justification by our own obedience to his law? *No, in no wise*—The apostle answers, that all are equal in that point, both Jews and Gentiles. *For we have before proved*—Namely, in the two former chapters; *both Jews*—By the breach of the written law; *and Gentiles*—By transgressing the law of nature; *that they are all*—Every one of them, without exception; *under sin*—Under the guilt and power of it: and so are equally excluded from the possibility of being justified by works. And therefore gospel righteousness, or justification by faith, is no less necessary for the one than for the other. *As it is written*—Here he proves further, concerning the Jews, that they were unrighteous before God, by testimonies taken from their own prophets concerning their universal corruption, and he rightly cites David and Isaiah, (see the margin,) though they spoke primarily of their own age, and expressed what manner of men God sees when he *looks down from heaven*, not what they become when renewed by his grace. *There is none righteous*—That lives exactly according to the rule of God's law. This is the general proposition, the particulars follow; their dispositions and designs, verses 11, 12; their discourse, verses 13, 14; their actions, verses 16-18. *There is none that understandeth*—The things of God, till God, by giving them *the spirit of wisdom and revelation*, open the eyes of their understanding; *there is none that seeketh after God*—To know, worship, and serve him aright; to obtain his favour, recover his image, and enjoy communion with him; that is, till God, by his grace, incline them to seek after him. *They are all gone out of the way*—Namely, of truth into error, of righteousness into sin, of happiness into misery. *They are together*—One and all; *become unprofitable*—Unfit and unable to bring forth any good fruit, and to profit either themselves or others. *There is*

A. M. 4064. 13 ^a Their throat is an open sepulchre: with their tongues they have used deceit: ^o the poison of asps is under their lips:

14 ^p Whose mouth is full of cursing and bitterness:

15 ^q Their feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

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

^a Psalm v. 9; Jer. v. 16.—^b Psalm cxl. 3.—^c Psalm x. 7. ^d Prov. i. 16; Isa. lix. 7, 8.—^e Psa. xxxvi. 1.—^f John x. 34; xv. 25.—^g Job v. 16; Psa. cvii. 42; Eek. xvi. 63; Chap. i. 20; ii. 1.—^h Verses 9, 23; Chap. ii. 2.

none that doeth good—From a right principle, to a right end, by a right rule, and in a right spirit; or perfectly, according to the exact meaning of the law which they are under. *Their throat is an open sepulchre*—Noisome and dangerous as such; or, their speech is offensive, corrupt, and loathsome. Observe the progress of evil discourse; proceeding out of the heart, through the throat, tongue, lips, till the whole mouth is filled therewith. *The poison of asps*—Infectious, deadly, tale-bearing, evil-speaking, backbiting, slandering, is under (for honey is on) their lips. An asp is a venomous kind of serpent. *Whose mouth is full of cursing*—Against God; and *bitterness*—Provoking language against their neighbour: the most shocking profaneness mingles itself with that malignity of heart toward their fellow-creatures which breathes in every word. *Their feet are swift*—To run toward the places where they have appointed; to shed the blood—Of the innocent. *Destruction*—To others; and *misery*—As to themselves; *are in their ways*—In their desires and designs, their dispositions, words, and actions. *And the way of peace*—Which can only spring from righteousness; *they have not known*—By experience, nor regarded. And, to sum up all in one word, the great cause of all this depravity is, that *there is no fear of God before their eyes*—Much less is the love of God in their hearts: they have no sense of religion, to restrain them from the commission of these enormities.

Verses 19, 20. *Now what things soever the law saith*—That is, the Old Testament, for these quotations are not made from any part of the five books of Moses, but from the Psalms and Prophets; *it saith to them that are under the law*—That is, to those who own its authority, to the Jews, and not to the Gentiles. The apostle quoted no scripture against them, knowing it would have answered no end to do so, as they did not acknowledge the authority of the Scriptures; but he pleaded with them only from the light of nature; *that every mouth*—Full of cursing and bitterness, verse 14, and yet of boasting, verse 27, *may be stopped*—And have nothing to plead; *and the whole world*—Not only the Gentiles, but the Jews also; *may become guilty*—May be fully con-

19 Now we know that what things ^a soever ^a the law saith, it saith to them ^a who are under the law: that ^b every mouth may be stopped, and ^c all the world may become ^d guilty before God.

20 Therefore ^e by the deeds of the law there shall no flesh be justified in his sight: for ^f by the law is the knowledge of sin.

21 But now ^g the righteousness of God without the law is manifested, ^h being witnessed by the law ⁱ and the prophets;

^a Or, subject to the judgment of God.—^b Psa. cxliiii. 2; Acts xiii. 39; Gal. ii. 16; iii. 11; Eph. ii. 8, 9.—^c Ch. vii. 7. ^d Acts xv. 11; Chap. i. 17; Phil. iii. 9; Heb. xi. 4, &c.—^e John v. 46; Acts xxvi. 22.—^f Chap. i. 2; 1 Pet. i. 10.

victed as guilty, and evidently liable to most just condemnation. These things were written of old, and were quoted by Paul, not to make men guilty, but to prove them so. *Therefore by the deeds of the law*—By works of complete obedience to the law of God, whether natural or revealed; *there shall no flesh be justified*—Or pronounced righteous. That the word *law* must here be taken in this extent, appears evidently from the conclusion which the apostle here draws, and from the whole tenor of his subsequent argument; which would have had very little weight, if there had been room for any to object: Though we cannot be justified by our obedience to the law of Moses, we may be justified by our obedience to God's natural law. And nothing can be more evident, than that the premises from which this conclusion is drawn refer to the Gentiles as well as the Jews; and consequently that *law* has here, and in many subsequent passages, that general sense. "Every one failing," says Locke, "of an exact conformity of his actions to the immutable rectitude of that eternal rule of right, mentioned chap. i. 32, will be found unrighteous, and so incur the penalty of the law. That this is the meaning of the expression here used, *εργα νομου, works of law*, is evident, because the apostle's declaration is concerning *πασα σαρξ, all flesh*. But we know the heathen world were not under the law of Moses." *For by the law*—By that written on man's heart, as well as by that revealed, *is the knowledge of sin*—Of our sinfulness and guilt, of our weakness and wretchedness. This strongly implies the broken and disordered state of human nature; in consequence of which, the precepts which God gives us, even the moral precepts, serve only, or at least chiefly, to convict us of guilt, and not to produce an obedience by which we can finally be acquitted and accepted. Whereas, were we not fallen and depraved creatures, by his holy law we should have the knowledge of our being righteous; for when weighed in the balance of it, we should not be found wanting.

Verses 21-24. *But now the righteousness of God*—That is, the manner of becoming righteous which God hath appointed; *without the law*—Without that

A. M. 4064. 22 Even the righteousness of God,
A. D. 60. *which is* ° by faith of Jesus Christ
unto all and upon all them that believe; for
² there is no difference:

23 For ° all have sinned, and come short of
the glory of God;

° Chapter iv. throughout.—² Chapter x. 12; Gal. iii. 28.
• Verse 9; Chap. xi. 32; Gal. iii. 22.—³ Chap. iv. 16; Eph.
ii. 8; Tit. iii. 5, 7.

perfect and previous obedience which the law requires; without reference to, or dependance on, the law, ceremonial or moral, revealed or natural; *is manifested*—In the gospel, being *attested by the law and the prophets*. The example of Abraham's justification by faith, recorded Gen. xv. 6, and the passage which the apostle quotes, Rom. iv. 7, from Psa. xxxii. 1, 2, as well as that from Habakkuk, quoted Rom. i. 17, are clear testimonies, from the law and the prophets, that there is a righteousness without the law, which God accepts; and that the method of justification revealed in the gospel was the method in which men were justified under the law, and before the law: in short, it is the method of justifying sinners, established from the very beginning of the world. *Even the righteousness of God*—That which God hath appointed to be, *by faith of Jesus Christ*—By such a firm, hearty, lively belief of Christ's being what the gospel declares him to be, a divinely-commissioned and infallible Teacher, a prevalent Mediator between God and man; an all-sufficient Saviour, and a righteous Governor; such a belief as produces a sincere confidence in him, a true subjection to him, a conscientious obedience to his laws, and imitation of his example. *Unto all*—Which way of justification is provided for, and sincerely and freely offered unto all, and is bestowed *upon all them that believe*—Whether Jews or Gentiles; *for there is no difference*—Either as to men's need of justification and salvation, or the manner of attaining it. *For all have sinned*—In Adam and in their own persons; by a sinful nature, sinful tempers, and sinful actions; *and come short of the glory of God*—The supreme end of man; short of his image and nature, and communion with him, and the enjoyment of him in heaven. Or, they have failed of rendering him that glory that was so justly his due, and thereby have not only made themselves unworthy the participation of glory and happiness with him, but stand exposed to his severe and dreadful displeasure. The word *σπεύρωται*, here rendered *come short*, is properly applied to those, whose strength failing them in the race, are left behind. The word, therefore, is very suitable to mankind, who, being weakened by sin, have lost eternal life, the reward which they pursued by their obedience. *Being justified*—Pardoned and accepted, or accounted righteous; *freely, deprec., of free gift*, and not through any merit of their own; *by his grace*—His unmerited favour, his undeserved goodness, and not through their own righteousness or works, in whole or in part. *Freely by his grace*—One of

24 Being justified freely ° by his A. M. 4064.
grace, ° through the redemption that A. D. 60.
is in Christ Jesus:

25 Whom God hath ³ set forth ² to be a propitiation, through faith ¹ in his blood, to declare his righteousness ² for the ⁴ remission of

¹ Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6.—² Or, *foreordained*.—³ Lev. xvi. 15; 1 John ii. 2; iv. 10.—⁴ Col. i. 20.—⁵ Acts xiii. 38, 39; 1 Tim. i. 15.—⁶ Or, *passing over*.

these expressions might have served to convey the apostle's meaning: but he doubles his assertion in order to give us the fullest conviction of the truth, and to impress us with a sense of its peculiar importance. It is not possible to find words that should more absolutely exclude all consideration of our own works and obedience, or more emphatically ascribe the whole of our justification to free, unmerited goodness. *Through the redemption which is in, or by, Christ Jesus*—Procured for them by his death, the price paid for their redemption. The word *ἀπολυτρωσις*, here and elsewhere rendered *redemption*, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See note on 1 Tim. ii. 6. The redemption purchased for us by Christ is deliverance from the guilt and power of sin, and the wrath of God consequent thereon, and from the power of our spiritual enemies, the devil, the world, and the flesh. See Eph. i. 7; Col. i. 14; Tit. ii. 14; Gal. i. 4; 1 Pet. i. 18, 19.

Verses 25, 26. *Whom God hath set forth*—Before angels and men: hath in his infinite mercy exhibited to us in the gospel, *to be a propitiation*—Greek, *ἱλαστήριον*, a *propitiatory*, or mercy-seat, where mercy may be found by the penitent, in a way consistent with divine justice. The reader will observe, the cover of the ark, in the tabernacle and temple of the Israelites, was called the *mercy-seat*, or propitiatory, and is termed by the LXX., Exod. xxv. 17, *ἱλαστήριον ἐπιθεμα*, a *propitiatory cover*, “because it was the throne on which the glory of the Lord was wont to be displayed, and received the atonements made by the high-priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory*, or *mercy-seat*, set forth by God for receiving the worship of men, and dispensing pardon to them. Or, if a *propitiatory* is, by a common metonymy, put for a *propitiatory sacrifice*, the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called *ἱλασμός*, a *propitiation*, 1 John ii. 2; iv. 10. By teaching this doctrine, the apostle removed the great objection of Jews and heathen against the gospel, that it had neither a priest nor a sacrifice.”—Macknight. *Through his faith in his blood*—Through believing that Christ's blood was shed to expiate our sins, and trusting therein for pardon and acceptance with God, and all other benefits which he has thereby procured for us: to

A. M. 4064. ¹ sins that are past, through the for-
A. D. 60. bearing of God ;

26 To declare, *I say*, at this time his right-

¹ Acts xvii. 30 ;

declare, *εἰς ἐνδείξιν*, for a demonstration of his, God's, own righteousness, both his justice and mercy, especially the former, that thereby it might appear he could pardon sin, without any impeachment of his righteousness, in that he did not pardon it without full satisfaction made to the law by the sufferings of Christ, who was wounded for our transgressions, and on whom was laid that chastisement of sin which was necessary to procure our peace, and render our acceptance with God consistent with the divine perfections, and the equity of his government. For the remission of sins that are past—All the sins antecedent to their believing. Or the expression, *δια τὴν παρεῖν των προγεγονοτων αμαρτηματων*, may be properly rendered, on account of the passing by, or not instantly and adequately punishing, sins which were before committed, that is, before the coming of Christ: the sins of which both Jews and Gentiles had been guilty before the gospel was promulgated, and on account of which both deserved destruction, and were unworthy of the blessings of God's covenant. Now God's righteousness or justice might have appeared doubtful, on account of his having so long, in his great forbearance, thus passed by the sins of men, unless in the mean time he had made a sufficient display of his hatred to sin. But such a display being made in the death of Christ, his justice is thereby fully proved. Doddridge thus paraphrases the passage: "The remission extends not only to the present but former age, and to all the offences which are long since past, according to the forbearance of God, who has forborne to execute judgment upon sinners for their repeated provocations, in reference to that atonement which he knew should in due time be made." To declare, *προς ενδειξιν*, for a demonstration of his righteousness (see the former verse) at this time—*εν τω νυν καιρω*, at this period of his showing mercy to sinners. As if he had said, When he most highly magnified his mercy in finding out this way of reconciliation, he did also most eminently declare his justice, in requiring such satisfaction for the transgression of his law: that he might be just—Might evidence himself to be strictly and inviolably righteous in the administration of his government, even while he is the merciful justifier of the sinner that believeth in Jesus—Who so believes in Jesus, as to embrace this way of justification, renouncing all merit in himself, and relying entirely on the sacrifice and intercession of Christ, for reconciliation with God, and all the blessings of the new covenant. The attribute of 'justice must be preserved inviolate; and inviolate it is preserved, if there was a real infliction of punishment on Christ. On this plan all the attributes harmonize; every attribute is glorified, and not one superseded, nor so much as clouded.

By just, indeed, in this verse, Taylor would un-

derstand merciful, and Locke, faithful to his promises; but "either of these," as Doddridge observes, "makes but a very cold sense, when compared with that here given. It is no way wonderful that God should be merciful, or faithful to his promises, though the justifier of believing sinners; but that he should be just in such an act, might have seemed incredible, had we not received such an account of the atonement." This subject is set in a clear and striking light by a late writer: "The two great ends of public justice are the glory of God, and in connection with it, the general good of his creatures. It is essentially necessary to the attainment of these ends, that the authority of the government of God should be supported, in all its extent, as inviolably sacred;—that one jot or tittle should in no wise pass from the law;—that no sin, of any kind, or in any degree, should appear as venial;—that if any sinner is pardoned, it should be in such a way, as, while it displays the divine mercy, shall at the same time testify the divine abhorrence of his sins. All this is gloriously effected in the gospel, by means of atonement;—by the substitution of a voluntary surety, even of him whose name is Immanuel, to bear the curse of the law, in the room of the guilty. In his substitution we see displayed, in a manner unutterably affecting and awful, the holy purity of the divine nature; for no testimony can be conceived more impressive, of infinite abhorrence of sin, than the sufferings and death of the Son of God. Here too we behold the immutable justice of the divine government, inflicting the righteous penalty of a violated law. It is to be considered as a fixed principle of the divine government, that sin must be punished; that if the sinner is pardoned, it must be in a way that marks and publishes the evil of his offence. This is effected by substitution; and, as far as we can judge, could not be effected in any other way. In inflicting the sentence against transgression on the voluntary and all-sufficient Surety, Jehovah, while he clears the sinner, does not clear his sins;—although clothed with the thunders of vindictive justice against transgression, he wears, to the transgressor, the smile of reconciliation and peace;—he dispenses the blessings of mercy from the throne of his holiness; and, while exercising grace to the guilty, he appears in the character—equally lovely and venerable—of

—— the sinner's friend,
And sin's eternal foe!

"In this way, then, all the ends of public justice are fully answered. The law retains its complete unmitigated perfection; is 'magnified and made honourable:' the dignity and authority of the divine government are maintained, and even elevated: all the perfections of Deity are gloriously illustrated

Heb. ix. 15.

derstand merciful, and Locke, faithful to his promises; but "either of these," as Doddridge observes, "makes but a very cold sense, when compared with that here given. It is no way wonderful that God should be merciful, or faithful to his promises, though the justifier of believing sinners; but that he should be just in such an act, might have seemed incredible, had we not received such an account of the atonement." This subject is set in a clear and striking light by a late writer: "The two great ends of public justice are the glory of God, and in connection with it, the general good of his creatures. It is essentially necessary to the attainment of these ends, that the authority of the government of God should be supported, in all its extent, as inviolably sacred;—that one jot or tittle should in no wise pass from the law;—that no sin, of any kind, or in any degree, should appear as venial;—that if any sinner is pardoned, it should be in such a way, as, while it displays the divine mercy, shall at the same time testify the divine abhorrence of his sins. All this is gloriously effected in the gospel, by means of atonement;—by the substitution of a voluntary surety, even of him whose name is Immanuel, to bear the curse of the law, in the room of the guilty. In his substitution we see displayed, in a manner unutterably affecting and awful, the holy purity of the divine nature; for no testimony can be conceived more impressive, of infinite abhorrence of sin, than the sufferings and death of the Son of God. Here too we behold the immutable justice of the divine government, inflicting the righteous penalty of a violated law. It is to be considered as a fixed principle of the divine government, that sin must be punished; that if the sinner is pardoned, it must be in a way that marks and publishes the evil of his offence. This is effected by substitution; and, as far as we can judge, could not be effected in any other way. In inflicting the sentence against transgression on the voluntary and all-sufficient Surety, Jehovah, while he clears the sinner, does not clear his sins;—although clothed with the thunders of vindictive justice against transgression, he wears, to the transgressor, the smile of reconciliation and peace;—he dispenses the blessings of mercy from the throne of his holiness; and, while exercising grace to the guilty, he appears in the character—equally lovely and venerable—of

—— the sinner's friend,
And sin's eternal foe!

"In this way, then, all the ends of public justice are fully answered. The law retains its complete unmitigated perfection; is 'magnified and made honourable:' the dignity and authority of the divine government are maintained, and even elevated: all the perfections of Deity are gloriously illustrated

A. M. 4061. 27 "Where is boasting then?
A. D. 60. It is excluded. By what law?
of works? Nay; but by the law of
faith.

28 Therefore we conclude, "that a man is

"Chap. ii. 17, 23; iv. 2; Eph. ii. 9.—Acts

and exhibited in sublime harmony. While the riches of mercy are displayed, for the encouragement of sinners to return to God, the solemn lesson is at the same time taught, by a most convincing example, that rebellion cannot be persisted in with impunity; and motives are thus addressed to the fear of evil, as well as to the desire of good. Such a view of the Divine Being is presented in the cross as is precisely calculated to inspire and to maintain (to maintain, too, with a power which will increase in influence the more closely and seriously the view is contemplated) the two great principles of a holy life—the LOVE, and the FEAR OF GOD;—filial attachment, freedom, and confidence, combined with humble reverence and holy dread." See Mr. Ralph Wardlaw's *Discourses on the Principal Points of the Socinian Controversy*, pp. 211-213.

Verse 27. *Where is boasting then?*—The boasting of the Gentiles in their philosophy, or of the Jews in the rites of the law of Moses, as sufficient for their salvation. Or the boasting of the Jews against the Gentiles, or that of any one in his own righteousness, or on account of any peculiar privileges he may enjoy. *It is excluded*—This way of justification by free grace, through faith, leaves no room to any one for boasting of what he is, or has, or does, or can do. *By what law? Of works?*—By that of Moses, or any other law, promising life only to perfect obedience, and threatening all disobedience with inevitable death? Nay; this, if the fulfilling of it had been practicable, and a man could have been justified thereby, would have left him room for boasting, even that he had procured his justification by his own virtue and goodness. *But by the law of faith*—"The law of faith here, as opposed to the law of works, is that gracious covenant which God made with mankind immediately after the fall. It is fitly termed a law, because it is the law, or rule, by which sinners are to be justified in every age; and the law of faith, because the requisition of faith, as the means of our justification, is as much a law to men under the new covenant, as the requisition of works for the same purpose was a law under the first covenant." This law of faith is properly said to exclude boasting, since it requires all persons, without distinction, to acknowledge themselves sinners, deserving condemnation and wrath; and, as guilty, depraved, weak, and indigent, to make an humble application to the free mercy and grace of God in Christ, for pardon, holiness, and every other blessing which is necessary to their final happiness.

Verse 28. *Therefore we conclude*—As if he had said, Since it appears, by what has been said, that all are sinners, involved in guilt and condemnation, and so cannot be justified by the law, whether natural or

justified by faith without the deeds A. M. 4064
of the law. A. D. 60.

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

xiii. 38, 39; Chap. viii. 3; Gal. ii. 16.

revealed, and that God has appointed another way of justification, we draw this conclusion; *that a man is justified*—Is accounted righteous, accepted and dealt with as such; *by faith*—By believing in the Lord Jesus Christ, and in the mercy and grace of God, and the truths and promises of the gospel through him. See Acts xvi. 31; Gal. ii. 16; Rom. iv. 24. *Without the deeds of the law*—Without perfect obedience to any law, as the meritorious cause of his justification. Every one, however, who is justified in this way, must show his faith by his works, James ii. 14-26, and make the moral law the constant rule of his temper and conduct. It may be proper to observe here, 1st, That the faith by which men, under the new covenant, are justified, "hath for its object persons, rather than propositions. So Christ himself hath told us; *Ye believe in God, believe also in me.* So Moses also; *Abraham believed in the Lord, and it was counted to him for righteousness:* and Paul; *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God and in Christ necessarily leads those who possess it, to believe every thing made known to them by God and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer." 2d, "When the apostle tells us, that *by faith man is justified without the works of the law*, or rather, *works of law*, his plain meaning is, that men are justified gratuitously by faith, and not meritoriously by perfect obedience to any law whatever." See note on chap. ii. 13. For at the same time he teaches us that men are justified freely through God's grace; consequently he excludes faith equally with works, from any meritorious efficiency in the matter.

Verses 29-31. *Is he the God of the Jews only?*—He argues from the absurdity of such a supposition. Can it be imagined that a God of infinite love and mercy should limit and confine his favours to the little perverse people of the Jews, leaving all the rest of mankind in an eternally desperate condition? That would by no means agree with the idea we have of the divine goodness, for *his tender mercies are over all his works.* He is the God of the Gentiles also—And therefore hath established a way of justification, equally open to the Gentiles as to the Jews. *Seeing it is one God*—The same eternal and unchangeable Jehovah, that will justify the circumcision—The Jews, by faith; and the uncircumcision—The Gentiles, through the same faith—As if he had said, The way of justification is the same to both, whatever difference men may make in their expressions about it. He shows mercy to both, and

A. M. 4064. 30 Seeing ^oit is one God which
A. D. 60. shall justify the circumcision by faith,
and uncircumcision through faith.

^o Chap. x. 12, 13;

by the very same means. Macknight thinks the expression, *δια πίστεως*, through faith, in the latter clause, is an ellipsis, for through the law of faith, mentioned verse 27, (where see the note,) and signifies the method of salvation by faith, established in the new covenant, called a law for the reasons there given. "By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation, as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5,) and live agreeably to them: in which case their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation." The same learned writer supposes, that in the expression, *seeing there is one God*; the apostle alludes to Zech. xiv. 8, where the prophet foretels the progress of the gospel, under the image of *living waters going out from Jerusalem*, and then adds, verse 9, *And the Lord shall be king over all the earth, and in that day there shall be one Lord, and his name one*; to show, that under the gospel dispensation, all nations shall be regarded by God as his people, that he will be acknowledged and worshipped by all nations, and that in the affair of their justification and salvation, he will observe one rule. *Do we then*—While we maintain this method of justification and salvation, *make void the law*—Set it aside, or render it useless, as *καταργούμεν* properly signifies; *through faith*—By teaching that justification is by faith, and that it is free for the Gentiles, as well as the Jews, in that way? *God forbid*—That we should ever insinuate

31 Do we then make void the law A. M. 4064.
through faith? God forbid: yea, we A. D. 60.
establish the law.

Gal. iii. 8, 20, 29.

such a design, or entertain such a thought; *yea, we establish the law*—On a firmer foundation than ever, and place it in a juster and more beautiful point of light: for we show that its honour is displayed in the atonement, as well as in the obedience of Christ; and we make it of everlasting use, for attesting the truth, and illustrating the necessity of the gospel, as well as for directing the lives of men, when they profess to have received it. In other words, we establish the authority, the purity, and the end of it; by defending that which the law attests, by pointing out Christ the end of it, and by showing how the moral part of it may be fulfilled in its purity. For through the influence of a *faith that worketh by love*, being enabled to love God, his children, and all mankind in sincerity and truth, we are brought to *serve him without slavish fear, in holiness and righteousness before him, and to walk in his ordinances and moral commandments blameless*. So that the *righteousness of the law is fulfilled in us, while we walk, not after the flesh, but after the Spirit*; love to God and man, productive of such fruits, being accounted by God the fulfilling of the law, chap. xiii. 8-10; Gal. v. 14; James ii. 8. Thus also that more ancient and universal law, which God has written on men's hearts, and which we have termed *the law of nature*, is established in the strongest manner in and by the gospel. For every one that makes the moral law of Moses the rule of his conduct, will also observe the precepts of this, as included therein.

CHAPTER IV.

In this chapter, to confirm the doctrine of justification by faith, the apostle shows, (1.) That Abraham was justified in this way, whose faith in God's promise was counted to him for righteousness, not of debt, through the merit of his works, but of grace, 1-5. (2.) That David also bears witness to the same way of justification, 6-8. (3.) That Abraham was justified by faith even before he was circumcised, that he might be the father of all believers, whether circumcised or not, 9-12. (4.) That the promise, that all nations should be blessed in him, was not made to him through the law, but through grace, by faith; that the blessing might be sure to all his spiritual seed of every nation and of every age, 13-17. (5.) He describes the nature of that faith whereby Abraham was justified, and shows that it was illustrious, and intended for an example to us, 18-25.

A. M. 4064. WHAT shall we then say that
A. D. 60. ^a Abraham, our father as per-
taining to the flesh, hath found?

^a Isa. li. 2; Matt. iii. 9; John viii. 33, 39;

NOTES ON CHAPTER IV.

Verses 1, 2. *What shall we say then*—The apostle, in the preceding chapter, having shown the impossibility of man's being justified by the merit of

2 For if Abraham were ^bjustified A. M. 4064.
by works, he hath *whereof* to glory, A. D. 60.
but not before God.

2 Cor. xi. 22.—^b Chap. iii. 20, 27, 28.

his obedience to any law, moral or ceremonial, or any otherwise than *by grace through faith*, judged it necessary, for the sake of the Jews, to consider the case of Abraham, on being whose progeny, and

A. M. 4064. 3 For what saith the Scripture?
A. D. 66. ° Abraham believed God, and it

• Gen. xv. 6; Gal.

on whose merits, the Jews placed great dependance; as they did also on the ceremony of circumcision, received from him. It was therefore of great importance to know how he was justified; for, in whatever way he, the most renowned progenitor of their nation, obtained that privilege, it was natural to conclude that his descendants must obtain it, if at all, in the same way. Was he justified by works, moral or ceremonial? That is, by the merit of his own obedience to any law or command given him by God? And in particular, was he justified by the ceremony of circumcision, so solemnly enjoined to be observed by him and his posterity? That Abraham was justified by one or other of these means, or by both of them united, the Jews had no doubt. To correct their errors, therefore, the apostle appeals to Moses's account of Abraham's justification, and shows therefrom, 1st, That he was not justified by works, but simply by faith in the gracious promise of God, independent of all works; and, 2d, That his circumcision, not performed till he was ninety-nine years of age, had not the least influence on his justification, he having obtained that blessing by means of his faith, long before that time. To this example the apostle appeals with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham being the father of believers, his justification is the pattern of theirs. Therefore, if circumcision contributed nothing toward Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles, as necessary to their salvation, and in consigning all to damnation who were out of the pale of their church. He begins his reasonings on this subject thus: *What shall we say that Abraham, our father—Our great and revered progenitor, as pertaining to the flesh, hath found—That is, obtained? Hath he obtained justification? The verse is differently understood by expositors: Chrysostom and Theophylact join the words *κατα σαρκος*, according to the flesh, with Abraham our father, thus: What do we say Abraham, our father according to the flesh, obtained, namely, by works? See verse 2. But as in no other passage Abraham is called the father of the Jews according to the flesh, it seems the ordinary translation is to be preferred; and that *flesh* in this passage being opposed to *spirit*, signifies services pertaining to the flesh or body, on account of which the law of Moses itself is called *flesh*, Gal. iii. 3. According to this sense of the expression, the verse may be paraphrased thus: "Ye Jews think ritual services meritorious, because they are performed purely from piety. But what do we say Abraham our father obtained by works pertaining to the flesh? That he obtained justification meritoriously? No. For if Abraham had been justified meritoriously by*

was counted unto him for right- A. M. 4064.
eousness. A. D. 66.

iii. 6; James ii. 23.

works of any kind, he would have had *whereof to glory*—He might have boasted that his justification was no favour, but a debt due to him; but such a ground of boasting he had not before God." Or more concisely thus: If Abraham had been justified by works, he would have had room to glory: but he had not room to glory: therefore he was not justified by works. By *flesh* here Bishop Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained justification; but the above-mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in some other passages, where he speaks of *justification by works*, he hath in view, not *ceremonial works* only, but *moral works* also, as is plain from Rom. iii. 20, where he tells us, that by the *deeds of the law*, or by *works of law*, shall no flesh be justified in his sight.

Verse 3. *For what saith the Scripture?*—What is Moses's account of this matter? *Abraham believed God*—Namely, that promise of God, recorded Gen. xv. 5, that he should have a seed numerous as the stars. As also the promise concerning Christ, mentioned Gen. xii. 3, through whom all nations should be blessed. "The apostle mentions only this one instance of Abraham's faith, because Moses had said of it in particular, that it was counted to him for righteousness. But we must not, on that account, think it the only act of faith that was so counted to him. He had an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it when God first called him to leave his native country. For by faith he went out, not knowing whither he went, Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion as one will do whose mind is filled with a present sense of Deity. Of this the instance mentioned by the apostle is a great example. For, in the eightieth year of his age, when Sarah was seventy years old, he believed what God told him concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature: nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him: see on verse 17. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering; and he, without hesitation, obeyed; firmly believing that, after he was burnt to ashes on the altar, God would raise him from the dead, Heb. xi. 19. By this and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the father of all believers." *And it was counted to him for righteousness*—So our translators have very

A. M. 4064. 4 Now ^d to him that worketh, is the re-
A. D. 60. ward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth ^e the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the bless-

^d Chap. xi. 6.—^e Josh. xxiv. 2.—^f Psa. xxxiii. 1, 2.

properly rendered the Greek phrase here, and Gal. iii. 6, for the original word, *ελογισθη*, signifies to state, and *sum up an account*; also, to put a value upon a thing, Rom. viii. 18. The word *count* includes both meanings. The sense is, God accepted Abraham as if he had been altogether righteous: or, this his faith was accounted by God his gospel righteousness, as being the performance of the condition the gospel requires, in order to justification. See on chap. iii. 28. "But neither here, nor Gal. iii. 6, is it said that *Christ's righteousness* was counted to Abraham. In both passages, the expression is, *Abraham believed God, and it, namely, his believing God, was counted to him for righteousness*; and verse 9, of this chapter, *we say that faith was counted to him for righteousness*: so also Gen. xv. 6. Further, as it is nowhere said in Scripture that Christ's righteousness was imputed to Abraham, so neither is it said anywhere that Christ's righteousness is imputed to believers. In short, the uniform doctrine of the Scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God, through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold that by having faith imputed, or accounted for righteousness, the believer becomes *perfectly righteous*; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness; for if it were, justification would not be a *free gift*, but a *debt*. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous; because it is beyond the power of Omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the Scripture carry the matter further."—Macknight.

Verses 4, 5. *Now to him that worketh*—All that the law requires; *is the reward not reckoned of grace*—Or mere favour; *but of debt*—It is due to his merit. Not that God can properly and strictly be a debtor to any creature, in respect of communicative justice; but if man had continued in that state of holiness wherein he was made, that he should have been esteemed righteous, and have continued in

edness of the man unto whom God A. M. 4064.
imputeth righteousness without works, A. D. 60.

7 *Saying*, ^f *Blessed are they whose iniquities are forgiven, and whose sins are covered.*

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

* Circumcision of Christ, epistle, verse 8 to verse 15.

God's favour and lived, would have been according to the rules of distributive justice. *But to him that worketh not*—In the sense above explained, who can by no means pretend to have wrought all righteousness; *but*—Conscious of his sinfulness and guilt, and of his utter inability to justify himself before God; *believeth on him*—Who, in his great grace, *justifieth the ungodly* person, when he truly repents and returns to God; *his faith is counted*—Or placed to his account; *for righteousness*—He is graciously accepted, and treated by God as if he were perfectly righteous. Therefore, God's affirming of Abraham that faith was imputed to him for righteousness, plainly shows that he *worked not*; or, in other words, that he was not justified by works, but by faith only. Hence we see plainly, how groundless that opinion is, that holiness or sanctification is previous to justification. For the sinner, being first convinced of his sin and danger by the Spirit of God, stands trembling before the awful tribunal of divine justice, and has nothing to plead but his own guilt, and the merits of a Mediator. Christ here interposes: justice is satisfied: the sin is remitted, and pardon is applied to the soul by a divine faith, wrought by the Holy Ghost, who then begins the great work of inward satisfaction. Thus *God justifies the ungodly*, and yet remains just and true to all his attributes. But let none hence presume to continue in sin, for to the impenitent God is a consuming fire.

Verses 6-8. *Even as David also*—David is fitly introduced after Abraham, because he also received and delivered down, the promise; *describeth the blessedness or happiness of the man*—Or affirms that the man is blessed, or happy; *unto whom God imputeth righteousness*—Or whom he accounts righteous, accepts as such; *without works*—That is, without regard to any former good works supposed to have been done by him. *Saying, Blessed*—Greek, *μακαριοι*, *happy are they whose iniquities are forgiven*—Are no longer laid to their charge, and therefore whose obligation to punishment is cancelled. *Whose sins are covered*—With the veil of divine mercy, being expiated by the atoning sacrifice of the Messiah. *Blessed, or happy, is the man to whom*—Though he hath sinned formerly, perhaps very often, and very heinously, yet *the Lord will not impute sin*—Here four expressions, the forgiveness of sin, the non-imputation of sin, the imputation of righteousness, and justification, are used as synonymous. Well might the psalmist say, that those who receive this inestimable blessing are happy; for surely, if there be such a thing as happiness on earth, it is the portion of that man *whose iniqui-*

A. M. 4064. 9 *Cometh this blessedness then*
A. D. 63. upon the circumcision *only*, or upon
the uncircumcision also? For we say that
faith was reckoned to Abraham for righteous-
ness.

10 How was it then reckoned? when he
was in circumcision, or in uncircumcision?
Not in circumcision, but in uncircumcision.

11 And ^ehe received the sign of circumcision,
a seal of the righteousness of the faith which

^f Gen. xvii. 10. — ^g Luke xix. 9;

ties are forgiven, and who enjoys the manifestation
of that pardon, with all the blessed effects of it!
Well may he endure all the afflictions of life with
cheerfulness, and look upon death with comfort! O
let us not contend against it, but earnestly pray that
this happiness may be ours! We may observe fur-
ther here, that these two examples of Abraham and
David are selected and applied with the utmost judg-
ment and propriety. Abraham was the most illus-
trious pattern of piety among the Jewish patriarchs,
David was the most eminent of their kings. If then
neither of these was justified by his own obedience,
if they both obtained acceptance with God not as
holy beings, who might claim it, but as sinful crea-
tures who must implore it, the consequence is glaring.
It is such as must strike every attentive understand-
ing, and must affect every individual person.

Verses 9, 10. *Cometh this blessedness*—Mentioned
by Abraham and David; *on the circumcision*—Those
that are circumcised only? *or upon the uncircum-*
cision also?—The *circumcision* are the Jews, the
members of God's visible church, and the *uncircum-*
cision are the Gentiles, who are out of the visible
church. In this question, therefore, the justification
of those who are out of the visible church, but who be-
lieve and obey God, is implied: for the apostle proves
that such are justified, by appealing to Abraham's
justification while in uncircumcision. Abraham was
not circumcised till he was ninety-nine years old, Gen.
xvii. 24. At that time Ishmael was thirteen years old,
verse 25. But before Ishmael was born, Abraham had
his faith counted to him for righteousness, Gen. xv. 6,
compared with Gen. xvi. 16. It is evident, therefore,
that Abraham was justified in uncircumcision more
than thirteen years before he and his family were
made the visible church and people of God by cir-
cumcision. Heathen, therefore, who believe and
obey the true God, as Abraham did, will, like him,
have their faith counted to them for righteousness,
though no members of any visible church.

Verses 11, 12. *And*—After he was justified; *he*
received the sign of circumcision—Circumcision
which was intended to be a sign, or token, of his
being in covenant with God, and an emblem of that
circumcision of the heart, which, even under that
dispensation of divine grace, was, and still is, neces-
sary to salvation. *A seal of the righteousness of*
faith—An assurance on God's part that he accounted

he had yet being uncircumcised: A. M. 4064
that ^h he might be the father of all ^{A. D. 60.}
them that believe, though they be not circum-
cised, that righteousness might be imputed
unto them also;

12 And the father of circumcision to them
who are not of the circumcision only, but who
also walk in the steps of that faith of our
father Abraham, which *he had* being yet un-
circumcised.

Verses 12, 16; Gal. iii. 7.

him righteous, upon his believing, before he was
circumcised. Circumcision seems to be called a
seal, in allusion to the custom of affixing seals to
written covenants, to render them firm. *That he*
might be the father of all them that believe—With a
true and lively faith; the father of all the faithful;
though they be not circumcised—Though they have
not that sign of their being in covenant with God,
nor that seal of the truth of their faith, and of their
being accounted righteous. "Hence, Gal. iii. 14,
faith counted for righteousness is called *the blessing*
of Abraham, and is said to come on the Gentiles
through Christ. For the same purpose God ordered
all Abraham's male descendants to be circumcised,
on the eighth day after their birth. The Israelitish
children being thus early initiated into God's cove-
nant, their parents were thereby assured, that if,
when grown up, they followed Abraham in his faith
and obedience, they were, like him, to have their
faith counted to them for righteousness, and be en-
titled to all the blessings of the covenant: or, if they
died in infancy, that God would raise them from the
dead, to enjoy the heavenly country, of which the
earthly was the type. But the covenant with Ab-
raham being in reality the gospel covenant, set forth
in types and figures, according to the manner of an-
cient times, may we not from the use and efficacy
of circumcision believe, that baptism, the rite of
initiation into the Christian Church, is, like it, a seal
of the gospel covenant, and a declaration on the part
of God, that he will count the faith of the baptized
person for righteousness? And that, like circum-
cision, it may be administered to infants, to assure
the parents that their future faith shall be counted
and rewarded as righteousness; or, if they die in
infancy, that they shall be raised to eternal life? In
this view the baptism of infants is a reasonable rite,
and must afford the greatest consolation to all pious
parents." *And the father of circumcision*—Ab-
raham received this rite by divine appointment, that
he might also be the father of those who are circum-
cised, and believe as he did: for, in the covenant
which God made with him, he constituted him the
father of all believers; and whatever promises were
made to him and his seed, were in reality made to
believers of all nations; to all who *walk in the steps*
of that faith which he had being uncircumcised—
That is, who, like Abraham, exercise a continued

A. M. 4064. 13 For the promise, that he should
A. D. 60. be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For ^kif they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because ^lthe law worketh wrath: for

¹ Gen. xvii. 4, &c.; Gal. iii. 29.—² Gal. iii. 18.—³ Chap. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9;

faith, and who from faith live a life of obedience to God to the end of their days. To those who do not thus believe and obey, Abraham is not a father, neither are they his seed.

Verses 13-15. *For*—As if he had said, And it further appears that Abraham was righteous, or justified by faith only, and not by the works of the law, because the promise that he should be the heir of the world—Should have a numerous natural offspring, (and among them Christ, by whom blessedness was to be obtained,) who should inherit that rich and pleasant part of the world, Canaan, a type of heaven; and also that he should have a spiritual seed among all nations, all over the world; *was not to Abraham or to his seed*—To true believers; *through the law*—Of Moses, or any law except that of faith; was not made to him upon consideration of works done by him, and meriting that blessing; *but through the righteousness of faith*—Upon account of his faith, which rendered him a righteous person in a gospel sense, and was manifested especially by his offering Isaac, which was a distinguished act of faith, Heb. xi. 17; and on occasion of which God made those promises to him, Gen. xxii. 17, 18. Christ is the heir of the world, and of all things, and so are all that believe in him with the faith of Abraham. All things were promised to him and them conjointly. *For if they only who are of the law*—Either of the law of Moses, or of the law of nature, who are righteous by their obedience to it; *be heirs*—The only persons that have a title to the promised inheritance and blessedness: see Eph. iii. 6: *faith is made void*—There is no use of believing in Christ, and depending upon him alone for blessedness; *and the promise, mentioned verse 13, is made of none effect*—Can do us no good, is to no purpose. The argument stands thus: "If Abraham and his seed were made heirs of the world, through a righteousness arising from a perfect, unsinning obedience to the law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works." *Because the law*—Of works, considered apart from that grace which, though it was in fact mingled with it, yet is, properly speaking, no part of it, is so difficult, and we so weak and sinful, that, instead of bringing us a blessing, it only *worketh, wrath*—It becomes to us an occasion of wrath, and exposes us to punishment as trans-

where no law is, *there is no transgression*. A. M. 4064. A. D. 60.

16 Therefore *it is* of faith, that *it might be* by grace; ^m to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, ^o who is the father of us all,

Gal. iii. 10, 19; 1 John iii. 4.—ⁿ Chap. iii. 24.—^a Gal. iii. 22.—^o Isa. li. 2; Chap. ix. 8.

gressors. In other words, it reveals God's wrath against transgressors, and binds them over to punishment for the transgression of it, and so begets fear of wrath, instead of conferring happiness. *For where there is no law*—Either revealed or intimated, or no law in force; *there is no transgression*—Of it; but the multiplication of precepts increases the danger of offending; and the clearer declaration of those precepts aggravates the guilt attending the violation of them.

Verse 16. *Therefore it*—The blessing; *is of faith, that it might be by grace*—That it might appear to flow from the free love of God; that God might magnify the riches of his grace, in proposing justification and eternal life to us, in a way that might, in multitudes of instances, be effectual. A righteousness by the merit of works, or by perfect obedience to the law of nature, or of Moses, "being unattainable by men, the inheritance is by a righteousness of faith, that, being a free gift, it might be bestowed in the manner, and on the persons, God saw fit; namely, on believers of all nations, whether the objects of their faith were more or less extensive, and whether their good works were more or fewer; for in the faith and works of believers there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots, who confine the mercy of God within the pale of this or that church; and by a noble liberality of sentiment, he hath declared that all who imitate that faith and piety which Abraham exercised uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ." *That the promise might be sure*—Might be firm and secure; *to all the believing seed of Abraham; not to that only which is of the law, &c.*—"Here the apostle teaches, that Abraham had two kinds of seed; one by natural descent, called *his seed* by the law, and another by faith: see Gal. iii. 26. To the natural seed the promise of the earthly Canaan was made; but to the seed by faith, the spiritual seed, the promise of a heavenly country, typified by the earthly one, was given. And to each the promise that was made to them was sure." *As it is written, Gen. xii. 5, I have made thee a father of many nations*—That is, as I have received thee into favour upon thy believing, so many of several nations, both Jews and Gentiles, shall receive favour from me by believing, and so be justified in the way thou art: *before him*

A. M. 4064. 17 (As it is written, ^pI have made
A. D. 60. these a father of many nations,) ¹ before him whom he believed, *even* God, ² who quickeneth the dead, and calleth those ³ things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, ⁴So shall thy seed be.

19 And being not weak in faith, ⁵he considered not his own body now dead, when he

^p Gen. xvii. 5.—¹ Or, like unto him.—² Chap. viii. 11; Eph. ii. 1, 5.—³ Chap. ix. 26; 1 Cor. i. 28; 1 Pet. ii. 10.

whom he believed, *even* God—Though before men nothing of this appeared, those nations being yet unborn. To illustrate the greatness of Abraham's faith, and to show with what propriety he was made the father of all believers, the apostle in these words observes, that the principles on which he believed the Lord, were proper views of his almighty power, and other perfections. *Who quickeneth the dead*—The dead are not dead to him. And even the things that have no existence, exist before him. *And calleth those things which be not as though they were*—Summoning them to rise into being, and appear before him. The seed of Abraham did not then exist, yet God said, *So shall thy seed be*. A man can easily say to his servant, actually existing, *Do this*, and he doth it; but God saith to light, while it does not exist, *Go forth*, and it goeth.

Verses 18-22. *Who, &c.*—In this paragraph the apostle first takes notice of the difficulties which stood in the way of Abraham's faith, and then of the power and excellence of it, manifested in its triumphing over them. *Against hope*—Against all probability; *believed in hope*—With an assured confidence, grounded on the divine promise; *according to all that which was spoken*—When God called him forth abroad to view the stars of heaven. *So shall thy seed be*—So numerous and glorious. *And being not weak in faith*—That is, being strong in faith; for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary. *He considered not his own body now dead*—With regard to the probability of begetting children. He did not regard it so as to be discouraged thereby, or induced to disbelieve the promise. The children which Abraham had by Keturah, after Sarah's death, do not invalidate the apostle's assertion here; for Abraham's body, having been renewed by a miracle in order to the begetting of Isaac, might preserve its vigour for a considerable time afterward. Nor did he consider or regard the old age of Sarah. *He staggered not*—Greek, *εις την επαγγελιαν τε θεου ο διεκριθη η απιστια*, against the promise of God he did not reason; *through unbelief*—Did not call in question the truth of God's promise, or the certainty of its fulfilment; *but was strong in faith, giving glory to God*—Entertaining high and honourable thoughts

b

was about a hundred years old, nei- A. M. 4064.
ther yet the deadness of Sarah's womb. A. D. 60.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, ⁶he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, ⁷it was not written for his sake alone, that it was imputed to him;

⁶ Gen. xv. 5.—⁷ Gen. xvii. 17; xviii. 11; Heb. xi. 11, 12.—⁸ Ps. cxv. 3; Luke i. 37, 45; Heb. xi. 19.—⁹ Ch. xv. 4; 1 Cor. x. 6, 11.

of God's power and faithfulness, and manifesting the same by his actions. "We are told, indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17, *Abraham fell upon his face and laughed, and said in his heart, Shall a child be born to him that is a hundred years old? &c.* But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture into which he put himself. And with respect to his *laughing*, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing; but it means simply, that he rejoiced at God's promise; for in the Hebrew language, *to laugh* signifies to rejoice, Gen. xxi. 6, *God hath made me to laugh, so that all that hear will laugh with me*; consequently the passage may be translated, *Abraham rejoiced and said, &c.*" *And being fully persuaded*—Through the knowledge which he had of the divine perfections; *that what he had promised*—Greek, *ο επαγγελται, that what was promised*; *he was able*, and willing also, *to perform*—He believed God to be most faithful, and sure never to fail in the performance of his promises; collecting nothing else from the difficulty and improbability of the matter, but that it was the fitter for an Almighty power to effect; *and therefore it*—His faith; *was imputed to him for righteousness*—He was justified by it.

Verses 23-25. *Now it was not written*—In the sacred records, which are to reach the remotest ages; *for his sake alone*—Merely or chiefly to do a personal honour to that illustrious patriarch; *but for us also*—For our sakes likewise; namely, to direct, encourage, and establish us in seeking justification by faith, and not by works: and to afford a full answer to those who say, that "to be justified by works means only, by Judaism: to be judged by faith, means by embracing Christianity, that is, the system of doctrines so called." Sure it is that Abraham could not, in this sense, be justified either by faith or works: and equally sure, that David (taking the word thus) was justified by works, and not by faith. *To whom it*—The like faith; *shall be imputed*—Namely, for righteousness, if we steadily believe on him—In the power, and love, and faithful-

A. M. 4064. 24 But for us also, to whom it shall
A. D. 60. be imputed, if we believe ^γ on him
that raised up Jesus our Lord from the dead,

^γ Acts ii. 24; xiii. 30.—^α Isaiah liii. 5, 6; Chapter
iii. 25; v. 6; viii. 32; 2 Corinthians v. 21; Galatians i. 4;

ness of him, who not only brought Isaac from the
dead womb of Sarah, but, in the most literal sense,
raised up Jesus our Lord from the dead—When he
lay among them, slain and mangled by his cruel en-
emies. Here God the Father is represented as the
proper object of justifying faith, in whose power,
and love, and faithfulness to his promises, the pen-
itent sinner, that would be justified, must confide
for the pardon of his sins, acceptance with God, and
the whole salvation of the gospel. For as Abra-
ham's faith, which was counted to him for right-
eousness, consisted in his being fully persuaded
that what God had promised concerning the num-
ber of his seed, &c., he was able and willing to
perform; so the faith which is counted for right-
eousness to believers in all ages must be so far of
the same nature, as to imply a full persuasion that
what God hath declared and promised, namely, in
the revelation which he hath made us of his will,
he is able and willing to perform, and actually will
perform. This persuasion, however, must be in and
through the mediation, that is, the sacrifice and
intercession, of Christ. *Who was delivered*—To
ignominy, torture, and death; *for our offences*—
Namely, to make an atonement for them. See note
on chap. iii. 25, 26. *And raised for our justifica-
tion*—That is, for the perfecting of our justification;
and that in three respects: 1st, To show us that the
sacrifice which he offered for the expiation of our

25 ^α Who was delivered for our of- A. M. 4064.
fences, and ^α was raised again for our A. D. 60.
justification.

1 Peter ii. 24; iii. 18; Heb. ix. 28.—^α 1 Corinthians xv. 17;
1 Peter i. 21.

sins was accepted by the Father. Having, as our
surety, engaged to pay our debt, he was arrested
for it by divine justice, and thrown into the prison
of death and the grave. If he had been detained in
that prison, it would have been a proof that he had
not paid it; but his release from that prison was the
greatest assurance possible that God's justice was
satisfied, and our debt discharged. 2d, He was
raised that he might ascend and appear in the pre-
sence of God, as our advocate and intercessor, and
obtain from the Father our acquittance. And, 3d,
That he might receive for us the Holy Spirit, to in-
spire us with the faith whereby alone we can be justi-
fied, to seal a pardon on the consciences of believers,
and sanctify their nature; and thus to entitle them to,
and prepare them for, a resurrection, like his, to im-
mortal life and felicity. Accordingly, the apostle
puts an especial emphasis on Christ's resurrection,
ascension, and intercession, with regard to our jus-
tification, Rom. viii. 34, saying, *Who is he that con-
demneth? It is Christ that died, yea rather, that
is risen again, who is even at the right hand of
God, who also maketh intercession for us.* We
may add here, with Bishop Sherlock, that Christ
may also be said to be *raised for our justification*,
because his resurrection demonstrated him to be the
true Messiah, the Son of God, the Saviour of the
world; and so laid a firm foundation for that faith
in him, by which we are justified.

CHAPTER V.

The apostle, having fully proved that justification is by faith, proceeds in this chapter to explain, illustrate, and apply that doctrine; showing, (1.) The fruits of justification, 1-5. (2.) The causes thereof, 6-11. (3.) The universal necessity of such a free justification through Christ's obedience unto death, on account of the universal dominion of sin and death through Adam's fall, 12-14. (4.) That the grace of God, through Christ's obedience, is more powerful to justify and save believers, than the guilt of Adam's transgression is to condemn and ruin his natural progeny, 15-21.

A. M. 4064. THEREFORE ^α being justifi-
A. D. 60. ed by faith, we have ^β peace

^α Isa. xxxii. 17; John xvi. 33; Chap. iii. 28, 30.

with God, through our Lord Jesus A. M. 4064.
Christ: A. D. 60.

^β Eph. ii. 14; Col. i. 20.

NOTES ON CHAPTER V.

Verse 1. *Therefore being justified*—In the way shown in the preceding chapter, we receive many blessed privileges and advantages in consequence thereof. ^α Here, to comfort the believers at Rome, and elsewhere, under the sufferings which the profession of the gospel brought upon them, the apostle proceeds to enumerate the privi-

leges which belong to true believers in general. And from his account it appears, that the privileges of Abraham's seed by faith, are far greater than those which belong to such as were his seed by natural descent, and which are described, chap. ii. 17-20. The first privilege of this spiritual seed is, that, *being justified by faith, we have peace with God*—Being alienated from God, and exposed to

A. M. 4064. 2 ° By whom also we have access by
A. D. 60. faith into this grace ° wherein we
stand, and ° rejoice in hope of the glory of God.

° John x. 9; xiv. 6; Eph. ii. 18; iii. 12; Heb. x. 19.
° 1 Cor. xv. 1.—° Heb. iii. 6.

condemnation and wrath no longer, but brought into a state of reconciliation and peace with him. "Our guilty fears are silenced, and we are taught to look up to him with sweet serenity of soul, while we no longer conceive of him as an enemy, but under the endearing character of a Friend and a Father." *Through our Lord Jesus Christ*—Through his mediation and grace. They have also divers other privileges and blessings here enumerated, which are all the fruits of justifying faith; so that where they are not, that faith is not. "It seems very unreasonable," says Dr. Doddridge, "that when the apostle wrote such passages as this, and Eph. i. 1-3, he should mean to exclude himself, who was no Gentile; they are not therefore to be expounded as spoken particularly of the Gentiles; nor could he surely intend by these grand descriptions, and pathetic representations, to speak only of such external privileges as might have been common to Simon Magus, or any other hypocritical and wicked professor of Christianity. And if he did not intend this, he must speak of all true Christians as such, and as taking it for granted that those to whom he addressed this and his other epistles were, in the general, such, though there might be some few excepted cases, which he did not think it necessary often to touch upon. And this is the true key to such passages in his epistles as I have more particularly stated and vindicated in the postscript which I have added to the preface of my Sermons on Regeneration, to which I must beg leave to refer my reader, and hope I shall be excused from a more particular examination of that very different scheme of interpretation which Dr. Taylor has so laboriously attempted to revive. The main principles of it are, I think, well confuted by my pious and worthy friend, Dr. Guyse, in the preface to his Paraphrase on this epistle.

Verse 2. *By whom also we have access*—Greek, *την προσεγγωνην*, admittance, entrance, or introduction. The word, as Raphelius has shown from the heathen historian, Herodotus, is often used as a sacerdotal phrase, and signifies, "being with great solemnity introduced as into the more immediate presence of a deity in his temple, so as (by a supposed interpreter, from thence called *προσεγγωνεις*, the introducer) to have a kind of conference with such a deity." *By faith into this grace*—Into this state of favour, and a state in which we receive, or may receive, grace to help in every time of need. The word also shows that the blessing here spoken of is different from and superior to the peace with God, mentioned in the preceding verse. *Wherein we stand*—Remain, abide; or rather, stand firm, as the word *εστηκαμεν* signifies. "As the apostle often compares the conflicts which the first Christians

3 And not only so, but ° we glory A. M. 4064.
in tribulations also; ° knowing that A. D. 60.
tribulation worketh patience;

° Matt. v. 11, 12; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17;
James i. 2, 12; 1 Pet. iii. 14.—° James i. 3.

maintained, against persecutors and false teachers, to the Grecian combats, perhaps, by *standing firm*, he meant that, as stout wrestlers, they successfully maintained their faith in the gospel, in opposition both to the Jews and heathen, notwithstanding the sufferings which the profession of their faith had brought on them," *And rejoice in hope of the glory of God*—Here two other blessings are mentioned, rising in degree above both the preceding; a hope of the glory of God, and joy arising therefrom. By the glory of God is meant the vision and enjoyment of the God of glory in a future state, particularly after the resurrection and the general judgment; including a full conformity to Jesus Christ, the Lord of glory, in soul and body; (to whom we shall be made like, because we shall see him as he is, 1 John iii. 2;) also the glorious society of saints and angels, and a glorious world, the place of our eternal abode. Of this, those that are justified by faith have a lively and well-grounded hope, being heirs of it in consequence of their justification, Tit. iii. 7; and of their adoption, Rom. viii. 14-17; Gal. iv. 6, 7; and through this hope, to which they are begotten again by faith in the resurrection of Christ, who rose the first-fruits of them that sleep, and by pardoning and renewing grace, communicated in and through him, they rejoice frequently with joy unspeakable and full of glory, 1 Pet. i. 3-8; being sealed to the day of redemption, and having an earnest of their future inheritance by God's Spirit in their hearts.

Verses 3, 4. *And not only so*—Not only do we possess the four fore-mentioned inestimable blessings; but we glory in tribulations also—Which we are so far from esteeming a mark of God's displeasure, that we receive them as tokens of his fatherly love, whereby we may be enabled to do him more singular honour, and be prepared for a more exalted happiness. The Jews often objected the persecuted state of the Christians as inconsistent with what they concluded would be the condition of the people of the Messiah. It is therefore with great propriety that the apostle so often discourses on the benefit arising from this very thing. The apostles and first Christians gloried in tribulations: 1st, Because hereby their state was made to resemble that of Christ, with whom they died, that they might live; suffered, that they might reign, chap. viii. 17; 2 Tim. ii. 11, 12. 2d, Because their graces were hereby exercised, and therefore increased. And, 3d, They were hereby purified and refined, as gold and silver in the furnace. See Isa. i. 4, 5; Zech. xiii. 9. *Knowing that tribulation*—Under the influence of divine grace, without which it could produce no such effect; *worketh patience*—Calls into exercise, and so gradually increases our patience; even an humble, resigned, quiet, contented state of mind:

A. M. 4064. 4 ^h And patience, experience; and
A. D. 60. experience, hope:

5 ⁱ And hope maketh not ashamed: ^k because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

^h James i. 12.—ⁱ Phil. i. 20.—^k 2 Cor. i. 23; Gal. iv. 6; Eph. i. 13, 14.

suggesting those considerations which at once show the reasonableness of that duty, and lay a solid foundation for it. *And patience, experience*—The patient enduring of tribulation gives us more experience of the truth and degree of our grace, of God's care of us, and of his power, and love, and faithfulness, engaged in supporting us under our sufferings, and causing them to work for our good. The original expression, *δοκιμή*, rendered *experience*, signifies being *approved on trial*. Before we are brought into tribulation, knowing God's power, we may believe he *can deliver*; and knowing his love and faithfulness to his word, we may believe he *will deliver*: but after we have been actually brought into tribulation, and have been supported under it, and delivered out of it, we can say, from experience, *he hath delivered*; and are thus encouraged to trust in him in time to come. Thus Shadrach and his companions, before they were cast into the furnace, could say (Dan. iii. 17) to Nebuchadnezzar, *Our God, whom we serve, is able to deliver us from the burning fiery furnace*; and they could also add, *He will deliver us*. But after they had been cast into the furnace, and their faith in, and obedience to, their God had been put to that fiery trial, their patience wrought experience; and they could say, from experience, *He hath delivered us*, as was acknowledged by the haughty monarch himself, saying, *Blessed be the God of Shadrach, &c., who hath delivered his servants that trusted in him*. *And experience, hope*—That is, an increased and more confirmed hope than is possessed before experience is attained; namely, 1st, Of continued help, support, and deliverance. 2d, Of a comfortable issue of our trials in due time. 3d, Of eternal salvation at last, Matt. v. 12, John xvi. 20–22. Observe, reader, as soon as we are justified, and made the children and heirs of God, chap. viii. 17, we hope, on good grounds, for the *glory of God*; but our faith and other graces not having then been tried, our hope of eternal life must be mixed with doubts and fears respecting our steadfastness when exposed to trials, (which we are taught in the word of God to expect,) and our enduring to the end. But when we have been brought into and have passed through various and long-continued trials, and in the midst of them have been so supported by divine grace as to be enabled to *continue in the faith, grounded and settled, and not to be moved away from the hope of the gospel*, our expectation of persevering in the good way, and being finally saved, attains a confirmation and establishment: and our gratitude and joy, 1 Pet. i. 3, our patience, purity, and diligence in all the works of

6 For when we were yet without ^{A. M. 4064.} strength, ^{A. D. 60.} ¹ in due time ¹ Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

¹ Or, according to the time; Gal. iv. 4.—¹ Verse 8; Chap. iv. 25.

piety and virtue, 1 Thess. i. 3, 1 John iii. 3; 1 Cor. xv. 58, are increased and confirmed in proportion thereto.

Verse 5. *And hope*—Such hope as is the fruit of faith, patience, and experience, namely, the full assurance of hope; *maketh not ashamed*—Does not shame and confound us with disappointment, but we shall certainly obtain the good things hoped for; yea, we know it cannot shame or disappoint us, because we have already within ourselves the very beginning of that heaven at which it aspires. *For the love of God*—That is, love to God, arising from a manifestation of his love to us, even that love which constitutes us at once both holy and happy, and is therefore an earnest of our future inheritance in our hearts; that love, in the perfection of which the blessedness of that celestial world consists; *is shed abroad*—Greek, *ἐκκεχυται*, *is poured out*; into our hearts, by the Holy Ghost which is given unto us—The efficient cause of all these present blessings, and the earnest of those to come. As a Spirit of wisdom and revelation, the Holy Ghost enables us to discern God's love to us; and as a Spirit of holiness and consolation, he enables us to delight ourselves daily in him, though for the present he appoint us trials which may seem rigorous and severe.

Verses 6–8. *For*—How can we now doubt of God's love, since *when we were without strength*—Either to think, will, or do any thing good; were utterly incapable of making any atonement for our transgressions, or of delivering ourselves from the depth of guilt and misery into which we were plunged; *in due time*—Neither too soon nor too late, but in that very point of time which the wisdom of God knew to be more proper than any other; *Christ died for the ungodly*—For the sake, and instead of, such as were enemies to God, (verse 10,) and could not merit any favour from him: that is, for Jews and Gentiles, when they were, as has been proved in the first three chapters, all under sin. Observe, reader, Christ not only died to set us an example, or to procure us power to follow it, but to atone for our sins; for it does not appear that this expression, of dying for any one, has any other signification than that of rescuing his life by laying down our own. "By the *ungodly* here, Mr. Locke understands *Gentiles*, as also by *weak, sinners, enemies, &c.* They are undoubtedly included; but it seems very inconsistent with the whole strain of the apostle's argument in the preceding chapters, to confine it to them. Compare chap. iii. 9–20, 22, 23; iv. 5; v. 20. I therefore," says Dr. Doddridge, "all along explain such passages in the most extensive sense; and think

A. M. 4064. 8 But ¹ God commendeth his love
A. D. 60. toward us, in that, while we were yet
sinners, Christ died for us.

9 Much more then, being now justified ² by
his blood, we shall be saved ³ from wrath
through him.

10 For ⁴ if when we were enemies, ⁵ we

¹ John xv. 23; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.
² Chap. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.—³ Ch. i. 18; 1 Thess. i. 10.—⁴ Chap. viii. 32.

nothing in the whole New Testament plainer, than that the gospel supposes every human creature, to whom it is addressed, to be in a state of guilt and condemnation, and incapable of being accepted with God, any otherwise than through the grace and mercy which it proclaims. Compare John iii. 16, 36; v. 24; 1 John iii. 14; Mark xvi. 15, 16; Luke xxiv. 47; and especially 1 John i. 10, than which no assertion can be more positive and express." For scarcely for a righteous, or rather, honest, just, and unblameable man—One who gives to all what is strictly their due; would one be willing to die—Though apprehended to be in the most immediate danger: yet for a good man—A kind, merciful, compassionate, bountiful man; peradventure some would even dare to die—Every word increases the strangeness of the thing, and declares even this to be something great and unusual. But God commendeth—Greek, *ovvιcνωι, recommendeth*. A most elegant and proper expression; for those are wont to be recommended to us who were before either unknown to, or alienated from us. In that while we were yet sinners—So far from being good, that we were not even just; and were not only undeserving of his favour, but obnoxious to wrath and punishment; Christ died for us—Died in our stead, that our guilt might be cancelled, and we brought into a state of acceptance with God.

Verses 9–11. Much more then—Since, therefore, it hath pleased the blessed God to give us such an unexampled display of his love as this, how high may our expectations rise, and how confidently may we conclude, that much more, being now justified by his blood—Shed for us: that is, by his death, which is the meritorious cause of our justification, while faith in that blood is the instrumental cause; we shall be saved from wrath—From future punishment, from the vengeance of eternal fire; through him—If he so loved us as to give his Son to die for us, when we were mere guilty sinners, we may assure ourselves that, having now constituted us righteous, and accepted us as such, pardoning all our sins for the sake of the sacrifice of Christ's blood, he will certainly save us from eternal damnation; us who continue in the faith, grounded and settled, and are not moved away from the hope of the gospel. For if, when we were enemies—Through the perverseness of our minds, and the rebellion of our lives, (see Col. i. 21;) we were reconciled to God by the death of his Son—Which expiated our sins, and rendered God reconcilable, and which procured for

were reconciled to God by the A. M. 4064.
A. D. 60. death of his Son; much more, being reconciled, we shall be saved ⁶ by his life.

11 And not only so, but we also ⁷ joy in God, through our Lord Jesus Christ, by whom we have now received the ⁸ atonement.

⁶ 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 21.—⁷ John v. 26; xiv. 19; 2 Cor. iv. 10, 11.—⁸ Chap. ii. 17; iii. 29, 30; Gal. iv. 9.—⁹ Or, reconciliation, verse 10; 2 Cor. v. 18, 19.

us the Holy Spirit, to remove the enmity from our minds, giving us, at the same time, such a display of the love of God to us, as won our affections over to him; much more, being thus reconciled, we shall be saved—Sanctified and glorified; by his life—Restored in order to our being thus saved: that is, by his ever living to make intercession, and his thereby receiving for us, and communicating to us, continual supplies of grace. He that has done the greater thing, which is, of enemies to make us friends, will certainly do the lesser, which is, when we are friends to treat us as such, and be kind and gracious to us. But the opposition is not only between reconciling enemies, and preserving friends, the latter being less difficult than the former, but also between Christ's death and life; his life here spoken of, being not his life in the flesh, but his life in heaven, that life which ensued after his death. See Rom. xix. 9. Now if his death, when he was crucified in weakness, performed the harder work, that is, reconciled his enemies, shall not his life, which is stronger, (for he liveth by his divine power as the Prince of life, that could not be held in death,) effect the easier work, and preserve and save to the uttermost, those that are already made his friends? For, we are reconciled by Christ humbled, and finally saved by Christ exalted, it being in consequence of his exaltation to the right hand of God, and his being invested with all power in heaven and on earth, and made head over all things to his church, that he completes and consummates our salvation. And not only so—Namely, that we should be reconciled and saved; but we also joy, Greek, *καυχουμενοι, glory, in God*—In the relation in which he stands to us as our God, and in all his glorious and boundless perfections, which we see are engaged for us; through our Lord Jesus Christ—By whom we are introduced into this happy state, who is our peace, and hath made God and us one; by whom we have now—That we are believers; received the atonement—Greek, *την καταλλαγην, the reconciliation*. So the word signifies, and in all other passages where it occurs is so translated, being derived from the verb *καταλλασσω*, which is twice rendered reconcile in the preceding verse, and to which it has so apparent a reference, that it is surprising it should have been here rendered by so different a word as atonement, especially as it is quite improper to speak of our receiving an atonement which God receives as made for our sins. But, when we are made true believers in Christ, we

A. M. 4064. 12 Wherefore, as ¹by one man sin
A. D. 60. entered into the world, and ²death
by sin; and so death passed upon all men,
³for that all have sinned:

13 (For until the law, sin was in the world:
but ²sin is not imputed when there is no law.

¹ Gen. iii. 6; 1 Cor. xv. 21.—² Gen. ii. 17; Chap. vi. 23;
1 Cor. xv. 21.

14 Nevertheless, death reigned from A. M. 4064.
Adam to Moses, even over them that A. D. 60.
had not sinned after the similitude of Adam's
transgression, ⁷who is the figure of him that
was to come.

15 But not as the offence, so also is the free

³ Or, in whom.—⁴ Chap. iv. 15; 1 Joha. iii. 4.—⁵ 1 Cor.
xv. 21, 22, 45.

receive the reconciliation, and that not only averts the terrors of God's wrath, but opens upon us all the blessings of his perpetual friendship and love; so that the Father and the Son come unto us, and make their abode with us, John xiv. 23; and we know and believe the love that he hath to us, and in consequence thereof dwell in love, and therefore dwell in God, and God in us. The whole paragraph from verse 3 to 11 may be taken together thus: We not only rejoice in hope of the glory of God, but also in the midst of tribulations, we glory in God himself through our Lord Jesus Christ, by whom we have received the reconciliation.

Verses 12, 13. *Wherefore*—This refers to all the preceding discourse, from which the apostle infers what follows: he does not therefore make a digression, but returns to speak again of sin and righteousness; as if he had said, "We may from these premises infer, that the benefit which we believers receive from Christ is equal to the detriment we derive from Adam; yea, is on the whole greater than that." For, *as by one man*—That is, Adam, the common father of the human species; (he is mentioned, and not Eve, as being the representative of mankind;) *sin entered into the world*—Actual sin, namely, the transgression of Adam and its consequence, a sinful nature, which took place in him, through his first sin, and which he conveyed to all his posterity; *and death*—With all its attendants. It entered into the world when it entered into being; for till then it did not exist; *by sin*—Therefore it could not enter in before sin; *and so*—Namely, by one man; *death passed*—From one generation to another; *upon all men, for that all have sinned*—Namely, in Adam, their representative, and as being in his loins. That is, they are so far involved in his first transgression and its consequences, and so certainly derive a sinful nature from him, that they become obnoxious to death. Instead of, *for that*, Dr. Doddridge renders *εφ' ω, unto which*, (namely, unto death, mentioned in the preceding clause,) *all have sinned*. In which ever way the expression is rendered, the words are evidently intended to assign the reason why death came upon all men, infants themselves not excepted. *For until the law*—For, from the fall of Adam, unto the time when God gave the law by Moses, as well as after it; *sin was in the world*—As appeared by the continual execution of its punishment; that is, death: *but*—It is a self-evident principle that *sin is not*, and cannot be, *imputed where there is no law*—Since the very essence of sin consists in the violation of a law. And consequently,

since we see, in fact, that sin was imputed, we must conclude that the persons, to whose account it was charged, were under some law. Now this, with respect to infants, could not be the law of nature, (any more than the law of Moses,) for infants could not transgress that; it must therefore have been the law given to Adam, the transgression whereof is, in some sense, imputed to all, even to infants, he being the representative of all his posterity, and they all being in his loins. In other words, they do not die for any actual sins of their own, being incapable, while in infancy, of committing any, but through Adam's sin alone.

Verse 14. *Nevertheless*—Though the law was not yet given by Moses, yet sin was in the world, and was imputed, as appears by this, that *death*, which is the punishment of sin, was in the world at that time, and *reigned*—Brought all under its power; *from Adam to Moses*—As verse 21, and chap. vi. 12; *even over them, &c.*—Not only over them that had sinned after the similitude of Adam's transgression, but also over infants that had not committed actual sin, as Adam had done, and over others who had not, like him, sinned against an express law. *Who is the figure of him that was to come*—A lively type of Christ in his public capacity, each of them being a public person, and a federal head of mankind: the one the fountain of sin and death to mankind by his offence, the other of righteousness and life by his free gift. Thus far the apostle shows the agreement between the first and second Adam: afterward he shows the difference between them. The agreement may be summed up thus: As by one man sin entered into the world, and death by sin; so by one man righteousness entered into the world, and life by righteousness. As death passed upon all men, in that all had sinned; so life passed upon all men, (who are in the second Adam by faith,) in that all are justified. And as death, through the sin of the first Adam, reigned *even over them who had not sinned after the likeness of Adam's transgression*: so through the righteousness of Christ, even those who have not obeyed after the likeness of his obedience, shall reign in life. We may add, as the sin of Adam, without the sins which we afterward committed, brought us death: so the righteousness of Christ, without the good works which we afterward perform, brings us life, although still every good as well as evil work will receive its due reward.

Verses 15, 16. *But not as the offence, &c.*—The apostle now describes the difference between Adam and Christ, and that much more directly and ex-

A. M. 4064. gift. For if through the offence of one
A. D. 60. many be dead, much more the grace
of God, and the gift by grace, *which is* by one
man, Jesus Christ, hath abounded ^a unto many.

16 And not as *it was* by one that sinned, *so*
is the gift. For the judgment *was* by one to
condemnation, but the free gift *is* of many
offences unto justification.

17 For if ^a by one man's offence death reign-

^a Isaiah liii. 11; Matthew xx. 28; xxvi. 28.—^a Or, by one offence.

pressly than the agreement between them. Now, the fall and the free gift differ, 1st, In amplitude, verse 15; 2d, He, from whom sin came, and He from whom the *free gift* came, (termed also the *gift of righteousness*;) differ in power, verse 16; 3d, The reason of both is subjoined, verse 17; 4th, This premised, the offence and the free gift are compared with regard to their effect, verse 18. And with regard to their cause, verse 19. *Not as the offence*—The sin of Adam, and the misery that follows upon it; *so also is the free gift*—The benefit that arises to us from the obedience of Christ; that is, there is not a perfect equality and proportion between the evil that comes through Adam, and the benefit that comes by Christ: they are not equal in their influence and efficacy. *For if through the offence of one man be dead*—If the transgression of one mere man was effectual to bring down death, condemnation, and wrath upon all his posterity, or natural seed; *much more the grace of God*—His love and favour; *and the gift*—The salvation; *by grace, which is by one man*—Who, however, is God as well as man; *even Jesus Christ*—The divinely-commissioned and anointed Saviour; *hath abounded unto many*—Is more abundantly efficacious to procure reconciliation, pardon, righteousness, and life, for all that will accept them, and become his spiritual seed. The apostle's design here is to compare Adam's sin and Christ's obedience, in respect of their virtue and efficacy, and to show that the efficacy of Christ's obedience must needs be much more abundant than that of Adam's sin. *And not, &c.*—As there is a difference in respect of the persons from whom these effects are derived, and the advantage is on the side of Christ; so there is a difference also in respect of the extent of the efficacy of their acts: thus, one sin brought condemnation; the mischief arose from one offence: here not only that one sin, but also many sins,—yea, all the sins of believers,—are pardoned, and their nature is renewed: so that the benefit exceeds the mischief. *For the judgment*—The guilt which exposed to judgment; *was by one*—Namely, by one offence; *to Adam's condemnation*—Occasioning the sentence of death to be passed upon him, which, by consequence, overwhelmed his posterity: *but the free gift*—To *χριστου*, the gift of grace, is of many offences—Extends to the pardon not only of that original sin, but of all other personal and actual sins; *unto justifi-*

b

ed by one; much more they which
A. M. 4064. receive abundance of grace, and of
A. D. 60. the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as ^a by the offence of one *judgment came* upon all men to condemnation, even so ^a by the righteousness of one *the free gift came* ^a upon all men unto justification of life.

^a Or, by one offence.—^a Or, by one righteousness.—^a John xii. 32; Heb. ii. 9.

fication—Unto the purchasing of it for all men, notwithstanding their many offences, and the conferring of it upon all the truly penitent that believe in Christ.

Verse 17. *For, &c.*—Here he shows the difference in respect of the consequence of those acts, or the different nature of the effects, that death came from one, life from the other; as if he had said, Moreover, there is another important article, in which the grace of the gospel exceeds the seeming severity which attended the imputation of guilt from our first father, Adam, namely, that, *if by one man's offence death reigned by one*—Over all his posterity, as we observed above; *they who receive*—By faith, John i. 12; *abundance of grace*—An abundant measure of God's love, of the influences of his Spirit, and the gift of righteousness, exhibited in the gospel; namely, those benefits which Christ, by his obedience unto death, has purchased for us; *shall much more reign in life, by one*—The great restorer and recoverer of his seed; *Jesus Christ*—That is, believers shall by him be brought to a much nobler and more excellent life than that from which Adam fell, and which they lost in him.

Verses 18, 19. *Therefore, &c.*—Here the apostle compares Christ and Adam together again, as he began to do verse 12, with which this verse seems to be connected, (all the intermediate verses coming in as a parenthesis,) and he makes the comparison full in both members; which there, by reason of intervening matter, was left off imperfect. As if he had said, On the whole you see, as I began to observe to you before, that *as by the offence of one, judgment came upon all men to condemnation*—Or, the condemnatory sentence was passed upon all men; *even so, by the righteousness of one*—The obedience of Christ, *the free gift*—Or gift of grace; *came upon all men*—Is provided for, and offered to, the whole human race; and is actually conferred on all the spiritual seed of the second Adam, on all true believers; *unto justification of life*—Unto that justification by grace through faith, whereby we have a right and title to eternal life. Or, leaving out the words in Italics, which are not in the original, the verse may be paraphrased thus: "As the consequence of one offence on the one hand extended to all men, to bring condemnation upon them; so also, on the other side, the consequence of one grand act of righteousness extended to all men, who receive

A. M. 4064. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover ^b the law entered, that the offence

^b John xv. 23; Chap. iii. 20; iv. 15; vii. 8;

and embrace it; securing to them that *justification* which will be crowned with the enjoyment of *eternal life*." For, as by one man's disobedience many—That is, all men; were made, or constituted sinners—Being then in the loins of their first parent, the common head and representative of them all, and became obnoxious to death; so by the obedience of one—By his obedience unto death, by his dying for us; many—Namely, all that believe with a faith working by love; shall be, or are, constituted righteous—That is, pardoned, justified, and sanctified, and shall be treated as such in the day of God's final account; though they have no perfect righteousness of their own to plead, in consequence of which they should stand before God and claim the reward. With respect to Dr. Taylor's scheme of interpretation, it is justly observed here by Dr. Doddridge, that although "to become liable to death for the offence of another is indeed being thereby constituted, or rather treated, as a sinner, since death is in its primary view to be considered as the wages of sin, or the animadversion of a righteous God upon it;" yet, "simply to be raised from the dead is not being made righteous, or treated as a righteous person; since it is a very supposable case, and will in fact be the case of millions, that a sinner may be raised in order to more condign and dreadful punishment. The whole interpretation, therefore, which Dr. Taylor has given of this text, in this view, appears to me destitute of a sufficient foundation."

Verses 20, 21. Moreover the law entered—Made

might abound. But where sin abound—A. M. 4064. ed, grace did much ^c more abound: A. D. 60.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

Gal. iii. 19, 23.—^c Luke vii. 47; 1 Tim. i. 14.

a little entrance, as Dr. Doddridge translates *ἡσπλάσθη*; the sense also given it by the Vulgate, *subintravit*. Thus the partial and limited entrance of the law is distinguished from that universal entrance of sin which passed on all. Others, however, as L'Enfant and Wesley, render it, *The law intervened*, or came between Adam and Christ, the offence and the free gift; that the offence might abound—That is, the consequence (not the design) of the law's coming in, was not the taking away of sin, but the increase of it; yet where sin abounded, grace did much more abound—Not only in the remission of that sin which Adam brought on us, but of all our own sins; not only in remission of sins, but infusion of holiness; not only in deliverance from death, but admission to everlasting life; a far more noble and excellent life than that which we lost by Adam's fall. That as sin hath reigned unto death—In the wide and universal destruction made of those whom it had brought under that fatal sentence; so grace might reign—Which could not reign before the fall, before man had sinned; through righteousness—Imputed, implanted, and practised; through the justification of men's persons, the renovation of their nature, and their practical obedience to God's holy law; unto eternal life by Jesus Christ our Lord—Here is pointed out, 1st, The source of all our blessings, the rich and free grace of God. 2d, The meritorious cause; not any works or righteousness of man, but the alone merits of our Lord Jesus Christ. 3d, The effect or end of all; not only pardon, but life, divine life, leading to glory.

CHAPTER VI.

Here, (1.) The apostle shows that the gospel, far from dissolving our obligations to practical holiness, greatly increases them; a consideration tending highly to recommend it to the esteem and acceptance of all, 1-11. (2.) He urges on the believers at Rome, to whom he wrote, that holiness, to which they were so strongly obliged by the gospel, 12-23.

A. M. 4064. WHAT shall we say then? ^a Shall we continue in sin, that grace may abound?

^a Chap. iii. 8; Verse 15.

NOTES ON CHAPTER VI.

Verses 1, 2. What shall we say then—What shall we think of this doctrine? namely, taught in the latter part of the preceding chapter, that where sin

2 God forbid: how shall we, that are ^b dead to sin, live any longer therein?

^b Verse 11; Chap. vii. 4.

abounded grace did much more abound? Does it not follow from thence that we may continue in sin, that grace may abound still more, and may appear more glorious in pardoning and saving us? The

A. M. 4064. 3 Know ye not that ^o so many of us
A. D. 60. as ^a were baptized into Jesus Christ,
^d were baptized into his death?*

4 Therefore we are ^o buried with him by
baptism into death: that ^f like as Christ was
raised up from the dead by ^g the glory of the
Father, ^h even so we also should walk in new-
ness of life.

^o Gal. ii. 19; vi. 14; Col. iii. 3; 1 Pet. ii. 24.—^{Or, are.}
^a 1 Cor. xv. 29.—^g Sunday after Trinity, epistle, verse 3 to verse
12.—^h Col. ii. 12.—^f Chap. viii. 11; 1 Cor. vi. 14; 2 Cor.

5 ⁱ For if we have been planted to-
gether in the likeness of his death, we ^{A. M. 4064.}
shall be also ^{A. D. 60.} *in the likeness of his resurrec-*
tion:

6 Knowing this, that ^k our old man is cruci-
fied with *him*, that ^l the body of sin might be
destroyed, that henceforth we should not serve
sin.

xiii. 4.—^g John ii. 11; xi. 40.—^h Gal. vi. 15; Eph. iv. 22-24;
Col. iii. 10, 11.—^l Phil. iii. 10, 11.—^k Gal. ii. 20; v. 24; vi. 14;
Eph. iv. 22.—^l Col. ii. 11.

apostle here sets himself more fully to vindicate his doctrine from this consequence, suggested chap. iii. 7, 8. He had then only, in strong terms, denied and renounced it. Here he removes the very foundation thereof; proceeding to speak of some further benefits (besides those mentioned chap. v. 1, &c.) of justification by faith in Christ, namely, 'the promoting of holiness, and not of sin, as some might imagine: to which subject his transition is at once easy and elegant. *God forbid*—That such an unworthy thought as that of continuing in sin should ever arise in our hearts! We have disclaimed such a consequence above, and we most solemnly disclaim it again, and caution all that hear us, against imagining that our doctrine allows any such cursed inferences. For though it is true, that where sin abounds grace does frequently still more abound, yet this is not owing to sin in any degree; which of itself brings death, verse 23; James i. 15; and the more sin, the more punishment; but wholly to the superabounding mercy and love of God in Christ. *For how shall we that are dead to sin*—By profession, obligation, and communion with Christ our head in his death; or who are freed both from the guilt and the power of it; *live any longer therein*—In the love and practice of it? Surely it would be the grossest contradiction to our profession, and the obligations we are under to do so: on the contrary, it is apparent that nothing has so great a tendency to animate us to avoid sin, as this doctrine of gospel grace.

Verses 3, 4. *Know ye not*—Can any of you be ignorant of this great and obvious truth, *that so many of us as were baptized into Christ*—That is, into the profession of the Christian faith; or implanted into and made a part of the mystical body of Christ by baptism, (as *εἰς Χριστόν* seems to imply,) *were baptized into his death*—Engaged by baptism to be conformed to his death, by dying to sin, as he died for it, and crucifying *our flesh with its affections and lusts*, as his body was crucified on the cross; and also were made partakers of the benefits thereof, one of which is the mortifying of sin, and all sinful passions. Being baptized into Christ, or ingrafted into him through faith, we draw new spiritual life from this new root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection. *Therefore we are buried with him*—Alluding to the ancient manner of bap-

tizng by immersion; *by baptism into death*—That is, to engage us to die unto sin, and to carry on the mortification and death of it more and more: *that like as Christ was raised up from the dead by the glory*—That is, the glorious power; *of the Father, even so we also*—In conformity thereto, should rise again by the same power; and *should walk in newness of life*—As Christ being raised from the dead lives a new life in heaven. From all this it appears, that baptism, the rite of initiation into the Christian Church, is an emblematical representation of our dying to sin, and living to righteousness, in consequence of our union with Christ as members of his body; as also of the malignity of sin, in bringing death upon Christ, (verse 10,) and upon all mankind, and of the efficacy of Christ's death, in procuring for all pardoning mercy, renewing grace, and future glory; a resurrection both from spiritual and temporal death, to spiritual and eternal life.

Verses 5-7. *For*—Surely these two must go together; so that if we have been united to Christ by faith, (to which baptism engages us,) and have been made conformable to his death, by being dead to sin, we shall also know the power of his resurrection, by rising to newness of life. *Knowing this*—Not in theory merely, but by experience; *that our old man*—Coeval with our being; our evil nature derived from Adam; the whole system of our former inclinations and dispositions. It is a strong and beautiful expression for that entire depravity and corruption which, by nature, spreads itself over the whole man, leaving no part uninfected. This in a believer is *crucified with Christ*, mortified, gradually killed by virtue of union with him; the remembrance and consideration of his cross co-operating in the most powerful manner, with all the other motives which the gospel suggests, to destroy our corrupt passions, and former sinful habits, and inspire us with an utter aversion to and detestation of them: *that the body of sin*—The body belonging to sin, including sinful tempers, words, and works. The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons. Corrupt passions and evil actions are the *members of the old man*, Col. iii. 5. *Might be destroyed*—Utterly and for ever; *that henceforth we should not serve sin*—Should be no longer under its power, as we were before we became savingly ac-

A. M. 4064. 7 For ^a he that is dead is ^b freed
A. D. 60. from sin.

8 Now, ^a if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that ^a Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, ^b he died unto sin once: but in that he liveth, ^c he liveth unto God.

11 Likewise reckon ye also yourselves to be

^a 1 Pet. iv. 1.—^b Gr. justified.—^c 2 Tim. ii. 11.—^d Rev. i. 18.—^e Heb. ix. 27, 28.—^f Luke xx. 38.—^g Verse 2. ^h Gal. ii. 19.—ⁱ Psa. xix. 13; cxix. 133.

quainted with Christ and his gospel. *For he that is dead*—With Christ; *is freed from sin*—From the guilt of past, and the power of present sin, as dead men from the commands of their former masters. The original expression, here rendered *is freed*, is *dedikawrai*, which properly signifies, *is justified*; that is, he is acquitted and discharged from any further claim which sin might make upon his service. The word as here used implies, that a sense of justification by the cross of Christ is the great means of our delivery from the bondage of sin, as it animates and exercises us to shake off its yoke, and is accompanied with the Spirit of adoption and regeneration, the fruit of which is always *liberty*, 2 Cor. iii. 17.

Verses 8–11. *Now if we be dead with Christ*—Conformed to his death by dying to sin; *we believe that we shall also live with him*—We have reason sufficient to assure ourselves that we shall be conformed to him in life too, by living an uninterrupted life of grace here, and glory hereafter; and shall die no more, even as *Christ being raised from the dead dieth no more*, verse 9. *He died unto sin*—To atone for and to abolish it; *but he liveth unto God*—A glorious eternal life, such as we shall live also. *Likewise*—Ours, so, in correspondence to Christ's death and life, verses 8, 9, *reckon ye yourselves to be dead indeed unto sin*—To be under an indispensable obligation, from duty and gratitude, to die to it, and never more return under its power, or live in the commission of it; *but alive unto God*—Endued with spiritual life, and thereby enabled to live to the glory of God, in a steady, uniform, and cheerful obedience to his wise, just, and holy commands; *through Jesus Christ our Lord*—By virtue of his death and resurrection, your union with him by faith, and grace received from him.

Verses 12–14. *Let not sin*—Any sinful disposition or inclination; *therefore*—Since you are regenerate and spiritually alive; *reign in your mortal body*—That is, reign in your soul while it dwells in your body. Many of our sinful inclinations have their seat in the body, and such evil inclinations as are of a more spiritual nature, are always some way more or less turned toward the body. *That ye should obey it*—Should yield to and be overcome by it; *in the lusts thereof*—In the irregular or inordinate de-

ad indeed unto sin, but ^a alive un- A. M. 4064
to God through Jesus Christ our Lord. A. D. 60.

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

13 Neither yield ye your ^b members as ^c instruments of unrighteousness unto sin: but ^d yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God:

14 For ^e sin shall not have dominion over

^a Chap. vii. 5; Col. iii. 5; James iv. 1.—^b Gr. arms, or, weapons.—^c Chap. xii. 1; 1 Pet. ii. 24; iv. 2.—^d Chap. vii. 4, 6; viii. 2; Gal. v. 13.

sires which it excites within you. *Neither yield ye your members*—The members of your bodies, or the faculties of your minds; the word *μελη*, here used, as also chapter vii. 5, signifying both, and indeed every thing in us and belonging to us, which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19–21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence, Col. iii. 5, *evil desire* and *covetousness* are mentioned among our members upon the earth which we are to mortify. *As instruments of unrighteousness*—Employed in its service; *unto sin*—For the committing of it. The original word *πλα*, rendered *instruments*, properly denotes military weapons; and may be here used to signify, that those who employ their powers, whether of body or mind, or any ability they possess, in the service of sin, do in fact fight for it, and for its master and father, Satan; and the principalities and powers under his command, against God and Christ, and all the company of heaven. *But yield yourselves unto God*—Your lawful king, governor, and captain: dedicate yourselves, both body and soul, to his service; *as those that are alive from the dead*—Who, after having been spiritually dead, are quickened and put in possession of spiritual life; that is, are no longer alienated from the life of God, but have vital union with God; not as formerly, *carnally minded, which is death*, but *spiritually minded, which is life and peace*, chap. viii. 6; no longer under condemnation to the second death, but justified and entitled to eternal life; *and your members*—All your powers and abilities; *as instruments of righteousness*—Instruments employed in the promotion of piety and virtue; *unto God*—For his service and to his glory; or as *weapons*, to fight his battles, and oppose the designs of your spiritual enemies. *For sin shall not have dominion over you*—It has no right, and shall not have power to reign over you. The word *κυριευσει*, denotes the government of a master over his slave, and might be rendered, *shall not lord it over you*. As if he had said, Though it is true sin is strong, and you are weak in yourselves, yet if you faithfully strive against it, looking to God for power from on high, you shall be

A. M. 4064. you: for ye are not under the law, A. M. 4064.
A. D. 60. but under grace. A. D. 60.

15 What then? shall we sin, ^a because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^a to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto

^a 1 Cor. ix. 21.—Matt. vi. 24; John viii. 34; 2 Pet. ii. 19.
^b 2 Tim. i. 13.

enabled to conquer. *For ye are not under the law*—Under a dispensation of terror and bondage, which only shows you your duty, but gives you no power to perform it; and which condemns you for your past violations of it, but offers no pardon to any on their repentance. The Mosaic law seems to be particularly intended, and the propriety of what is here observed is well illustrated, in that view, by the apostle in the next chapter. But his words may well imply also, that we are not so under any law as to be utterly condemned for want of a perfect conformity, or unsinning obedience to it. Not under a dispensation that requires such an obedience, under the penalty of death; which offers no assistance for enabling those who are under it to perform its requisitions, and grants no pardon to any sinner on his repentance. For the apprehension of being under such a dispensation would tend utterly to discourage us in all our attempts to conquer sin, and free ourselves from its power. *But under grace*—Under the merciful dispensation of the gospel, which offers to all that will accept it, in the way of repentance toward God and faith in Christ, a free and full pardon for all that is past, an entire change of nature, and those continual supplies of grace, which strengthen human weakness, and confer both the will and the power to conquer every besetting sin, and live in the practice of universal holiness and righteousness. For the nature of the grace, that is, of the new gracious covenant, under which we are placed, is such, that it does not require an impossible perfect obedience to the law of Moses, or any law, but the obedience of faith; promising, at the same time, the aids of the Holy Spirit, to enable men to do God's will sincerely as far as they know it, and offering the pardon of sin to all on condition of repentance and faith in Christ, and in the declarations and promises of the gospel through him. Now under this gracious covenant mankind have been placed ever since the fall; ever since God said, *The seed of the woman shall bruise the serpent's head*; ever since that time the apostle's doctrine here, *Ye are not under the law, but under grace*, has been true of all the posterity of Adam; a doctrine which, instead of weakening the obligation of the law of God, written on men's hearts, or the moral law in any of its requirements, establishes it in the most effectual manner. See note on chap. iii. 31.

Verses 15-18. *What then are we to infer? Shall we sin*—Go on in our transgressions; because we

death, or of obedience unto right- A. M. 4064.
eousness? A. D. 60.

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart ^b that form of doctrine ^c which was delivered you.

18 Being then ^a made free from sin, ye became the servants of righteousness.

^a Gr. *whereto ye were delivered*.—John viii. 32; 1 Cor. vii. 22; Gal. v. 1; 1 Pet. ii. 16.

are not under the law—Under the law of Moses, or any mere legal dispensation which forbids sin, but gives no strength against it; *but under grace*—A dispensation perfectly the reverse, offering pardon to the most guilty, holiness to the most depraved, and strength to the most weak and helpless! *God forbid*—That we should draw any inference so odious and destructive. *Know ye not*—Is it necessary to inform you; *that to whom ye yield*—Greek, *κατασκευα*, present yourselves servants to obey his commands, *his servants ye are whom ye obey*—Not his whose name you may bear, without practically acknowledging his authority; but his to whom ye are in fact obedient, to whom you are subject, and whose will you do. "By the expression, *ye present yourselves servants*, the apostle taught the Romans, that *grace* does not destroy human liberty. It was still in their own power to choose whether they would present themselves slaves to sin, or servants to righteousness." *Whether of sin unto death*—Which will bring you to eternal death; *or of obedience*—To God and his gospel; *unto righteousness*—True and evangelical, and which will certainly be rewarded with eternal life. *But God be thanked that ye were*—That is, although, or whereas, you were once *the servants of sin*—A bondage this now passed and gone; *ye have now obeyed*—Not in profession alone, but *from the heart, that form of doctrine which was delivered to you*—Greek, *εις ον παρεδοθητε τον διδαχην*, literally, *the model of doctrine into which*, as into a mould, *you were delivered*; for the word *τυπος*, rendered *form*, among other things, signifies a *mould*, into which melted metals are poured to receive the form of the mould: and the apostle here represents the gospel doctrine as a mould, into which the Roman believers were delivered, in order to their being formed anew, and conformed to the gospel in all its doctrines, precepts, and promises: and he thanks God, that *from the heart*, that is, most willingly and sincerely, they had yielded to the forming efficacy of that doctrine, and were made new creatures both in principle and practice. The allusion is not only beautiful, but conveys a very instructive admonition: intimating, that our minds made all pliant and ductile, should be conformed to the nature and design of the gospel, as liquid metals take the figure of the mould into which they are cast. *Being then made free from sin*—Set at liberty from its power and dominion; *ye became servants of righteousness*—At once enabled and obliged to

A. M. 4064. 19 * I speak after the manner of
A. D. 60. men, because of the infirmity of
your flesh: for as ye have yielded your mem-
bers servants to uncleanness, and to iniqui-
ty unto iniquity; even so now yield your
members servants to righteousness, unto holi-
ness.

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

* Seventh Sunday after Trinity, epistle, verse 19 to the end.
† John viii. 34.—‡ Gr. to righteousness.—§ Chap. vii. 5.

lead a life of true piety and exemplary goodness. The word *ελευθερωθεντες*, here rendered *being made free*, is the word by which the act of giving a slave his liberty was signified, called by the Romans *emancipation*.

Verses 19–22. *I speak after the manner of men*—He seems to mean that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories which were well known; *because of the infirmity of your flesh*—Dulness of apprehension, and weakness of understanding, flow from the infirmity of the flesh; that is, of human nature. Or, as some understand the expression to mean, I recommend a duty to you, suited to human nature; yea, even to the infirmities thereof; that you should do as much for God as you have done for sin, and be as diligent in the service of Christ as you have been in the pursuit of your lusts. *For as*—In time past, while you were ignorant of the gospel, and many of you the slaves of heathen vice and idolatry; *ye yielded your members servants to uncleanness*—To various fleshly lusts which defiled you; *and to iniquity*—Or unrighteousness toward others; *unto iniquity*—Adding one iniquity to another; *even so now*—Being enlightened by the gospel to see the evil of such things, and the miserable consequences awaiting them; and being renewed by the influences of divine grace, it is but reasonable that you should be as ready to pursue a pious and virtuous line of conduct, and to do good now, as formerly you were to do evil; and become *servants of righteousness unto holiness*—Observe, reader, they who are true servants of righteousness, which may here mean a conformity to the divine will, go on to holiness, which implies a conformity to the divine nature. *For when ye were the servants of sin*—Were under its guilt and power; *ye were free from righteousness*—You not only had not righteousness enough, but, strictly speaking, had no true righteousness at all; never doing any single action that was truly good, and, on the whole, acceptable to God, because none was performed from such principles as could entitle it to his complete approbation. In all reason, therefore, ye ought now to be free from unrighteousness; to be as uniform and zealous in serving God as you were in serving the devil. *What fruit had ye then in those things*—Consider, what advantage did you derive from the practices to

21 * What fruit had ye then in those
A. M. 4064. things whereof ye are now ashamed? A. D. 60.
for 'the end of those things is death.

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

23 For ^b the wages of sin is death: but ^c the gift of God is eternal life, through Jesus Christ our Lord.

† Chap. i. 32.—‡ John viii. 32.—§ Gen. ii. 17; chap. v. 13; James i. 15.—¶ Chap. ii. 7; v. 17, 21; 1 Pet. i. 4.

which you were then habituated, and *whereof ye are now ashamed?*—The very remembrance of which now gives you pain, and creates in you much remorse and trouble? *For the end of those things is death*—The word *τελος*, here rendered *end*, signifies both the end for which a thing is done, and the last issue of it. It is used in the former sense, 1 Pet. i. 9; *receiving, to τέλος, the end of your faith, the salvation of your souls*; the end or purpose for which ye believed. But its meaning here is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue, and reward of their sin.

Verse 23. *For the wages of sin is death*—"The word *σφονια*, rendered *wages*, properly signifies the food and pay which generals give to their soldiers for their service. By using this term, the apostle shows what sort of pay the usurper, sin, gives to those who serve under his banners. Further, as the sin here spoken of is that which men commit personally, and which they continue in, the death which is the wages of this kind of sin must be death eternal. It is observable, that although in Scripture the expression, *eternal life*, is often to be met with, we nowhere find *eternal* joined with *death*. Yet the punishment of the wicked is said to be *eternal*. Matt. xxv. 46;" (Macknight;) as also in many other passages. *But the gift of God*—Greek, *χαρισμα*, the *free gift*, or gift of grace; *is eternal life*—Or, *eternal life is the free gift of God*. "The apostle does not call everlasting life *σφονια*, the *wages* which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs: but he calls it a *free gift*, or gift of grace; or, as Estius would render the expression, a *donative*; because, being freely bestowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, bestowed on their soldiers as a mark of their favour." We may now see the apostle's method thus far:—1st, Bondage to sin, chap. iii. 9. 2d, The knowledge of sin by the law, a sense of God's wrath, inward death, chap. iii. 20. 3d, The revelation of the righteousness of God in Christ, through the gospel, chap. iii. 21. 4th, The centre of all faith, embracing that righteousness, chap. iii. 22. 5th, Justification, whereby God forgives all past sin, and freely accepts the sinner, chap. iii. 24. 6th, The gift of the Holy Ghost, a sense of God's love, new inward life, chap. v. 5; vi. 4. 7th, The free service of righteousness, chap. vi. 23.

CHAPTER VII.

In this chapter, with a view to wean the believing Jews from their fondness for the Mosaic law, the apostle shows, (1.) That the death of Christ having put an end to the obligations of that law, they were as much at liberty to give up their attachment to it, and to embrace the new dispensation of the gospel, as a woman whose husband was dead was freed from all obligations of duty to him, and at liberty to marry another man, 1-6. (2.) That in consequence of the depravity of human nature, the law, though "holy, just, and good," can only produce the knowledge of our guilt and weakness, and condemnation to death, 7-13. (3.) A representation at large of the painful conflict which an acquaintance with, and delight in, the holy, spiritual law of God occasions in those unrenewed persons who are convinced, by experience, of their inability to keep it, 14-24. (4.) The deliverance desired may be obtained by faith in Christ, 25.

A. M. 4064. **KNOW** ye not, brethren, (for I
A. D. 60. speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For ^a the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, ^b if while *her* husband
liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become ^c dead to the law by the body of Christ;

^a 1 Cor. vii. 39.—^b Matt. v. 32.—^c Chap. viii. 2,

Gal. ii. 19; v. 18; Eph. ii. 15; Col. ii. 14.

NOTES ON CHAPTER VII.

Verses 1-3. *Know ye not, brethren*—The apostle, having shown that justified and regenerated persons are free from the dominion of sin, shows here that they are also free from the yoke of the Mosaic law, it being dead to them, verse 6; and they to it, verse 4: *for I speak to them that know the law*—To the Jews or proselytes chiefly here; *that the law*—The Mosaic dispensation in general, to which you were espoused by Moses; *hath dominion over a man*—Over a Jew married to it, and engaged to observe it; *as long as he*—Rather, *as long as it liveth*; that is, abideth in force, and no longer. For it would be contrary to the apostle's design, to suppose the sense of this to be as our translation renders it, *as long as he*, that is, the man in question, *liveth*; for he professedly endeavours to prove that they had outlived their obligations to the law. But the rendering here proposed is natural, and suits the connection with the following verses, in which the law is represented as their first husband, whose decease left them free to be married to Christ. The law is here spoken of, by a common figure, as a person to which, as to a husband, life and death are ascribed. It is as if he had said, The dominion of the law over particular persons can, at the utmost, last no longer than till it is itself abrogated; for that is, as it were, its death; since the divine authority going along with it was the very life and soul of it. Suppose that to cease, and the letter of the precept becomes but a dead thing, and with respect to its obligations, as if it had never been. But he speaks indifferently of the law being dead to us, or us to it, the sense being the same. *For the woman, &c.*—Just as it is, according to the law itself, with respect to the power of a husband over *his wife*, who is bound by the law to be subject to *her husband so long as he liveth*—The law here referred to is not merely that particular branch of the law of Moses which respected marriage, but also and especially the law of marriage

promulgated in paradise, Gen. ii. 24; whereby our Lord declared marriages were appointed to continue for life, except in the case of adultery, Matt. xix. 6. This argument was peculiarly adapted to the Jews, whose connection with God, as their king, was represented by God himself under the idea of a marriage, solemnized with them at Sinai. *But if the husband*—To whom she was bound, *be dead, she is loosed*—From that law, which gave him a peculiar property in her. *So then, if while her husband liveth, ye are become the property of another man, &c.*—The apostle, says Theodoret, "does not consider here the permission given by the law of Moses to the woman divorced to be married to another, as being taught by Christ not to approve of such divorces; but he seems only to intimate that she had no power to dissolve this bond by putting away her husband, or that this divorce rendered her husband dead in law to her, she being not to return to him again. Deut. xxiv. 4." Perhaps we ought rather to say, he speaks in the general, not entering exactly into every excepted case that might be imagined. To infer, therefore, hence, as some have done, that adultery is not a sufficient foundation for divorce, is very unreasonable. *But if her husband be dead, she is free from that law*—Which bound her to be in subjection, and yield conjugal affection to her husband only; so that she is no more an adulteress—Subject to the shame and punishment of one; though she be married, *ye are become the property of another man*; for death, having interposed between them, hath dissolved the former relation. He is dead to her, and she to him.

Verse 4. *Wherefore, my brethren*—Hence it follows, or by this comparison it appears; *ye also*—Believing Jews, and much more believing Gentiles; *are become dead to the law*—Taken off from all hopes of justification by it, and confidence in your obedience to it: and so likewise it has become dead to you, and has no life or efficacy in these respects;

A. M. 4064. that ye should be married to another, A. D. 60. *open* to him who is raised from the dead, that we should ^dbring forth fruit unto God.

5 For when we were in the flesh, the ¹ motions of sins, which were by the law, ^edid

^d Gal. v. 22. — ¹ Gr. *passions*. — ^e Chap. vi. 13. — ^f Chap. vi. 21; Gal. v. 19; James i. 15.

by the body of Christ—By the offering up of Christ's body on the cross; that is, by the merit of his death, by which it evidently appears, that there is no other way of making reconciliation for sin, or of obtaining deliverance from wrath but by that; his death and sufferings having now accomplished the design of the law, and abrogated its authority; and it, therefore, expiring with him. *That ye should be married to another*—(2. Cor. xi. 2.); so that you must now give up yourselves to Christ, as your second husband, that you may be justified by faith in him. The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and head; and he calls him *another husband*, because they had been formerly, as it were, married to the Mosaic law, and relied on that alone for salvation. And the crucifixion of their old man, or corrupt nature, and their obtaining a new nature, through the death of Christ, was a fit preparation of them for being espoused to Christ. *Who is raised from the dead*—Who is alive himself, and will bestow spiritual life on those that believe on him, and give up themselves to him; *that we should bring forth fruit*—Namely, of holiness and good works, Gal. v. 22; *unto God*—To his glory, Matt. v. 16; John xv. 8; Phil. i. 11. In this passage the union of Christ with his people is represented as a marriage, as it is also Eph. v. 31, 32; Rev. xxi. 9; xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See on verse 2. But from whatever source it was derived, it is a strong representation of the friendship and endearment which subsists, and to all eternity will subsist, between Christ and believers, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

Verses 5, 6. *For*—We ought now to be fruitful in good works, because we were formerly fruitful in evil: *when we were in the flesh*—Under the comparatively carnal dispensation of Moses, and in our natural corrupt state, before we believed on Christ and were regenerated. Thus, *οι οντες εν σαρκι*, they that are in the flesh, and *οι κατα σαρκα οντες*, they that are after the flesh, (chap. viii. 5, 8,) signify those that are influenced and governed by the fleshly principle, in opposition to the guidance and influences of the Holy Spirit; and *ειναι εν σαρκι*, to be in the flesh, (verse 9,) *ζην περιπατειν κατα σαρκα*, to live, to walk according to the flesh, (verses 12, 13,) bear the same sense. It is evident, therefore, as Dr. Whitby justly observes, that this expression, *when*

work in our members ^f to bring forth A. M. 4064. fruit unto death : A. D. 60.

6 But now we are delivered from the law, ^gthat being dead wherein we were held; that we should serve ^hin newness of spirit, and not ⁱin the oldness of the letter.

^g Or, *being dead to that*, chap. vi. 2; verse 4. — ^h Chap. ii. 29; 2 Cor. iii. 6.

we were in the flesh, not only signifies to be under the carnal ordinances of the law, for so were all the pious Jews, who lived from Moses to gospel times; but that it more especially relates to them who, living under these ordinances, were themselves carnal, and so had the law of the flesh still warring against the law of their minds, and bringing them into captivity to the law of sin, which could not be the state of Zacharias and Elisabeth, or any other of those persons who were righteous before God, and walked in all the commandments of the Lord blameless. And if of such [unregenerate persons] only, we understand the apostle's following discourse in this chapter, the sense will be clear. *The motions of sins*—*Τα παθηματα των αναγιων*, sinful passions; which were by the law—Accidentally occasioned or irritated thereby; *did work in our members*—Spread themselves all over the whole man; *to bring forth fruit*—Very different from that which has just been mentioned, even such as would have been unto death, chap. vi. 21, 23; that is, would have exposed us to, and have issued in, eternal death, if God in his mercy had not interposed, and brought us acquainted with the gospel. *But now*—Being brought out of that carnal state; *we are delivered from the law*—Set at liberty from our subjection to it as a law, and our obligation to observe it, and from the condemning, irritating power thereof, and therefore from the sinful passions occasioned by it; *that being dead wherein we were held*—In subjection, as the wife to her living husband; that law being now made void, and having no further power to condemn us. It may be proper to observe here, that the Syriac and Arabic versions, Origen, Theodoret, Œcumenius, and Theophylact, (with whom agree Bengelius, Mill, Mac-knight, and others,) read *ενθανωσμετες*, we being dead to that by which we were held: which, says Origen, is undoubtedly the best reading, agreeing with verse 4, *ye are become dead to the law*. *That we should serve*—God and our generation; *in newness of spirit*—In a new and spiritual manner; *and not in the oldness of the letter*—Not in a bare, literal, external way, as we did before. The new service here enjoined implies, 1st, A freedom from the dominion of the flesh, by the power of the Spirit enabling us to mortify the deeds and lusts of the flesh, chap. viii. 13. 2d, The serving God, not chiefly with bodily services and carnal ordinances, but in the spirit of our minds, chap. xii. 2; Phil. iii. 3; having our minds renewed and transformed after the image of God, in righteousness and true holiness, which are the fruits of the Spirit. 3d, The serving him by

A. M. 4064. 7 What shall we say then? *Is* the law
A. D. 60. sin? God forbid. Nay, ^hI had not
known sin, but by the law: for I had not known

^h Chap. iii. 20.—^g Or, *concupiscence*.—ⁱ Exodus xx. 17;

the continual aid of his Spirit, strengthening us *with might in the inner man*, Eph. iii. 16, so as to *live and walk in the Spirit*, or to live as those who are renewed by the Spirit, and possessed of his various graces. With regard to the believing Jews in particular, it implies, that being loosed from the Mosaic law, they were no longer to worship and serve God with rites and ceremonies pertaining to their *flesh*, but with *services of their spirit*, consisting in faith, love, and new obedience. From this, however, we must not infer that the pious Jews under the law did not serve God with spiritual services: all the services in which true piety and morality consist, were enjoined in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the body, from which the converted Jews were freed since their embracing the gospel.

Verses 7, 8. *What shall we say then?*—This, to the beginning of the next chapter, is a kind of digression, wherein the apostle, in order to show, in the most lively manner, the weakness and inefficacy of the law, changes the person, and speaks as of himself. This he frequently does when he is not speaking of his own person, but only assuming another character. See Rom. iii. 7; 1 Cor. x. 30; iv. 6. The character here assumed is that of an unrenewed, unregenerated man; first, ignorant of the spirituality and holiness of the law, then acquainted therewith, and convinced of his depravity and weakness thereby, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or of any true believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto, as well as to what is expressly asserted chap. viii. 2. *Is the law sin?*—Macknight connects this with the preceding words thus: *What then, do we say that the law is sin?* is a bad institution, that causes or encourages sin? that there is any moral evil in it, or that it is intended by God, or adapted in its own nature, to lead men into sin? That this is the apostle's meaning is plain from verse 12, where he mentions, by way of inference, the proposition which his reasoning was designed to prove, namely, *the law is holy, &c. God forbid*—We reverse the high authority by which it was given too much to insinuate any thing of that kind. *Nay, I had not known sin*—Either not at all, or not clearly and fully: I had not known its evil nature and destructive consequences; nor, in many instances, what really was sin; *but by the law*—As the apostle is speaking of the law of Moses, and, as appears from the last clause of the verse, of the moral law, the quotation there being from the tenth commandment, his words must not be understood universally. "For it is not to be supposed that the reason and conscience of the heathen gave them no knowledge

^g lust, except the law had said, ⁱ Thou shalt not covet. A. M. 4064. A. D. 60.

8 But ^k sin, taking occasion by the com-

Deut. v. 21; Acts xx. 33; Chap. xiii. 9.—^k Chap. iv. 15; v. 20.

at all of their sins; the contrary is affirmed by the apostle, chap. ii. 14. Nevertheless, the most enlightened among them had but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things which they would have derived from revelation. The truth is, they fancied many things to be innocent which were real enormities; and many things trivial sins which were very heinous, as is evident from their writings. The inference to be drawn, therefore, is, that since the law discovers, or forbids and condemns sin, in order that it may be avoided, it does not directly promote it, but only by accident, by reason of the corruption of our nature. *For I had not known lust*—To be sin; *επιθυμιαν, desire*—That is, the desire of an unlawful thing, or the inordinate desire of what is lawful. The word signifies *desire*, or, as Dr. Macknight renders it, *strong desire*, whether good or bad. Here it is used in the bad sense, as it is likewise 1 John ii. 16; *επιθυμια της σαρκος, the lust of the flesh*. "But it signifies strong desire of a good kind also, Luke xxii. 15: *επιθυμια επεθυμησα, I have strongly desired to eat this passover*. 1 Thess. ii. 17, *Endeavoured the more abundantly, πολλη επιθυμια, with great desire, to see your face*. *Except the law had said, Thou shalt not covet*—In this commandment, the desire that is forbidden is of what belongs to others. Now, as the operation of such a desire is to prompt men to acts of injustice, the existence of it in the mind is obviously sin, because it could not hold its place there for any length of time, unless it were indulged. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of God." *But sin*—But what I say is, not that the law is sin, but that sin, namely, the corrupt inclination of fallen nature; *taking occasion by the commandment*—Forbidding but not subduing it, and being excited, quickened, and drawn forth into action by it; *wrought in me*—While unrenewed; *all manner of concupiscence*—Every kind of evil desire; inclinations to sins of all sorts. This evil principle in human nature is acknowledged even by heathen, whose words are frequently quoted in illustration of it:

Gens humana ruit per vetitum nefas:

Nititur in vetitum semper, cupimusque negata.

"Mankind rush into wickedness, and always desire what is forbidden." The reader will observe, that this, which appears to be the true sense of the words, namely, that the prohibitions of the law awaken and irritate men's evil desires, supposes such desires to exist in the mind previous to these prohibitions, and that these desires, with other evil

A. M. 4064. mandment, wrought in me all man-
A. D. 60. ner of concupiscence. For ¹ without
the law sin was dead.

9 For I was alive without the law once: but
when the commandment came, sin revived,
and I died.

¹ 1 Cor. xv. 56.—² Lev. xviii. 5;

dispositions, prompt men to make trial of things forbidden, the inclination of human nature being too generally like that of a froward child, who will do a thing because it was forbidden; and perhaps is, as it were, reminded of an evil, on hearing it mentioned in a prohibition. It must not, however, be supposed, that all evil desire arises from hence; for fleshly appetites, and other strong desires, which prevail in men's minds, do not owe either their existence or their operation to the prohibitions and penalties of the law, or to the knowledge thereof; but only their power to kill, of which, therefore, Macknight interprets the words. *For without the law sin was dead*—Neither so apparent nor so active; nor was I under the least apprehension of any danger from it. Sin, which he still represents as a person, would have had no being, or at least no strength to kill men, had not the law, revealed or natural, existed; for the essence of sin consists in its being a violation of law. Though the apostle speaks this primarily and directly of the law of Moses, it is equally true of the law of nature, and may be applied to the state of mankind before the law of Moses was given. For unless there had been a law written in men's hearts, sin would have been dead, or have had neither existence nor power to kill.

Verses 9-11. *For I was alive*—In my own conceit; *without the law*—Without the proper knowledge of its spirituality, extent, and obligation. I apprehended myself to be righteous, and in the way to life eternal; *but when the commandment came*—That is, the law; (a part being put for the whole;) but this expression particularly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens;—when, in its spiritual meaning, it came to my heart: or, when the spiritual meaning and full extent of the law; condemning desires of evil, was brought home, and closely applied to my conscience by the Spirit of God; *sin revived*—My conscience was awakened and convinced, and I found myself guilty of many sins, which before I perceived not, and a lively sense of the guilt of them was imprinted on my soul; *and I died*—My virtue and strength died away, and my former persuasions vanished: for I saw myself to be dead in sin, in a state of condemnation, and liable to death eternal. *And the commandment*—The law; *which was ordained to life*—Which promised life to them that kept it, saying, *The man that doeth these things shall live in, or by them*; and which, if rightly used, would have been a means of increasing spiritual life, and leading to life everlasting. “The law of nature, and its transgression in the moral precepts of the law of Moses, were

10 And the commandment, ² which ³ *I found to be*
A. M. 4064. *was ordained to life, I found to be*
A. D. 60. *unto death.*

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Est. xx. 11, 13, 21; 2 Cor. iii. 7.

intended for life; because the threatening of death for every offence, is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in paradise.” *I found to be unto death*—To be attended with deadly consequences, both as it consigned me over to destruction for past sin, and occasionally, though not intentionally, proved productive of new guilt and misery. Perfect obedience being impossible, according to the present state of human nature, the law, which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient. *For sin*, as I said before, (see on verse 8,) *taking occasion by the commandment*—Prohibiting it under the severest penalties, but affording me no help against it; *deceived me*—Came upon me unawares, while I was expecting life by the law; *and by it slew me*—Slew all my hopes, by bringing me under guilt, condemnation, and wrath. In other words, Satan, the grand enemy of mankind, and author of sin, finding a law which threatened death to the transgression of it, takes occasion thence more earnestly to tempt and allure us to the violation of it, that so he may more effectually subject us to condemnation and death upon that account. Thus, when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occasion to tempt our first parents to the breach of it, and so slew them, or made them subject to death. Dr. Doddridge paraphrases the verse rather differently, thus: “Sin, taking occasion by the terror and curse of the violated commandment, and representing the great Lawgiver as now become my irreconcilable enemy, deceived me into a persuasion that I could be no worse than I was, and thereby it slew me; it multiplied my mortal wounds, and rendered my case still more desperate.” Instead of *sin taking occasion*, Dr. Macknight renders *αφορμην λαβουσα, taking the opportunity*, an expression which he thinks less likely to countenance the idea, that men's evil desires are owing to the prohibitions of the law; to suppose which, would be to make God the author of sin by his law. “The apostle's meaning,” says he, “is, that sin took the opportunity of men being under the commandment, first to deceive, and then to kill them.” According to Bengelius, the most approved copies read, not, *sin taking occasion or opportunity by the commandment*, but, *by the commandment deceived and slew me*; connecting the commandment, not with the former, but with the latter clause of the verse. In the words, *deceived me*, there seems to be an allusion to the excuse which Eve made for eating the

A. M. 4064. 12 Wherefore ^a the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might

^a Psa. xix. 8; cxix. 26, 137; 1 Tim. i. 8.—Judg. iii. 8;

forbidden fruit. *The serpent deceived me, by assuring me that I should not die.* "The apostle speaks of a two-fold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into the belief that the prohibitions of the law are unreasonable, that the thing forbidden is pleasant or profitable, and that it will not be followed with punishment, persuade them to do it. This was the serpent's discourse to Eve; and it is what men's sinful inclinations always suggest to them. The second opportunity which sin takes under the commandment, is that of killing the sinner by the curse annexed to the commandment which he hath broken."

Verses 12, 13. *Wherefore*—Since then, by what has been said, it appears that the law is not the cause of sin or death, except indirectly and by accident, it must be acquitted from this charge, and acknowledged to be *holy*; and the *commandment*—The preceptive part of the moral law, and every particular precept of it; *is holy, just, and good*—It springs from and partakes of the holy nature of God; tends only to promote holiness and a conformity to God, and prescribes our duty to God in his worship and service. It is every way *just* and *right* in itself, and commands nothing but what is agreeable to those common apprehensions of right and equity which are imprinted in our natures: it is designed wholly for the good of man, 1 Tim. i. 8, and is really profitable and conducive to our good, both temporal and eternal, and subservient to the common interest of mankind. *Was then that which is good made the cause of evil to me?*—Yea, of death, which is the greatest of evils? Was it made the proper and direct cause of death? Not so: *But it was sin*, which was made death to me, inasmuch as it wrought death in me, even by that which is good. Here the apostle clearly distinguishes between a proper *cause* and an *occasion*, or cause by accident. The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil. *That it might appear sin*—Might appear superlatively vile; *working death in me by that which is good*—By the good law: *that sin by the commandment*—Manifesting and forbidding it, and thereby awakening and irritating it; *might become exceeding sinful*—That, being quickened and excited by so innocent and holy a thing as the commandment, it might thereby show its horrid and vile nature; the guilt of it being hereby greatly aggravated. "Our translators suppose that *αμαρτωλος* [rendered *sinful*] is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies a sinner. For the apostle carries on the personification of sin, begun chap. vi. 6, by showing its

appear sin, working death in me by ^{A. M. 4064.} that which is good; that sin by the ^{A. D. 60.} commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, ° sold under sin.

1 Kings xxi. 20, 26; 2 Kings xvii. 17; Isa. l. 1; 1 Mac. i. 16.

exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death."—Macknight.

Verse 14. *For we know that the law is spiritual*—Extending to the spirit of man; forbidding even the sins of the spirit; sins internal, committed merely in men's minds, such as vain thoughts, foolish imaginations, carnal inclinations, pride, self-will, discontent, impatience, anger, malice, envy, revenge, and all other spiritual evils, in the commission of which the body has no concern: enjoining, at the same time, all spiritual graces and virtues, such as humility, resignation, patience, contentment, meekness, gentleness, long-suffering, benevolence; with all holy intentions, affections, and dispositions, included in *loving God with all our heart, and our neighbour as ourselves*, which the law especially enjoins: being intended, at the same time, to purify and exalt the spirit, and assert its superiority over the meaner part of our nature. *But I am carnal*—That is, man, considered in himself, as in a state of nature, and destitute of the regenerating grace of God, *is carnal*. See note on verse 5, where to be *in the flesh* is evidently of the same import with the word *carnal* here, as are also similar expressions, chap. viii. 5, 8, 9, &c., expressions which, all are agreed, solely respect the unregenerate; and in which the person that is *in the flesh*, or *carnally minded*, is represented as being in a state of death, and enmity against God. Very different, surely, from the spiritual man, whom this same apostle represents as living in a state of favour and friendship with God; *minding chiefly the things of the Spirit*; yea, having the *Spirit of God dwelling in him*, and giving him dominion over all fleshly lusts, which, *through that Spirit*, he is enabled to *mortify*; whose passions submit to the government of reason, and whose reason is itself under the influence of grace; whose enjoyments are chiefly of a spiritual nature, and his great employment to *work out his salvation with fear and trembling*. The Scriptures, therefore, place these two characters in direct opposition the one to the other; and the apostle begins this paragraph by informing us that it is his carnal state which he is about to describe, in opposition to the spirituality of God's holy law, saying, *But I am carnal*; and adding, as a still more decisive proof that his meaning is as is here stated, *sold under sin*—That is, sold as a slave, to remain under the dominion of sin, and to be compelled to do those evil actions to which sinful inclinations prompt men. "*In peccati potestatem libidinis et concupiscentie predio redactus*," says Origen; brought under the power of sin by the enticement of lust and concu-

A. M. 4064. 15 For that which I do, I 'al-
A. D. 60. low not: for what I would, that

do I not; but what I hate, that A. M. 4064.
do I. A. D. 60.

* Gr. know, Psa. i. 6.

† Gal. v. 17.

piscence. "So enslaved to it," says Theophylact, *ως μη αναβλεπει δυνασθαι, as not to be able to look up*: "a willing slave, who had sold himself to it," says Theodoret. The meaning is, totally enslaved: slaves bought with money being absolutely at their master's disposal. In this sense, the phrase is continually used in the Old Testament, as the reader may see by consulting the texts referred to in the margin. By the addition of this clause, therefore, the apostle evidently shows that he does not here use the word *carnal* in the sense in which it is taken 1 Cor. iii. 1, namely, to denote only such a state of imperfection in knowledge and holiness, as persons may be in who are newly converted; but that he uses it in the worst sense, namely, in the same sense in which the expression, to be *in the flesh*, and *carnally minded*, is used; that is, to signify a state of death and enmity against God. Those commentators, therefore, who suppose that in this and what follows, to the end of the chapter, the apostle describes his own state, at the time he wrote this epistle, and consequently the state of every regenerated person, must be under a great mistake. Universally, indeed, in the Scriptures, man is said to be in this state of bondage to sin until the Son of God make him free; but in no part of the sacred writings is it ever said of the children of God, that they are *sold under sin*, or enslaved to it. The very reverse is the Holy Spirit's description of Christians, for the Son of God makes them free, and therefore they are free indeed; free especially from the power of sin, which has no longer dominion over them. See notes on chap. vi. 13-22, and viii. 2. The truth is, through this whole paragraph the apostle, to wean the Jews from their attachment to the Mosaic law, is showing how little that dispensation, even the moral part of it, considered as a covenant of justice, independent of the covenant of grace, could do for them, or for any of the fallen offspring of Adam. It could convince them of sin, but not constitute them righteous. It could show them their guilt, depravity, and weakness, but could neither justify their persons, nor renew their nature, nor furnish them with power to do the will of God. As he expresses himself, chap. viii. 3, *It was weak through the flesh*, or through the corruption and infirmity of human nature. In pursuance of his design, having compared together the past and present state of believers, that *in the flesh*, verse 5, and that *in the spirit*, verse 6, in answering two objections, (*Is then the law sin?* verse 7, and, *Is the law death?* verse 13,) he interweaves the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does, from verse 7 to the end of the chapter.

Verse 15. *For that which I do*—Greek, *κατεργαζομαι, what I thoroughly work*, the word signifying earnestness and perseverance in working till the

work in which the agent is employed is finished. It is therefore used by the apostle to denote the continued employment of God's people in his service unto the end of their lives; Phil. ii. 12, *Work out your own salvation*. That is, as you have, in time past, laboured to serve God in all things, so persevere in that service to the end. The word here denotes a continued employment of a very different nature. Therefore he says, *What I work, I allow not*, or, *approve not*; for the word, *γινωσκω*, which literally signifies *I know*, is used in the sense of *approving*, Matt. vii. 21. *For what I would*—That is, *incline to*, or *desire*, as Macknight renders *θελω*, which, he observes, cannot here signify the last determination of the will, "actions always following that determination; but such a faint ineffectual desire as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce." "These corrupt passions frequently darken the understanding, mislead the judgment, and stupify the conscience; in consequence whereof the will, strongly impelled by criminal desires, in the place of being governed by these higher powers of the mind, governs them herself. But, "when order is restored to the soul by regeneration, then the enlightened understanding determines the judgment, and the decisions thereof, enforced by the voice of conscience, determine the will, whose volitions, thus excited, become the spring of action; so that the good the regenerated man would, he doth,—and the evil he hates, he doth not. But, in the unregenerate, those volitions neither obey the directions of reason nor conscience; hence there is a continual conflict in his breast, between appetites and passions on the one side, and reason and conscience on the other. The latter, however, are generally overcome; and in this state the person, with propriety, may say, *What I would, that do I not; but what I hate, that I do*: or, as it is expressed, verse 19, *The good, that I would I do not; but the evil which I would not, that I do*. Ovid, a heathen, describes the conduct of depraved men in words very similar to these:

Sed trahit invitam nova vis, aliudque cupido,
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor.

OVID, *Metam.*, lib. vii. ver. 19.

'My reason this, my passion that persuades;
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.'

The apostle does not say that this took place in his conduct on some particular occasions merely, but he gives us this account of himself as his general conduct, while he was *carnal* and *sold under sin*, as appears from verse 21, where see the note."
—Smith, *On the Carnal Man's Character*.

A. M. 4064. 16 If then I do that which I would
A. D. 60. not, I consent unto the law that it is
good.

17 Now then it is no more I that do it, but
sin that dwelleth in me.

† Gen. vi. 5;

Verse 16, 17. *If then I do that which I would not, &c.*—In willing not to do it, I do so far, though to my own condemnation, *consent to the law*, and bear my testimony to it that it is good—And do indeed desire to fulfil it; though when temptations assault me, contrary to my resolution, I fail in my practice. This is an inference from the former verse, the obvious sense of which is, that men, even in an unconverted state, approve of the law of God: they see its propriety and equity, consequently their judgment approves of it as good, though their passions and inclinations oppose it. It is not supposed here that the person spoken of consents at all times to the whole of God's law as good: this inference is limited by what he said in the former verse. Nor is it every evil which he hates, that he does; nor does he always feel that hatred which he mentions against the sins which he commits. He only mentions it as a thing which frequently happened, that the evils which he hated, and was inclined to avoid, were actually committed by him; and the good deeds which his conscience inclined him to do, were not performed. From this he infers, that this inclination implied the consent of his judgment unto the goodness of those laws, which under these circumstances he was in the habit of breaking. And, that the minds even of wicked men consent to the law of God as good, is obvious from their approbation of good actions in others. Now then it is no more I that can properly be said to do it, but rather sin that dwelleth in me—Which makes, as it were, another person, and tyrannises over me. "Here the apostle considers man as composed of two parts, *flesh* and *spirit*, each of which has distinct *volitions*, *affections*, and *passions*. And, because the influence of these on men's actions is very powerful, he calls the one the *law of the members*, and the other, the *law of the mind*; (verse 23;) and, like the ancient philosophers, he considers these two principles as distinct persons. And as in this discourse he personates mankind, he speaks of the former, which (verse 23) he terms, *ο εσω ανθρωπος*, the *inward man*, or spiritual part of human nature, as his real self, and calls it, *εγω*, I, (verses 17, 19,) and *αυτος εγω*, I myself, (verse 25,) because it is the part in which man was made after the image of God. The other person he calls his *flesh*, or carnal part; and, *ο εξω ανθρωπος*, the *outward man*; (2 Cor. iv. 16;) and *sin dwelling in him*, in this verse; and the *body of sin*; (chap. vi. 6;) and the *body of death*; (chap. vii. 24;) and the *old man*; (chap. vi. 6; Eph. iv. 21; Col. iii. 9;) and denies that this part is his self; (Rom. vii. 17;) and to prevent our confounding this with his real self, having said, (chap. vii. 18,) *I know that in me dwelleth no good thing*, he immediately corrects himself

18 For I know that † in me (that A. M. 4064.
is, in my flesh) dwelleth no good A. D. 60.
thing: for to will is present with me; but
how to perform that which is good, I find
not.

viii. 21.

by adding, *that is, in my flesh*. But notwithstanding the apostle considered the flesh and spirit as distinct persons, who have different affections and members, and though he ascribes to those persons different volitions and actions, and denies that the actions of the outward man, or flesh, are his actions, it does not follow that he thought himself no way concerned in, or accountable for, the actions of his flesh. For he told the very persons to whom he said those things, (chap. viii. 13,) *If ye live after the flesh ye shall die*. But he thus spake to give a more lively idea of the struggle between reason and passion, [or rather, between grace and nature,] which subsists in the minds of those whose conscience is awakened by the operation of the law, but who are not completely converted." Perhaps, as Doddridge conjectures, he might have read the passage in Xenophon's *Cyropedia*, lib. vi., where Araspes complains of two souls contending within him.

But sin that dwelleth in me—"As the apostle had personified sin, he very properly represents it as *dwelling in him*; because this suggests to us the absolute and continued influence which sin hath in controlling the reason and conscience of the unregenerated, and in directing all their actions. By distinguishing his *real self*, that is, his spiritual part, from the *self*, or *flesh*, in which *sin dwelleth*, and by observing that the evil actions which he committed were done, not by him, but by sin dwelling in him, the apostle did not mean to teach that wicked men are not accountable for their sins, but to make them sensible of the evil of their sins, by showing them that they are all committed in direct opposition to reason and conscience, the superior part of their nature, at the instigation of passion and lust, the lower part. Further, by appealing to the opposition which reason and conscience make to evil actions, he hath overturned the grand argument, by which the wicked justify themselves in indulging their lusts. Say they, since God hath given us passions and appetites, he certainly meant that we should gratify them. True, says the apostle; but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification: and as reason and conscience are the superior part of man's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other."—Macknight.

Verses 18–20. *For I know that in me, that is, in my flesh*—The corrupt and degenerate self, my animal appetites and passions, debased and enslaved as they are by sin through the fall; or in me, while I was in the *flesh*, chap. viii. 8, and not in the *spirit*, verse 9; *dwelleth no good thing*—*Ουκ ουκει αγαθον, good dwelleth not*. Hence he asserts, in the place

A. M. 4064. 19 For the good that I would, I do
A. D. 60. not; but the evil which I would not,
that I do.

20 Now if I do that I would not, it is no
more I that do it, but sin that dwelleth in me.

† Psa. i. 2.—2 Cor. iv. 16;

just referred to, that *they who are in the flesh*, whose reason and conscience are under the government of passion and appetite, or who are in their natural unrenewed state, *cannot please God*. For to will—To incline, desire, and even purpose; *is present with me*—Παρακειραί μοι, *lies near me*, or, *is easy for me*; but *how to perform*—Κατεργάζεσθαι, *statedly to practise*, or, *habitually work*, (see on verse 15;) *that which is good*—Καλόν, *excellent*, I find not—Have not sufficient ability. For the good that I would, &c.—See on verses 15 and 17, for an explanation of this and the next verse.

Verse 21. *I find then a law*—An inward constraining power, flowing from my depraved nature; *that when I would*—When I incline and purpose to do good, *evil is present with me*—To prevent the execution of such a purpose. The expression, *when I would do good*, intimates that this inclination to do good was not permanent; it only arose on particular occasions. This is another feature of an unregenerate man; his inclinations and purposes to do good, and live to the glory of God, are only temporary. “They,” says Macknight, “who think the apostle is here describing his own case, and the case of other regenerated persons, should consider that he does not speak of single instances of omission of duty, and commission of sin; for the words which he uses all denote a continuation or *habit of acting*. Now how such a habit of doing evil and neglecting good can be attributed to any regenerated person, and especially to the Apostle Paul, who, before this Epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily, and righteously, and unblameably we behaved among you*, I confess I do not comprehend. See also 2 Cor. i. 12; vii. 1, 2; x. 2, 3. To elude the force of this argument, Augustine affirms that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence*, by which he means, *evil desire in general*: and that for the reason mentioned in the note on verse 17, he expresses these motions by the pronoun *I*. Be it so. On this supposition, verse 15 will mean, ‘*What I, my concupiscence, thoroughly worketh*, in my mind, *I do not approve*. For *I, my concupiscence, practiseth not*, in my mind, *that to which I incline*; but *what I hate*, that *I, my concupiscence, doth*

21 I find then a law, that, when A. M. 4064.
I would do good, evil is present with A. D. 60.
me.

22 For I delight in the law of God after
the inward man:

Eph. iii. 16; Col. iii. 9, 10.

evil desire; consequently, it was foolishness in him either to expect it from concupiscence, or to complain of the want of it, as he does verse 19. He might complain of the existence of concupiscence in his mind; but if it were suffered to remain there uncontrolled, and if it hindered the acting of his sanctified will so effectually that he never did that to which he inclined, but always did the evil to which his sanctified will did not incline, is not this the clearest proof that concupiscence, or evil desire, was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now could the apostle give any plainer description of an unregenerate person than this?”

Verse 22. *For I delight in the law of God*—On this verse, chiefly, rests the opinion that the apostle, in the latter part of this chapter, is describing the character of a regenerate man. Its votaries think they find in this verse all the marks of a Christian. In general they assert, “to have our inward man, our mind and heart, delighted in the law of God, is to have our souls delighted in a conformity to him; it is to love God himself, to love to be like him in the inward man, having his law written on our hearts, which they say is the sum of all religion.” This is not reasoning, it is mere assertion; it is not to be inferred from this passage, and is plainly contradicted by the context. All judicious commentators will allow, that if any passage of the Scriptures appears obscure or susceptible of two senses, it must be explained in a consistency with what precedes and follows, and that interpretation must be chosen which agrees best therewith. Therefore, though it be true, in the fullest sense, that regenerated persons *delight in the law of God after the inward man*; yet, since the general scope of the paragraph, and the connection of this sentence with the context, show that Paul is here speaking of his unconverted state, our interpretation of it must be regulated by its connection with the whole passage. Those who maintain that Paul is here speaking of his state after his conversion, assert, that by *the inward man* is meant, *the new man*, or man of grace, spoken of Eph. iv. 24; Col. iii. 10. Did the context lead to that sense, it might be admitted. But the general sense of the whole passage leads us to understand the expression of the rational part of man, in opposition to the animal, which is its usual signification, as has been shown by several authors. The phrase occurs in two other passages of the New Testament, namely, 2 Cor. iv. 16; Eph. iii. 16; in the former, the apostle’s words are, *We faint not, though our outward man perish, yet the inward man is renewed day by day*; where the inward man must signify

A. M. 4064. 23 But 'I see another law in * my
A. D. 60. members, warring against the law
of my mind, and bringing me into captivi-
ty to the law of sin which is in my mem-
bers.

24 O wretched man that I am! who shall

' Gal. v. 17.— Chap. vi. 13, 19.

the mind or soul, which is renewed, or created anew in its faculties, in proportion as it grows in grace. In the other passage the apostle prays for the Ephesians that they might be strengthened with might, not in the outward man, the body, which was not a matter of much importance, but in the *inward man*, the soul; that it might become strong in faith, fervent in love, and conformed to the divine image; and that Christ, by his Spirit, might dwell in it. "The inward man, therefore, always signifies the mind, which either may or may not be the subject of grace. That which is asserted of either the inward or outward man, is often performed by one member or power; and not with the whole man. If any member of the body perform an action, we are said to do it with the body, although the other members be not employed. In like manner, if any power or faculty of the mind be employed about any action, the soul is said to act: [and with still greater propriety, as] our souls are not, like our bodies, made of many members; they are pure spirits, and indivisible. If the mind wills, it is the spirit willing; if it hates, it is the soul hating; if it loves, it is the soul loving; if conscience reprove or excuse, it is the inward man accusing or excusing. This expression, therefore, *I delight in the law of God after the inward man*, can mean no more than this, that there are some inward faculties in the soul which delight in the law of God. The expression is particularly adapted to the principles of the Pharisees, of whom Paul was one before his conversion. They received the law as the oracles of God, and confessed that it deserved the most serious regard. Their veneration was inspired by a sense of its original, and a full conviction that it was right. To some parts of it they paid the most superstitious regard. They had it written upon their phylacteries, and carried these about with them at all times. It was often read and expounded in their synagogues, and they took some degree of pleasure in studying its precepts. On that account, the prophets and our Saviour agree in saying, that they delighted in the law of God, though they regarded not its chief and most essential precepts."—Smith, *On the Carnal Man's Character*.

Verses 23, 24. *But I see another law*—Another commanding, constraining power of evil inclinations and fleshly appetites, whose influence is so strong and constant, that it may be fitly called another law; *in my members*—In my animal part; (of the members, see note on chap. vi. 13;) *warring against the law of my mind*—Against the dictates of my judgment and conscience, which conflict is

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deliver me from * the body of this A. M. 4064.
death? A. D. 60.

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

* Or, *this body of death*.— 1 Cor. xv. 57.

spoken of Gal. v. 17; *The flesh lusteth against the spirit, &c.; and bringing me into captivity to the law of sin*: As if he had said, The issue of which conflict is not dubious, for passion continually prevails over reason, the flesh over the spirit, and I am led captive in spite of all my efforts to resist. *O wretched man*—Namely, in this respect, as to this particular; *who shall deliver me*—Miserable captive as I am; *from the body of this death?*—Some prefer translating the clause, *from this body of death*; joining *τὴν*, *this*, with *σώματος*, *body*, as is done in the Vulgate version. But it seems more proper to consider it as an emphatical Hebraism, signifying *the body*, that is, the passions and appetites, or the lusts of the body, which cause this death, the death threatened in the curse of the law. Or, as Mr. Smith, in the discourse above mentioned, observes, *The body of death* may signify death in all its vigour, even that death which is the penalty of a broken law, just as *the body of sin* signifies the strength of sin. The greatness and insupportable weight of death is its body; and the man here described is represented as exposed to that death, which is the wages of sin. This is the object which chiefly alarms the guilty. Though the remonstrances of conscience are not heard, perhaps, against sin at first, yet after it is committed, conscience raises her voice in more awful accents, and proclaims God's wrath through the whole soul, which produces a fearful looking for of judgment and fiery indignation from God, which is precisely the state of mind expressed in this passage, namely, the state of a man labouring under the spirit of bondage to fear, or the state described verse 5; when being *in the flesh*, that is, unregenerate and under the law, *sinful passions*, manifested and condemned, but not removed by that dispensation, *wrought in his members to bring forth fruit unto death*.

Verse 25. *I thank God, &c.*—As if he had said, I bemoan myself as above, when I think only of the Mosaic law, the discoveries it makes, the motives it suggests, and the circumstances in which it leaves the offender: but in the midst of this gloom of distress and anguish, a sight of the gospel revives my heart, and I cry out, as in a kind of rapture, as soon as I turn my eyes, and behold the display of mercy and grace made in it, *I thank God through Jesus Christ our Lord*—The Clermont and some other copies, with the Vulgate, read here, *χαρις το θεου*, *the grace of God*, namely, will deliver me. But the common reading, being supported by almost all the ancient manuscripts, and the Syriac version, is to be preferred; especially as it contains an ellipsis, which,

65

b

if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus: *Who will deliver me? I thank God, who will deliver me, through Jesus Christ.* See on chap. viii. 2. Thus the apostle beautifully interweaves his complaints with thanksgiving; the hymn of praise answering to the voice of sorrow, *Wretched man that I am! So then—*He here sums up the whole, and concludes what he had begun, verse 7. *I myself—*Or rather, *that I,* (the man whom I am personating,) *serve the law of God—*The moral law; *with my mind—*With my reason and conscience, which declare for God; *but with my flesh the law of sin—*But my corrupt passions and appetites still rebel, and, prevailing, employ the outward man in gratifying them, in opposition to the remonstrances of my higher powers.

On the whole of this passage we may observe, in the words of Mr. Fletcher, "To take a scripture out of the context, is often like taking the stone which binds an arch out of its place: you know not what to make of it. Nay, you may put it to a use quite contrary to that for which it was intended. This those do who so take Rom. vii. out of its connection with Rom. vi. and viii., as to make it mean the very reverse of what the apostle designed. In Rom. v. and vi., and in the beginning of the seventh chapter, he describes the glorious liberty of the children of God under the Christian dispensation. And as a skilful painter puts shades in his pictures, to heighten the effect of the lights; so the judicious apostle introduces, in the latter part of chap. vii., a lively description of the domineering power of sin, and of the

intolerable burden of guilt; a burden this which he had so severely felt, when the convincing Spirit charged sin home upon his conscience, after he had broken his good resolutions; but especially during the three days of his blindness and fasting at Damascus. Then he groaned, *O wretched man that I am, &c.,* hanging night and day between despair and hope, between unbelief and faith, between bondage and freedom, till God brought him into Christian liberty by the ministry of Ananias;—of this liberty the apostle gives us a further and fuller account in chapter eight. Therefore the description of the man who [unacquainted with the gospel] groans under the galling yoke of sin, is brought in merely by contrast, to set off the amazing difference there is between the bondage of sin, and the liberty of gospel holiness: just as the generals who entered Rome in triumph, used to make a show of the prince whom they had conquered. On such occasions, the conqueror rode in a triumphal chariot crowned with laurel; while the captive king followed him on foot, loaded with chains, and making, next to the conqueror, the most striking part of the show. Now, if, in a Roman triumph, some of the spectators had taken *the chained king on foot,* for the *victorious general in the chariot,* because the one immediately followed the other, they would have been guilty of a mistake not unlike that of those who take the carnal Jew, *sold under sin,* and groaning as he goes along, for the Christian believer, who *walks in the Spirit,* exults in the liberty of God's children, and *always triumphs in Christ.* See Fletcher's Works, vol. iv., Amer. edit., pp. 336, 337.

CHAPTER VIII.

This chapter sets forth the privileges of those who are in Christ by faith. (1.) Their spiritual freedom and attachment to spiritual things, 1-8. (2.) Their possession of the Holy Spirit, as their sanctifier and guide, the witness of their being God's children, and heirs of glory, 9-17; and their assistant in prayer, 26, 27. (3.) Their comfort under present tribulations by hopes of future happiness, 18-25. (4.) Their interest in the love of God, as the original spring of manifold blessings in time and in eternity, 28-30. (5.) Their triumph through Christ over all the enemies of their salvation, and their confidence, while they hold fast faith and a good conscience, that nothing shall separate them from the love of Christ, 31-39.

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THERE is therefore now no condemnation to them which are in

Christ Jesus, who walk not after A. M. 4064.
the flesh, but after the Spirit. A. D. 60.

* Verse 4;

Gal. v. 16, 25.

NOTES ON CHAPTER VIII.

Verse 1. *There is, &c.*—As a further answer to the objection mentioned chap. iii. 31, that the doctrine of justification by faith made void the law, the apostle here proceeds, with great feeling and energy, to display the many powerful motives which that doctrine, as explained in the preceding chapters, suggests, for engaging both the understanding and the affections of believers to a continued pur-

suit of holiness. The first motive which he mentions is that contained in this verse, that now, under the new dispensation of the covenant of grace, namely, that of the Messiah, *there is no condemnation* to true believers, who walk as he here describes, although they may not observe the ceremonies of the Mosaic law. "This greatest of all considerations the apostle begins with, after having pathetically described the terror of the awakened sinner,

A. M. 4064. 2 For ^bthe law of ^cthe Spirit of life
A. D. 60. in Christ Jesus, hath made me free
from ^dthe law of sin and death.

^b John viii. 26; Chap. vi. 18, 23; Gal. ii. 19; v. 1.—^c 1 Cor.
xv. 45; 2 Cor. iii. 6.—^d Chap. vii. 24, 25.

arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men." *There is therefore now*—In respect of all that has been advanced, since things are as has been shown; *no condemnation*—From God, either for things present or past. He now comes to speak of deliverance and liberty, in opposition to the state of guilt and bondage described in the latter part of the preceding chapter; resuming the thread of his discourse, which was interrupted, chap. vii. 7. *To them which are in Christ Jesus*—Who are united to Christ by a lively faith in him, and in the truths and promises of his gospel, and so are made members of his mystical body. "The phrase, *to be in Christ*, saith Le Clerc, is often used by Paul for being a Christian; which observation he borrowed from Castilio, who renders it, *Christiani facti*; [being made Christians;] but if either of them mean only Christians by profession, or by being only members of the Christian Church, this will by no means agree with this place, or any other of like nature; since freedom from condemnation, and other benefits conferred upon us through Christ, will not follow our being Christians in this sense, but only upon a lively faith in Christ, our union to him by the Spirit, and our being so in him, as to become new creatures, according to verse 9: *If any man have not the Spirit of Christ he is none of his*; to 2 Cor. v. 17, *If any man be in Christ he is a new creature*; and to Gal. v. 24, *They that are Christ's have crucified the flesh with the affections and lusts*."—Whitby. *Who walk not after the flesh*—Who are not governed, as to their dispositions and actions, by those appetites which have their seat in the flesh, or by worldly views and interests, or by the dictates and motions of the natural corruption, which in some degree may yet remain in them: *but after the Spirit*—Namely, the Spirit of God; that is, who are not only habitually governed by reason and conscience, enlightened and renewed by God's Spirit, but who follow the drawings, exercise the graces, and bring forth the fruits of that Spirit, Eph. v. 9; Gal. v. 22, 23: where see the notes.

Verse 2. *For the law of the Spirit of life*—That is, the doctrine of divine grace in the gospel, accompanied with the quickening, commanding influence of the Holy Spirit, *hath made me free from the law of sin and death*—That is, not only from the Mosaic dispensation, which, if relied on for justification, left men under the guilt and power of sin, and condemned them to the second death; but also and especially from the law, or constraining power of sin itself, which is attended with spiritual death, and, if not removed, brings men to death eternal. In other words, "The Spirit of Christ, giving me a new life, is now another law, or rule of my actions, free-

3 For ^awhat the law could not ^bdo, in that it was weak through the
A. M. 4064. flesh, ^cGod sending his own Son in the like
A. D. 60.

^a Acts xiii. 39; Chapter iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.
^b Gal. iii. 13; 2 Cor. v. 21.

ing me from the motions and power of sin, to which I was subject while under the [Mosaic] law, and from the death to which that law subjected me; or, the gospel, attended with the Spirit, hath wrought this freedom in me." So Whitby. The gospel, or covenant of grace, may be fitly termed the law of the Spirit, or a spiritual law; and that not only as it reaches to the spirit of man, but is such a law as gives spiritual life, or is the ministration of the Spirit, and of life, 2 Cor. iii. 6, 8; being accompanied with a divine power, which communicates spiritual life to the soul here, and prepares it for eternal life hereafter. It is observable, that the person who speaks in the foregoing chapter is introduced here as continuing the discourse, and showing the method in which his deliverance from the body of sin and death, mentioned chap. vii. 25, was accomplished. And what is affirmed concerning him, is intended of other believers also. Here, therefore, we have a second motive to holiness, namely, that under the new covenant sufficient assistance being given to all who in faith and prayer apply for it, to free them from the law of sin and death, they cannot excuse their sins by pleading the strength of their sinful passions, or the depravity of their nature.

Verses 3, 4. *For what the law could not do*—*To γὰρ ἀδύνατον ἦν νόμῳ*, what was impossible to the Mosaic law, whether moral or ceremonial; that is, that freedom from the guilt and power of sin, and from spiritual and eternal death, which it could not minister; *in that it was weak through the flesh*—Through the depravity and infirmity of our fallen nature, which it was incapable of remedying or conquering. "The law was not weak or defective in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience in those who were able to obey. But it was weak through the depravity of men's nature, which it had neither power to remedy nor to pardon; and so could not destroy sin in men's flesh. These defects of law are all remedied in the gospel; wherein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered, to enable him to believe and obey."—Macknight. Accordingly it follows, *God*,—(Supply *δύνατον ἐποίησεν*, hath made feasible, or hath done, namely, what the law could not do;) *sending his own Son*—*ἰδίῳ υἱῷ*, his proper Son, his Son in a sense in which no creature is or can be his son; *in the likeness of sinful flesh*—Christ's flesh was as real as ours, but it was like sinful flesh, in being exposed to pain, misery, and death: *and for sin*—The expression, *περὶ ἁμαρτίας*, here rendered, *for sin*, appears, from Heb. x. 18, to be an elliptical phrase for *προσφορά περὶ ἁμαρτίας*, an offering for sin. The

A. M. 4064. ness of sinful flesh, and ¹ for sin,
A. D. 60. condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, ² who walk not after the flesh, but after the Spirit.

¹ Or, by a sacrifice for sin.—² Verse 1.—³ John iii. 6; ⁴ Cor. ii. 14.—⁵ Gal. v. 22, 25.

Son of God was sent in the likeness, both of sinful flesh, and of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit. *Condemned sin in the flesh*—That is, 1st, Manifested its infinite evil, by enduring extreme sufferings, to render the pardon of it consistent with the justice and holiness of God, and the authority of his law. 2d, Gave sentence that its guilt should be cancelled, its power destroyed, and believers wholly delivered from it. And, 3d, Procured for them that deliverance. The sins of men, being imputed to, or laid on Christ, Isa. liii. 6, by his free consent, (he being our surety,) were condemned and punished in his flesh; and no such remarkable condemnation of sin was ever effected before, or will be again, unless in the condemnation of the finally impenitent to everlasting misery. But the apostle here seems rather to speak of the condemnation of sin, not in the flesh which Christ assumed for us, but in our persons, or in us while we are in the flesh. Now in this sense, it must be acknowledged, it was condemned in some measure under the law, as well as under the gospel; "for under the law there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from, the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8, darkly set forth in the types of the law." *That the righteousness of the law*—The holiness it requires, described verse 5-11, *might be fulfilled in us, who walk not after the flesh, but after the Spirit*—Who are guided in our intentions and affections, words and actions, not by our animal appetites and passions, or by corrupt nature, but by the Word and Spirit of God. Love to God and man is the principal thing enjoined in the moral law, and is accounted by God the fulfilling of that law, chap. xiii. 10; Gal. v. 14; James ii. 8. It must be observed, however, that "the righteousness of the law to be fulfilled in us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, is not perfect obedience to [the moral law, or] any law whatever; [except that of faith and love;] for that is not attainable in the present life: but it is such a degree of faith and holiness, as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant, made with mankind after the fall, and fully published in the gospel, that covenant, and the gospel in which it is published, are fitly called *the law of faith*, Rom. iii. 27; and *the law*

5 For ^h they that are after the flesh, A. M. 4064.
do mind the things of the flesh: but A. D. 60.
they that are after the Spirit, ¹ the things of the Spirit.

6 For ^k to ² be carnally minded is death; but

¹ Chap. vi. 21; Verse 13; Gal. vi. 8.—² Gr. the minding of the flesh; so verse 7.

of the Spirit of life in Christ Jesus, chap. viii. 2; and the law of Christ, Gal. vi. 2; and the law of liberty, James i. 25; and the law foretold to go forth out of Zion, Isa. ii. 3; and the law for which the isles, or Gentiles, were to wait, Isa. xlii. 4."—Mac-knight. From this place Paul describes primarily the state of believers, and that of unbelievers, only to illustrate this.

Verses 5-7. *For*—Or rather, *now*; they that are after the flesh—The apostle having, verse 1, described those to whom there is no condemnation, as persons who walk not after the flesh, but after the Spirit, to prevent all mistakes in, such an important point, here informs us what he means by walking after the flesh, and after the Spirit. The former, he says, is to mind the things of the flesh; that is, as the word φρονεω signifies, to esteem, desire, and delight in them; namely, the things that please and gratify our senses and animal appetites and passions, or our corrupt nature, namely, things visible and temporal; the things of the earth, such as pleasure, (of sense or imagination,) the praise of men, or the riches of this world,—to set our thoughts and affections upon them. *But they who are after the Spirit*—The persons intended by that expression; *mind*—Think on, relish, love; *the things of the Spirit*—Things invisible and eternal; *the things which the Spirit hath revealed, or which he works in us, moves us to, and promises to give us.* *For*—Or rather, *now*, as the particle γαρ should be rendered; *to be carnally minded is death.* The original expression, το φρονημα σαρκος, is literally, *the minding of the flesh*, the preferring and pursuing its interests; *is death*—A sure mark of spiritual death, and the way to death everlasting. "My whole employment," said even a heathen, (Socrates,) who yet was not fully assured of a future and everlasting life, "is to persuade the young and old against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be; and against too little regard for the soul, which ought to be the object of their affections." *But to be spiritually minded*—φρονημα πνευματος, *the minding the Spirit*, that is, the setting our thoughts and affections on spiritual things; *is life and peace*—A sure mark of spiritual life, and the way to life everlasting; and attended with peace, namely, peace with God; opposite to the enmity mentioned in the next verse; and the peace of God, which is the foretaste of life everlasting. In this verse, therefore, the apostle sets before us *life and death, blessing and cursing*; and thereby furnishes us with a third motive to holiness: all who live after the flesh shall die eternally, but all that live in a holy, spiritual man-

A. M. 4064. ³ to be spiritually minded is life and
A. D. 60. peace :

7 Because ⁴ the¹ carnal mind is enmity against God: for it is not subject to the law of God, ⁵ neither indeed can be.

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

9 But ye are not in the flesh, but in the Spirit, if so be that ⁶ the Spirit of God dwell in you. Now if any man have not ⁷ the

³ Gr. *the minding of the Spirit.*—⁴ Gr. *the minding of the flesh.*—James iv. 4.—⁵ 1 Corinthians ii. 14.—⁶ 1 Corinthians iii. 16; vi. 19.

ner shall obtain eternal life. Reader, to which of these art thou in the way? *Because, &c.*—Here the apostle assigns the reason of the doctrine contained in the foregoing verse; *the carnal mind*—As above described; *is enmity against God*—Against his holiness, his justice, his truth, his power and providence, his omniscience, his omnipresence, and indeed against all his attributes, and even against his existence. For the carnal mind would wish that God had not the perfections which he possesses; that he were not present in all places, acquainted with all things; so holy as to hate sin, so just as to be determined to punish it; so mighty as to be able to do it, and so true as certainly to fulfil his threatenings, as well as his promises; and, in fact, that there were no such Being. *For it is not subject to the law of God*—To the moral law in general; not even to the first and great commandment of it, which indeed comprehends all the commands of the first table, namely, *Thou shalt love the Lord thy God with all thy heart, &c.*; that is, Thou shalt be spiritually minded; shalt set thy affections on God, and things divine and heavenly; a law this, to which those who are carnally minded, and continue so, in the nature of things neither are nor can be subject.

Verse 8. *So then, &c.*—The inference to be drawn from the principles just laid down, is, *they that are in the flesh*—In the sense explained in the preceding verses, and especially chap. vii. 5, where see the notes; they who are under the government of the flesh, of their animal appetites and passions, or of their corrupt nature; they who are carnally minded; *cannot please God*—Namely, while they continue so, or, till they be justified and regenerated. He means, they are not in a state of acceptance with God; nor do their ways, their tempers, words, and works, please him, whatever ceremonial precepts they may observe. An important and alarming declaration this, which it concerns all the professors of Christianity maturely to consider and lay to heart; and particularly those who content themselves with a form of godliness, without the power; with an attendance on outward ordinances, and the use of the external means of grace, and give themselves no concern either about the remission of their past sins, or the renovation of their sinful nature; but remain

Spirit of Christ, he is none of ⁸ his. A. M. 4064. A. D. 60.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of ⁹ him that raised up Jesus from the dead dwell in you, ¹⁰ he that raised up Christ from the dead shall also quicken your mortal bodies ¹¹ by his Spirit that dwelleth in you.

⁸ John iii. 34; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11. —⁹ Acts ii. 24.—¹⁰ Chap. vi. 4, 5, 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. ii. 5.—¹¹ Or, *because of his Spirit.*

earthly and sensual in their desires, cares, and pursuits, or *carnally minded*, which *is death*.

Verse 9. *But ye*—Who are vitally united to Christ, who are in him, by living faith, and new creatures; *are not in the flesh*—Not in your unpardoned, unrenowned state, not carnally minded; *but in the Spirit*—Under his government, and spiritually minded, and therefore are accepted of God, and approved of by him; *if so be that the Spirit of God dwell in you*—For wherever he dwells, he reigns, regenerates the soul, and makes it truly holy. *Now if any man have not the Spirit of Christ*—Thus residing in him, and governing him, whatever he may pretend; *he is none of his*—Not a disciple or member of Christ; not a Christian; not in a state of salvation. A plain, express declaration, which admits of no exception. *He that hath ears to hear, let him hear.*

Verses 10, 11. *And if Christ be in you*—Namely, by his Spirit dwelling in you: where the Spirit of Christ is, there is Christ: *the body is dead*—*To μὲν ὡσαύτως νεκρὸν, the body indeed is dead*, devoted to death; for our belonging to Christ, or having Christ in us, does not exempt the body from undergoing the sentence of death passed on all mankind; *because of sin*—Heretofore committed; especially the sin of Adam, by which death entered into the world, and the sinful nature derived from him; *but the Spirit is life*—The soul is quickened and made alive to God; and shall, after the death of the body, continue living, active, and happy; *because of righteousness*—Now attained through the second Adam, *the Lord our righteousness*. *But*—Rather, *and*, for the apostle proceeds to speak of a further blessing; as if he had said, If you have Christ in you, not only shall your souls live after the death of the body in felicity and glory, but your bodies also shall rise to share therein; for we have this further joyful hope, that *if the Spirit of him that raised up Jesus*—Our great covenant head; *from the dead, dwell in you; he*—God the Father; *that raised up Christ from the dead*—The first-fruits of them that sleep; *shall also quicken your mortal bodies*—Though corrupted and consumed in the grave; *by his Spirit*—Or on account of his Spirit; which *dwelleth in you*—And now communicates divine life to your souls, and creates them anew.

A. M. 4064. 12 * Therefore, brethren, we are
A. D. 60. debtors, not to the flesh, to live after
the flesh.

13 For * if ye live after the flesh, ye shall die:
but if ye through the Spirit do * mortify the
deeds of the body, ye shall live.

* Eighth Sunday after Trinity, epistle, verse 12 to verse 19.
Chapter vi. 7, 14.— Verse 6; Gal. vi. 8.— Eph. iv. 22;
Col. iii. 5.

Verses 12, 13. *Therefore, brethren*—As if he had said, Since we have received such benefits, and expect still more and greater, *we are debtors*—We are under obligations; *not to the flesh*—Not to our animal appetites and passions; we have formerly given them more than their due, and we owe our natural corruption no service; *to live after the flesh*—The desires and inclinations of which we ought not to follow; but we are under an indispensable obligation to be more and more holy. Or, as Dr. Doddridge paraphrases the verse, "Since it is certain the gratifications of the flesh can do nothing for us like that which will be done at the resurrection; and since all present enjoyments are mean and worthless when compared with that; here is a most substantial argument for that mortification and sanctity which the gospel requires. And it necessarily follows that we are debtors to the Spirit, which gives us such exalted hopes, and not unto the flesh, that we should live after the dictates, desires, and appetites thereof." "To be a debtor," says Dr. Mac-knight, "is to be under a constraining obligation, ch. i. 14. The apostle's meaning is, Since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances for correcting the depravity of their nature, and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the flesh, as they would be, if, in their present weakened state, they had no advantages but what they derived from mere law," the law of Moses, or law of nature. "Further, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who live according to it." *For if ye*—Though professing Christians, and even eminent for a high and distinguishing profession; *live after the flesh*—Be governed by your animal appetites, and corrupt nature; (see on verses 4-9;) *ye shall die*—Shall perish by the sentence of a holy and just God, no less than if you were Jews or heathen. *But if ye through the Spirit*—Through his enlightening, quickening, and sanctifying influences, and the exercise of those graces which by regeneration he has implanted in your souls; *do mortify*—Resist, subdue, and destroy; Gr. *θανατωρετε*, *make dead*; *the deeds of the body*—Or of the flesh, termed, Gal. v. 19, *the works of the flesh*: and including, not only evil actions, but those carnal affections and inclinations, whence all the corrupt deeds arise, wherein the body or flesh is concerned; *ye shall live*—The life of faith, love, and obedience, more abundantly here,

14 For * as many as are led by the Spirit of God, they are the sons of God. A. M. 4064.
A. D. 60.

15 For * ye have not received the spirit of bondage again * to fear; but ye have received the * Spirit of adoption, whereby we cry, * Abba, Father.

* Gal. v. 18.—* 1 Cor. ii. 12; Heb. ii. 15.—* 2 Tim. i. 7; 1 John iv. 16.—* Isa. lvi. 6; Gal. iv. 5, 6.—* Mark xiv. 36.

and the life of glory hereafter. Here we have the fourth motive to holiness: the Spirit of God dwelling in believers, to enable them to mortify their corrupt passions and tempers.

Verses 14-16. *For as many as are led, guided and governed, by the Spirit of God*—As a Spirit of truth and grace, of wisdom and holiness; *they are the sons of God*—That is, they stand related to God, not merely as subjects to their king, or servants to their master, but as children to their father; they are unspeakably near and dear to God, being spiritually begotten of him, and partaking of his nature. See on John i. 12. *For ye*—Who are real Christians; *have not*—Since you believed on Christ with a living faith; *received the spirit of bondage*—A servile disposition, produced by the Spirit of God convincing you that you are in a state of guilt and wrath; *again*—Such as you had formerly, before your conversion; *to fear*—Condemnation and wrath from God, which you knew you had merited, and therefore to fear him with a servile fear, and death with a fear producing torment. *But ye have received the Spirit of adoption*—An assurance of your reconciliation with and filial relation to God, through the influence of the Spirit of Christ, Gal. iv. 6; producing in you such confidence toward God in approaching him, as dutiful children feel toward a loving father. *Whereby*—By which Spirit; *we*—All and every believer; *cry*—The word, *κραζουμεν*, denotes a vehement speaking, with desire, confidence, constancy; *Abba, Father*—The latter word explains the former. By using both the Syro-Chaldaic and Greek words, the apostle seems to point out the joint cry both of the Jewish and Gentile believers; who, in consequence of that assurance of God's favour, and adoption into his family, with which their minds were filled, since they had received the gospel, felt that disposition of reverence for, confidence in, and grateful love to God, which is here properly termed the *Spirit of adoption*: that is, the spirit of children. We may observe here, that both the spirit of bondage to fear, or servile spirit, and the Spirit of adoption, or filial spirit, as above explained, are produced by one and the same Spirit of God, manifesting itself in various operations, according to the various circumstances of the persons; first causing them to see and feel themselves to be in bondage to the guilt and power of sin, to the world, to Satan, and obnoxious to the wrath of God; and then assuring them of their deliverance therefrom, and of their reception into the favour and family of God, as his sons and daughters. *The Spirit itself*—*Αυτο το Γεννημα, the*

A. M. 4064. 16 ^b The Spirit itself beareth witness
A. D. 60. with our spirit, that we are the children of God :

17 And if children, then heirs : ^o heirs of God, and joint-heirs with Christ ; ^d if so be that we suffer with *him*, that we may be also glorified together.

^b 2 Cor. i. 22 ; v. 5 ; Eph. i. 13 ; iv. 30. — ^c Acts xxvi. 18 ; Galatians iv. 7. — ^d Acts xiv. 22 ; Philippians i. 29 ; 2 Timothy ii. 11, 12.

self-same Spirit, whereby we cry, Abba, Father ; *beareth witness*—Greek, *συμμαρτυροῖ τῷ πνεύματι ἡμῶν* ; *witnesseth together with our spirit*—Or our enlightened and renewed conscience, by his internal and gracious operation, giving us to know and feel with assurance, gratitude, and joy, *that we are the children of God*—By special adoption and regeneration. For it is by his influence, and his alone, that we can *know the things* that are freely given to us of God, namely, what they are, their nature and excellence, and that they are ours, 1 Cor. ii. 12. And hence this Spirit is said to be *the seal of our sonship, and the earnest of our inheritance in our hearts*, 2 Cor. i. 22 ; Eph. i. 13, 14 ; iv. 30. Happy they who enjoy this testimony clear and constant ! Some, by the testimony spoken of in this verse, understand the extraordinary or miraculous gifts of the Spirit. These undoubtedly were a divine testimony to the mission of Christ, and the truth of the gospel ; but certainly (according to our Lord's own declaration, that many, whom he never acknowledged to be his, would say to him in the day of judgment, that they had prophesied and cast out devils in his name, &c.) they are not a satisfactory proof of the truth of any one's grace, the reality of his conversion, or of his being a child of God. Accordingly this apostle testifies, 1 Cor. xiii. 2, If a man have the *gift of prophecy, and understand all mysteries*, and have such miracle-working *faith*, as to be able to *remove mountains*, that, with respect to real religion, he is *nothing*, if he have not love, namely, to God and man.

Verses 17, 18. *And if children, then heirs*—Those that are really the children of God by adoption and grace, are not only under his peculiar direction, protection, and care, and shall be supplied with all things which God sees will be good for them ; not only have they free liberty of access to God, and intercourse with God, as dutiful children have access to, and intercourse with, their father ; but they are *heirs of God*—Heirs of the heavenly inheritance, and by the redemption of their bodies, being made immortal like God, they shall enjoy that inheritance. See note on 1 Pet. i. 3. *And joint-heirs with Christ*—Entering into his joy, Matt. xxv. 21 ; sitting down on his throne, Rev. iii. 21 ; partaking of his glory, John xvii. 22 ; Phil. iii. 21 ; Col. iii. 4 ; 1 Cor. xv. 49 ; and *inheriting all things*, Rev. xxi. 7, jointly with him who is heir of all things, Heb. i. 2. Only it must be observed, he is heir by nature, we by grace. *If so be that we suffer with him*—Willingly and

18 * For I reckon, that * the suffer- A. M. 4064.
ings of this present time *are not wor-* A. D. 60.
thy to be compared with the glory which shall be revealed in us.

19 For ' the earnest expectation of the creature waiteth for the ' manifestation of the sons of God.

* Fourth Sunday after Trinity, epistle, verse 18 to verse 24. * 2 Cor. iv. 17 ; 1 Pet. i. 6, 7 ; iv. 13. — † 2 Pet. iii. 13. † 1 John iii. 2.

cheerfully for righteousness' sake : that is, we shall enjoy these glorious and heavenly blessings, provided we be willing, not only to deny ourselves all prohibited carnal gratifications, and to govern our lives by his precepts, but also to suffer with him whatever reproach, infamy, persecution, and other injuries we may be called to undergo, in conformity to him, for the honour of God, and the testimony of a good conscience ; *that we may be also glorified together*—With him, which we cannot be in any other way than by suffering with him : he was glorified in this way, and so must we be. Here the apostle passes to a new proposition, on which he enlarges in the following verses ; opening a source of consolation to the children of God in every age, by drinking at which they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude. *For I reckon, &c.*—Here the apostle gives the reason why he now mentions sufferings and glory. When that glory shall be revealed in us, then the sons of God will be revealed also. *That the sufferings of this present time*—How long continued and great soever they may be ; *are not worthy to be compared*—Or to be set in opposition to, or contrasted with, (as the original expression, *αἷα τὰ παθηματα προς την μελλουσαν δοξαν*, evidently implies,) *the glory which shall be revealed in us*—Which we shall then partake of, and the nature and greatness of which we shall then, and not before, fully understand. For it far exceeds our present most elevated conceptions, and can never be fully known till we see each other wear it. These privileges are a fifth motive to holiness.

Verse 19. *For the earnest expectation, &c.*—“ This and the following verses,” says Dr. Doddridge, “ have been generally, and not without reason, accounted as difficult as any part of this epistle. This difficulty has perhaps been something increased, by rendering *κτισις* *creation* in one clause, and *creature*, in another. To explain it as chiefly referring to the brutal or inanimate creation, is insufferable ; since the day of the redemption of our bodies will be attended with the conflagration which will put an end to them. The interpretation, therefore, by which Dr. Whitby and others refer it to the Gentile world, is much preferable to this. But, on the whole, I think it gives a much sublimer and nobler sense, to suppose it a bold *prosopopeia*, by which, on account of the calamity sin brought and continued on the whole unevangelized world, it is represented as

A. M. 4064. 20 ^h For the creature was made
A. D. 60. subject to vanity, not willingly, but
by reason of him who hath subjected *the same*
in hope ;

^h Verse 22 ;

looking out with eager expectation, for such a remedy and relief as the gospel brings ; by the prevalence of which human nature would be rescued from vanity and corruption, and inferior creatures from tyranny and abuse. If this be allowed to be the meaning of these three verses, the gradation in the twenty-third will be much more intelligible than on any other scheme that I know." The paragraph is understood in nearly, if not altogether, the same sense by Locke and Macknight, who advance divers convincing reasons to show that it is the true mode of interpretation ; which accordingly is here adopted. *The earnest expectation*—The word *αποκαταδοκια*, thus rendered, as Mr. Blackwall observes, signifies the lifting of the head and the stretching of the body, as far as possible, to hear and see something very agreeable, or of great importance. It is therefore fitly used here to denote very great earnestness of desire and expectation ; of *the creature*—That is, of mankind in general, which the word *κτισις*, in the language of Paul and of the New Testament, frequently signifies, and especially, says Locke, the Gentile world. See Col. i. 23 ; Mark xvi. 15 ; compared with Matt. xxviii. 19 ; *waiteth*—*Απεκδεχεται*, *looketh for*, as the same word is translated, Phil. iii. 20 ; *the manifestation*—*Αποκαλυψιν*, *revelation ; of the sons of God*—That happy time when God shall appear more openly to avow them, and that reproach and distress shall be rolled away, under which they are now disguised and concealed. "Though the Gentiles in particular knew nothing of the *revelation of the sons of God*, the apostle calls their looking for a resurrection from the dead, a looking for that revelation ; because the sons of God are to be revealed, by their being raised with incorruptible and immortal bodies. Further, it is here insinuated that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection, which they entertained. At the fall, God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and therefore gave mankind not only the hope of a future life, but of the resurrection of the body, as the apostle intimates, verse 21. And that hope, preserved in the world by tradition, may have been the foundation of the earnest desire of the Gentiles here taken notice of."—Macknight. Or rather the passage, as Doddridge observes, is to be considered as a *prosopopœia*, as is observed on verse 19.

Verses 20, 21. *For the creature was made subject to vanity*—Mankind in general, and the whole visible creation, lost their original beauty, glory, and felicity ; a sad change passed on man, and his place of abode ; the whole face of nature was obscured, and all creatures were subjected to vanity and

21 Because the creature itself also ^{A. M. 4064.}
^{A. D. 60.} shall be delivered from the bondage
of corruption, into the glorious liberty of the
children of God.

Gen. iii. 19.

wretchedness in a variety of forms. "Every thing seems perverted from its intended use : the inanimate creatures are pressed into man's rebellion ; the luminaries of the heaven give him light by which to work wickedness ; the fruits of the earth are sacrificed to his luxury, intemperance, and ostentation ; its bowels are ransacked for metals, from which arms are forged, for public and private murder and revenge ; or to gratify his avarice, and excite him to fraud, oppression, and war. The animal tribes are subject to pain and death through man's sin, and their sufferings are exceedingly increased by his cruelty, who, instead of a kind master, is become their inhuman butcher and tyrant. So that every thing is in an unnatural state : the good creatures of God *appear evil*, through man's abuse of them ; and even the enjoyment originally to be found in them is turned into vexation, bitterness, and disappointment, by his idolatrous love of them, and expectation from them."—Scott. "Vanity," says Macknight, "denotes mortality or *corruption*, verse 21, and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Psa. lxxxix. 47, where the psalmist, speaking of the same subject, says, *Why hast thou made all men in vain ?* The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just : *Vanity of vanities ! all is vanity*. And if so excellent a creature as man was designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain." *Not willingly*—Mankind are not made mortal and miserable on account of their own offence, or the personal misconduct of those who are most deeply affected with it ; *but by him who subjected them*—Namely, God ; who, for the offence of the first man, adjudged them to this state of suffering and vanity, Gen. iii. 17-19 ; verse 20. *In hope, &c.*—Nevertheless, they were not by that sentence doomed always to remain subject to that vanity and misery ; but a ground of hope is afforded ; *because, or, that, the creature itself*—Namely, mankind especially ; *shall be delivered*—*Ελευθερωθησεται*, *shall be set free ; from the bondage of corruption*—From the state of vanity and misery by which they now abuse themselves, and the inferior creatures, and from the mortality, the dread of which made them subject to bondage all their lives. *Into the glorious liberty of the children of God*—The glorious freedom which the children of God partly enjoy, and shall enjoy more fully, when all the former things are passed away. It is certain the whole creation would be

A. M. 4061. 22 For we know that ^o the whole
A. D. 60. creation ⁱ groaneth, and travaileth in
pain together until now :

23 And not only *they*, but ourselves also,
which have ^h the first-fruits of the Spirit, ^l even
we ourselves groan within ourselves, ^m waiting

^o Or, every creature.—ⁱ Jer. xiii. 11.—^h 2 Cor. v. 5.—^l 2 Cor.
v. 2, 4.

made inconceivably more happy than it is, if that blessed dispensation by which we are introduced into God's family, and taught to do our utmost to diffuse good to all around us, were universally to prevail. But the *bondage of corruption*, being here opposed to the *freedom of the glory* (as the words *λευθέρων της δόξης* literally signify) of the children of God, must especially signify the destruction of the body by death, and the continuation of it in the grave, and of course the *freedom of the glory* must signify its resurrection and immortality. When this is effected, "Satan, sin, death, misery, and all wicked creatures, will be consigned to hell; and the rest of God's creation will appear glorious, pure, beautiful, orderly, and happy; in every respect answering the end for which it was formed, and in nothing abused to contrary purposes. See Rev. xx. 11-15; xxi. 1-4. The sufferings of animals, though very many and grievous, yet being *unfeared* and *transient*, are doubtless overbalanced by their enjoyments; and to infer an individual resurrection of all or any of them from this passage, is surely one of the wildest reveries which ever entered into the mind of a thinking man. The happy effects produced by the gospel, when extensively successful, even in this present world, may be considered as earnest of the glorious scene of which the apostle speaks: but the general resurrection, and the state which follows, were especially, and indeed exclusively meant, for then only will the children of God be *manifested* as such, and be separated from all others."—Scott.

Verse 22. *For we know that the whole creation*—Ever since the first apostacy of our nature from God; *groaneth*—Suffers a variety of miseries; *and travaileth*—*Συνδύει*, literally, *is in the pains of childbirth*, to be delivered from the burden of the curse; *until now*—To this very hour, and so on to the time of deliverance. "According to some commentators, the words *πασα η κρισις* denote the whole creatures of God, animate and inanimate, which, as they were cursed for the sin of the first man, may, by a beautiful rhetorical figure, be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures indeed are not unusual in Scripture. See Psa. xcvi. 12; xcvi. 8. Nevertheless, verse 21, where it is said that *the creature itself shall be delivered, &c., into the glorious liberty of the children of God*; and the antithesis, verse 23, *not only they, but ourselves also*, show that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of

for the adoption, *to wit*, the ^a redemption of our body.

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24 For we are saved by hope. But ^o hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not,

^a Luke xx. 36.—^o Luke xxi. 28; Eph. iv. 30.—^l 2 Cor.
v. 7; Heb. xi. i.

immortality. For these reasons, and especially because (Mark xvi. 15) *preach the gospel, παντα η κρισις*, means, to every human creature, I think the same expression in this verse, and *η κρισις* in the preceding verses, signify mankind in general, Jews as well as Gentiles. The same expression, also, Col. i. 23, signifies every human creature."—Mac-knight.

Verse 23. *And not only they*—The unenlightened and unrenewed part of mankind; *but we ourselves also, who have the first-fruits of the Spirit*—Because first-fruits signify the best things of their kind, some think that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described verses 24-26 equally belong to all, it seems more probable that the apostle speaks of believers in general, who had the gifts of the Spirit bestowed on them as first-fruits, or as the earnest of those greater virtues and spiritual endowments, which they shall enjoy in heaven. *Even we groan within ourselves*—Under many remaining imperfections, and a variety of miseries; *waiting for the adoption*—For the public and open display of our adoption; *to wit, the redemption of our body*—From dust and death to glory and immortality, when our heavenly Father shall bring us forth before the eyes of the whole world, habited and adorned as becomes his children. Persons who had been privately adopted among the Romans, were often brought forth into the forum, and there publicly owned as the sons of those who had adopted them. So at the general resurrection, when the body itself is redeemed from death, the sons of God shall be publicly owned by him in the great assembly of men and angels. Thus our Lord, Luke xx. 28, terms those who shall be accounted worthy to obtain the heavenly world, *the children of God*, because *they are the children of the resurrection*; they being hereby manifestly shown to be his children. The apostle therefore had good reason to call the redemption of our body from death, *the adoption*. Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their Father.

Verses 24, 25. *For we are saved by hope*—That is, our salvation is now only in hope; we do not yet possess the full salvation; *but hope that is seen is not hope*—Hope here, by a usual metonymy, is put for the object of hope; and in Scripture, *to see*, often signifies *to enjoy*, and sometimes to suffer. The meaning here is, the thing hoped for, when actually enjoyed, is no longer the object of hope. *But if*

A. M. 4064. then do we with patience wait
A. D. 60. for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

† Matt. xx. 22; James iv. 3.—Zech. xii. 10; Eph. vi. 18.
‡ 1 Chron. xxviii. 9; Psa. vii. 9; Prov. xvii. 3; Jer. xi. 20;

or since, we hope for that we see not—That is, which we do not enjoy; then do we—Naturally and usually; with patience wait for it—Especially if the object of our hope be very excellent and necessary for us, attainable by us, and assured to us in this way. Thus, if our hope of the heavenly inheritance, valuable beyond all we can express or conceive, be strong and lively; it will produce in us a patient waiting till God's time be come to put us in possession of it, and in the mean while will render us willing to bear the intervening troubles contentedly.

Verses 26, 27. Likewise the Spirit, &c.—Besides the hope of future felicity and glory, which our holy profession administers to us for our support and comfort amid all the difficulties of our Christian course, we have moreover this important privilege, that the Holy Spirit of God helpeth our infirmities—The word *αυτολαβανεται*, here rendered *helpeth*, literally expresses the action of one who assists another to bear a burden, by taking hold of it on the opposite side, and bearing it with him, as persons do who assist one another in carrying heavy loads. Dr. Doddridge here interprets the clause, the Holy Spirit lendeth us his helping hand under all our burdens or infirmities. The word *ασθενειαις*, translated *infirmities*, signifies weaknesses and diseases, primarily of the body, but it is often transferred to the mind. Our understandings are weak, particularly in the things of God; our faith is weak, our desires and prayers are weak; of which last particular Ambrose interprets this expression here; an interpretation which seems to be confirmed by what follows in the text. For we know not what we should pray for—Of this Paul himself was an example, when he prayed thrice, it seems improperly, to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9. Much less are we able to pray for any thing which we see needful for us, as we ought—That is, with such sincerity, humility, desire, faith, fervency, importunity, perseverance, as ought to attend all our prayers, at least for spiritual and eternal blessings. But the Spirit itself maketh intercession for us—In our hearts, even as Christ does in heaven, guiding our minds to suitable petitions, and exciting in them correspondent affections, and even inspiring us with that intense ardour of holy desire, which no words can express, but which vent themselves in unutterable groanings, the matter of which is from ourselves; but as they are excited in us by the Holy Spirit, they are therefore here ascribed to its influence. The expression, *συναγωγος*

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

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

xvii. 10; xx. 12; Acts i. 24; 1 Thess. ii. 4; Revelation ii. 23.
† Or, that.—1 John v. 14.

αλαητοις, however, is literally, not unutterable, but unuttered groanings. The apostle having observed, verse 22, that every creature groaneth to be delivered from vanity and corruption; also having told us, verse 23, that they who have the first-fruits of the Spirit groan within themselves, waiting for the redemption of the body; he now assures us, that these secret groanings and vehement desires, especially under the pressure of affliction, proceed from the influence of the Divine Spirit, and therefore are not fruitless. And he that searcheth the hearts—Wherein the Spirit dwells and intercedes; knoweth—Though man cannot utter it; what is the mind—Τι το *σπουδημα*, what is the desire, or intention, of the Spirit—Namely, of his Spirit, in thus influencing our minds, all the secret emotions and workings of which he reads and perfectly understands; for he maketh intercession for the saints according to the will of God—In a manner worthy of him, and acceptable to him.

Verse 28. And we know—Though we do not always know particularly what to pray for as we ought, yet this we know, that all things—Namely, that occur in the course of divine providence, such as worldly losses or gains, poverty or riches, reproach or commendation, contempt or honour, pain or ease, sickness or health, and the ten thousand changes of life; work together—Strongly and sweetly, in a variety of unthought-of and unexpected ways; for spiritual and eternal good to them—Who, being justified by faith, and having peace with God, and access into a state of favour and acceptance with him, sincerely love him, having beheld what manner of love he hath bestowed upon them, 1 John iii. 1; or who have known and believed the love that he hath to them, and therefore love him who hath first loved them. "It is so plain," says Dr. Doddridge, "from the whole context, that the apostle only speaks of providential events, and it is so evident that the universal expression *all* is sometimes to be taken in a limited sense, that it must argue, I fear, something worse than weakness to pretend that *sin* is comprehended in the apostle's assertion." This observation is as important as it is just: for sin, which is a real and positive evil, an evil of the worst kind, a moral evil, and an evil which is the source of all other evils, can, in itself considered, in no case whatever work for good. What may and does work for good with respect to it, is the punishment or chastisement of it, repentance for it, and the forgiveness of it. But providential dispensations, such as those just referred

A. M. 4064. them ' who are the called according
A. D. 60. to his purpose.

29 For whom " he did foreknow, " he also did

' Chap. ix. 11, 23, 24; 2 Tim. i. 9.—" Ex. xxxiii. 12, 17; Psa. l. 6; Jer. i. 5; Matt. vii. 23; Chap. xi. 2; 2 Tim. ii. 19; 1 Pet.

to, and especially those that are of an afflictive nature, may, and if received in a spirit of faith, humility, resignation, and patience, and used aright, assuredly will, work for our spiritual and eternal good. For whether they be considered, 1st, As the chastisements of our heavenly Father, by being chastised for our faults we are amended: or, 2d, As trials of our grace; being thus exercised, it is proved to be genuine, and increased. See on chap. v. 4. Or, 3d, As purifying fires, they tend to purge us from our corrupt passions and lusts, as gold and silver are purified from their dross in the fire; and to cause us, who are naturally earthly, sensual, and devilish, to die to the world and sin, and become heavenly, holy, and divine. They tend, therefore, through the grace of God, without which they can do nothing, to increase our holiness and conformity to our living Head; and whatever increases these, must increase our happiness here and hereafter, especially hereafter. To which may be added, that God will as assuredly reward us in a future state for our sufferings in this life, if patiently endured, as for our labours faithfully and perseveringly performed. Hence even Plato, a heathen, could say, "Whether a righteous man be in poverty, sickness, or any other calamity, we must conclude that it will turn to his advantage, either in life or death."

Observe, reader: these things we, true believers in Christ and his gospel, know,—but on what ground? 1st, On the ground of the divine perfections, particularly God's infinite wisdom, power, and love, which are all engaged for the good of his people. For as these dispensations do not happen to us by chance, but by the permission or appointment of Him who numbers the hairs of our head, and without whom a sparrow falleth not to the ground, his wisdom cannot but know what is best for us, his love must have our good in view; and what his wisdom sees will be for our good, and his love designs, his power permits or appoints to happen to us. 2d, On the ground of the relations in which he stands to us; not only as our Creator, Preserver, and Redeemer, but as our Friend, Father, and Husband, in Christ Jesus; all which relations lay a solid foundation for our expecting good, and only good at his hand, though sometimes afflictive good. 3d, On the ground of his faithful declarations and promises, particularly this by his inspired apostle. 4th, On that of the nature of things; the providential dispensations which are painful and distressing to us, being evidently calculated to mortify our inordinate attachment to things visible and temporal, to crucify our corrupt inclinations, and raise our thoughts and affections to another and a better state of existence. 5th, On the ground of observation and experience: we have seen trials, troubles, and afflictions of vari-

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predestinate ' to be conformed to the A. M. 4064.
image of his Son, " that he might be A. D. 60.
the firstborn among many brethren.

i. 2.—" Eph. i. 5, 11.—" 1 John xvii. 22; 2 Cor. iii. 18; Phil. iii. 21; 1 John iii. 2.—" Col. i. 13, 18; Heb. i. 6; Rev. i. 5.

ous kinds, to have a good effect upon others, and if we be the true disciples of Jesus, we have proved their salutary influence upon our own souls.

To them who are, *οι κλητοι*, the called according to his purpose—Or determination, of bestowing the title and privileges of sons on all, whether Jews or Gentiles, who turn to him in true repentance and faith, and obey him sincerely; or, as it is expressed verse 29, are really conformed to the image of his Son; who indeed imitate the faith and obedience which the Son of God showed while he lived on the earth, as a man. This purpose, or determination, God made known to man in his covenant with Abraham. See on verse 30. The words called and elect, or elected, frequently occur in the New Testament, and in some places one of them, as here and 1 Pet. i. 2, is put for them both. But in some passages they are distinguished the one from the other, as having different meanings; as where our Lord says, *Many are called, but few chosen, or elected*; and 2 Pet. i. 10, where that apostle exhorts us to *make our calling and election sure*. The meaning of both expressions is explained 2 Thess. ii. 13, 14, where the Apostle Paul tells the believers at Thessalonica, that God, from the beginning, namely, of his preaching the gospel to them, had chosen them to salvation through sanctification of the Spirit and belief of the truth, whereunto, adds he, he called you by our gospel. By which words we learn, 1st, That they had been called by the gospel, namely, accompanied by divine grace, to believe the truth, and receive the sanctification of the Spirit. 2d, That in consequence of their obeying this call, and thereby making their calling sure, *βεβαιω, firm*, a glorious and blessed reality, they were chosen, or elected, namely, to be God's people, or children; a chosen generation, and a peculiar people, 1 Pet. ii. 9: and now they had only to make their election sure, by being faithful unto death, in order to their obtaining the glory of our Lord Jesus Christ. These, and only these, are the persons who truly love God, and therefore to whom all things work together for good. This is the sixth motive to holiness.

Verse 29. For whom he did foreknow—As truly repenting, believing, and obeying the gospel; he also did predestinate, to be conformed to the image of his Son—That is, it was his foreappointment, or predetermination, will, and pleasure, that as Christ was, they should be in this world, 1 John iv. 17, namely, *holy, harmless, undefiled, and separate from sinners*, Heb. vii. 26; that they should have in them the mind that was in him, and should walk as he walked. But the word *προοριζω*, is literally, *prius definitio, to define, or describe beforehand*; and may be understood of God's foretelling, by the Old Testament prophets, that the disciples of the Messiah,

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A. M. 4064. 30 Moreover, whom he did predestinate, them he also ^a called: and whom he called, them he also ^b justified: and whom he justified, them he also ^c glorified.

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

^a Chap. i. 6; ix. 24; Eph. iv. 4; Heb. ix. 15; 1 Pet. ii. 9.
^b 1 Cor. vi. 11.—^c John xvii. 23; Eph. ii. 6.

when he came, should resemble him, and of their describing them as persons conformed to him. Thus interpreted, the meaning of the verse will be, *Whom he foreknew he also described beforehand, as being conformed to the image of his Son, that he might be the firstborn among many brethren*—That is, the head and captain of all the adopted children of God, among whom he will for ever shine, distinguished from them all in rays of peculiar glory. Observe, reader, a conformity to Christ's image in spirit and conduct, is the mark of all those who are foreknown, and will be glorified.

Verse 30. *Moreover, whom he did predestinate*—Or describe beforehand by his holy prophets, as persons who should resemble the Messiah; *them, in due time, he also called*—By his word and Spirit; *and whom he called*—When obedient to the heavenly calling, Acts xxvi. 19; *he also justified*—Accounted righteous, pardoned, and accepted; *and whom he justified, provided they continued in his goodness*, chap. xi. 2; *he, in the end, glorified*—The apostle does not affirm, either here or in any other part of his writings, that precisely the same number of persons are called, justified, and glorified. He does not deny that a believer may fall away and be cut off, between his special calling and his glorification, chap. xi. 22. Neither does he deny that many are called who are never justified. He only affirms that this is the method whereby God leads us, step by step, toward heaven. He glorifies none whom he does not first justify, and indeed also sanctify: and he justifies none who are not first called, and obedient to the call. *He glorified*—The apostle speaks as one looking back from the goal, upon the race of faith, love, and obedience. Indeed grace, as it is glory begun, is both an earnest and a foretaste of eternal glory.

Verses 31, 32. *What shall we then say to these things*—Related in the third, fifth, and eighth chapters, or conclude upon this review? Surely we may courageously defy all our enemies, and say, *If God*—Who hath all power in himself, and all the events of time and eternity under his direction; *be for us*—Oursure, never-failing, everlasting friend, engaged for our salvation and happiness in time and in eternity: or rather, *since God is for us*; for “*e* here, is not a conditional particle; for that would imply *doubting*. But it stands for *et*, *since*, and is an affirmation.” As if he had said, Since God has manifested so much love to us as to call us by the gospel to repentance, faith in his Son, and new obedience; to incline and enable us to obey the call, and to justify, adopt, regenerate, and constitute us his children;

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

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

^a Num. xiv. 9; Psa. cxviii. 6.—^b Chap. v. 6, 16.—^c Chap. iv. 25.—^d Isa. l. 8, 9; Rev. xii. 10, 11.

who can be against us—What real hurt can the world, the devil, or all his instruments, do us by all our sufferings from them? We who were called when we were averse; justified when we were guilty; sanctified when unholy; shall, we have reason to hope, be in due time glorified, though now despised, oppressed, and persecuted. Can any or all our enemies, whether visible or invisible, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham? *He that spared not his own Son*—Greek, *idiu uis*, his proper Son; so the expression properly signifies, being much more emphatical than *cura*, his, or *his own*: as it is likewise John v. 18, he said also that God was, *καταπα υιου*, his proper Father. Christ is called God's proper Son, to distinguish him from others who are sons of God by creation, or by adoption, or by office, (in which sense magistrates are termed God's sons,) that is, by some temporal dignity. *But delivered him up*—To ignominy, torture, and death; *for us all*—For every human creature, 2 Cor. v. 14; 1 Tim. ii. 6; Heb. ii. 9. *How shall he not with him also freely give us all things*—Which he sees would promote our salvation, or be subservient to our true happiness, in time or in eternity? After having given us a gift of infinite value, because it was necessary for us, and we could not otherwise be redeemed and saved, will he deny us smaller blessings, which, though inferior, are nevertheless closely connected with our redemption and salvation? After having delivered up to extreme sufferings one infinitely near and dear to him, to preserve us from everlasting and unspeakable torment, shall he, is it reasonable to suppose that he will, withhold from us any thing needful for life or godliness; especially any thing, the withholding of which would obstruct the attainment of the end for which God's Son was so delivered up?

“To man the bleeding cross has promised all:
The bleeding cross has sworn eternal grace;
Who gave his Son, what gift shall he deny?”

“No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source both of hope and gratitude.”

Verses 33, 34. *Who shall lay any thing to the charge*—Any matter of guilt, which should bring them into condemnation, or shall bring an accusation against God's elect—That is, against true be-

A. M. 4064. 34 ^b Who is he that condemneth?
A. D. 60. It is Christ that died, yea rather, that
is risen again, ¹ who is even at the right hand

^a Job xxxiv. 29.—¹ Mark xvi. 19; Col. iii. 1; Heb. i. 3; viii. 1;

liovers, who have so received Christ (John i. 12) as to have obtained the privilege of becoming God's children, and who only have the title of God's elect in the New Testament; God having chosen such, and only such, for his people, instead of the disobedient Jews, whom he rejected for their unbelief. See note on verses 28-30. To explain this a little further, in the words of a writer, quoted here by Mr. Wesley:—"Long before the coming of Christ, the heathen world revolted from the true God, and were therefore *reprobated*, or rejected. But the nation of the Jews were chosen to be the people of God, and were therefore styled, *the children, or sons, of God, a holy people, a chosen seed, the elect, the called of God*. And these titles were given to all the nation of Israel, including both good and bad. Now the gospel, having the most strict connection with the books of the Old Testament, where these phrases frequently occur; and our Lord and his apostles being native Jews, and beginning to preach in the land of Israel, the language in which they preached would, of course, abound with the phrases of the Jewish nation. And hence it is easy to see, why such of them as would not receive him were styled *reprobated*. For they no longer continued to be *the people of God*: whereas this, and those other honourable titles, were continued to all such Jews as embraced Christianity. And the same appellations which once belonged to the Jewish nation, were now given to the Gentile Christians also, together with which they were invested with all the privileges of *the chosen people of God*; and nothing could cut them off from these, but their own wilful apostasy. It does not appear that even good men were ever termed God's *elect*, till above two thousand years from the creation. God's *electing, or choosing*, the nation of Israel, and separating them from the other nations, who were sunk in idolatry and all wickedness, gave the first occasion to this sort of language. And as the separating the Christians from the Jews was a like event, no wonder it was expressed in like words and phrases: only with this difference, the term *elect* was of old applied to all the members of the *visible church*, whereas, in the New Testament, it is applied only to the members of the *invisible*," to truly spiritual Christians, possessed of the faith working by love. *It is God that justifieth*—Acquits them from condemnation, and accounts them righteous; and his power and authority are supreme over all creatures: he can and will answer all objections against them, and pronounce them absolved now, and at the day of final judgment. To *justify*, here, being opposed to laying a charge, or bringing an accusation, against God's people, must be understood in the forensic sense; for a judicial acquittal from that of which the justified persons were accused, and from all the consequences which would have followed if they had not

b

of God, ^k who also maketh interces- A. M. 4064.
sion for us. A. D. 60.

35 Who shall separate us from the love of

xii. 1; 1 Peter iii. 22.—^k Heb. vii. 25; ix. 24; 1 John ii. 1.

been acquitted. *Who is he that condemneth?*—What is his authority or power; he can but be a creature; and surely no creature, man or angel, can frustrate the Creator's sentence. On what ground can any one accuse or condemn them? Is it on that of their past guilt, or their present remaining depravity? *It is Christ that died*—Namely, to expiate the former, and to procure for them grace to mortify and destroy the latter. *Yea rather, that is risen again*—For their justification, now and at the day of judgment; *who is even at the right hand of God*—Exalted to the highest degree of honour and power, even to the government of the universe; and that for this very end, to protect them against their enemies, deliver them from the guilt and power of their sins, and confer upon them his regenerating, sanctifying Spirit. The apostle seems here to allude to Psa. cx. 1, where the empire of the Messiah, after his resurrection, is foretold. Christ, who died to save God's people, and who, since his resurrection, governs the world for their benefit, will neither condemn them himself, when he sitteth in judgment upon them, nor suffer any other to condemn them. *Who also maketh intercession for us*—By presenting to his Father his obedience and sufferings, whereby, as our surety, he hath made satisfaction for our sins, and by manifesting his desire and will, in his prayers offered for us, that we should be made partakers of all the blessings procured by his sacrifice, and by presenting our prayers sanctified, and rendered acceptable through him. Dr. Doddridge, following Augustine, reads and interprets these clauses interrogatively, thus: *Who shall lodge any accusation, &c. Is it God? What! he who himself justifieth? Who is he that condemneth? Is it Christ, whom we know to be appointed as the final Judge? What! doth he condemn, who died to expiate our guilt, and rescue us from condemnation? Yea rather, who is risen again?* Shall he undo the purposes of his death and resurrection? He who is now at the right hand of God, where he appears under a quite contrary character, and is also making intercession for us; and therefore, far from accusing us, appears ready to answer all accusations brought against us, and to frustrate all the designs of our enemies? But, as Macknight observes, the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his believing and obedient people through faith, will any one, after that, presume to bring any accusation against them?

Verses 35-37. *Who shall separate us*—By saying *tis, who*, the apostle personifies the things he is going to mention, namely, affliction, &c.; *from the love of Christ*—Toward us? By this, some understand the love which we bear to Christ. But to

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A. M. 4064. Christ? *shall* tribulation, or distress, A. D. 60. or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ¹For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 ^mNay, in all these things we are more than conquerors, through him that loved us.

¹ Psalm xlv. 22; 1 Corinthians xv. 30, 31; 2 Corinthians iv. 11.—^m 1 Corinthians xv. 57; 2 Corinthians ii. 14; 1 John

separate us from our own love, seems an unusual expression. Even this, however, may be included thus;—What creature or occasion shall cause us to withdraw our love from him, and consequently cause him, in any degree, to withdraw his love from us? *Shall tribulation?* or *affliction*, as *θλῆψις* is generally rendered; or *distress?*—*Στενοχωρία*, *perplexity*, when we know not which way to turn ourselves. The former word, according to Esthivus, signifies sickness and other bodily evils; whereas the latter rather means trouble of mind, arising from doubtful and perplexing straits and difficulties. He proceeds in order from less troubles to greater. Can any of these separate us from his protection in the trial, and (if he sees good) deliverance from it? The *sword* is here put for a violent death. As none can imagine that Christ would love his faithful servants less for enduring such extremities for his sake, the text must of necessity be intended to express the apostle's confidence, that his love to his people, illustrated already in so glorious a manner, would engage him to support them under all their trials, by vital communications of divine strength. *As it is written, For thy sake we are killed all the day*—That is, every day, continually: *we are accounted*—By our enemies, by ourselves; *as sheep for the slaughter*—The Psalm from which this quotation is taken, is thought by some to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion: but at other times also the Jews were exposed to a variety of evils from their conquerors, on account of their adherence to the worship and service of the true God. See note on Psalm xlv. 22. *Nay, in all these things we are more than conquerors*—We are not only no losers, but abundant gainers by all these trials. The original expression, *ὑπερνικῶμεν*, signifies to obtain a great victory. “The victory which the people of God obtain over their persecutors is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner, they maintain his cause in spite of all opposition, and confound their persecutors.”

Verses 38, 39. *For I am persuaded, &c.*—This period describes the full assurance of hope, and the inference is made in admirable order; *neither death*—Terrible as it is to natural men, a violent death in particular; nor the fear of it, verse 36; *nor life*—With all the affliction and distress it can bring, verse

38 For I am persuaded, that neither A. M. 4064. death, nor life, nor angels, nor ^aprin- A. D. 60. cipalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

iv. 4; v. 4, 5; Revelation xii. 11.—^a Ephesians i. 21; vi. 12; Colossians i. 16; ii. 15; 1 Peter iii. 22.

35; or a long, easy life, and the love of it; or all living men; *nor angels*—Whether good (if it were possible they should attempt it) or bad, with all their subtlety and strength: *nor principalities, nor powers*—Not even those of the highest rank, or of the most eminent power. “Because angels are distinguished from *principalities and powers*, Beza and some others are of opinion that *powers* in this passage, as Luke xii. 11, signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of Scripture, are called principalities and powers, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate enemies of mankind; and that he calls them principalities and powers, by a metonymy of the office, or power possessed, for the persons possessing it.”—Macknight. *Nor things present*—Difficult as they are, or such as may befall us during our pilgrimage, or till the world passeth away; *nor things to come*—Extreme as they may prove; that is, future sufferings, or things which may occur, either when our time on earth is past, or when time itself is at an end, as the final judgment, the general conflagration, the everlasting fire. The apostle does not mention things *past*, because they have no influence on the mind, unless so far as the like things are either hoped or feared. *Nor height, nor depth*—The former sentence respected the differences of times; this respects the differences of places. How many, great, and various things are contained in these words, we do not, need not, cannot know yet. The *height*, in St. Paul's sublime style, is put for heaven; the *depth* for the great abyss: that is, neither the heights, I will not say of walls, mountains, waves of the sea, but of heaven itself, can move us; nor the abyss itself, the very thought of which might astonish the boldest creature. Or his meaning may be, Neither the height of prosperity, nor the depth of adversity can move us. *Nor any other creature*—Above or beneath, in heaven, earth, or hell: nothing beneath the Almighty. In this general clause the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised toward them through Christ: *shall be able*—Either by force, verse 35, or by any legal claim, verse 38, &c., *to separate us from the love of God in Christ*—Which will surely save, protect, and deliver us, who believe, and persevere so to do, in and through, and from them all.

CHAPTER IX.

The apostle, finding it necessary to speak more expressly of the rejection of the Jews, and the calling of the Gentiles, here introduces the subject; and, (1.) In very tender expressions avows his regard to his Jewish brethren, several of whose great privileges and peculiar advantages he here enumerates, 1-5. And then, (2.) Shows that the rejection of a considerable part of the seed of Abraham, and even of the posterity of Isaac, from the peculiar privileges of God's chosen people, was an incontestable fact, which the Jews could not but grant to have happened; that is, with regard to the descendants of Ishmael and Esau, 6-13. (3.) That the sovereign choice of some individuals to peculiar privileges, to which none had any claim, and the sovereign appointment, from among many criminals, of some to peculiar and exemplary punishment, was perfectly consistent both with reason and Scripture, 14-24. (4.) That the admission of the Gentiles to the privileges of God's peculiar people, when Israel should be rejected, was so far from being inconsistent with Scripture, that it had been actually foretold, both by Hosea and Isaiah, 25-33.

A. M. 4064. I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart. A. M. 4064. A. D. 60. 3 For I could wish that myself were ac-

^a Chap. i. 9; 2 Cor. i. 23; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7,

^b Chap. x. 1.—^c Ex. xxxii. 32.—^d Or, separated.

NOTES ON CHAPTER IX.

Verses 1, 2. The apostle having insinuated, chap. iii. 3, that God would cast off the Jews for their unbelief, a Jew is there supposed to object, that their rejection would destroy the faithfulness of God. To this the apostle answered, that the faithfulness of God would be established rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19, that Abraham's children were to keep the way of the Lord, in order to their obtaining the promised blessings; and had thereby insinuated, that if they did not keep that way they would lose blessings, of which their being made the visible Church of God was one. This was all the answer the apostle thought proper to make in that part of his epistle. But the objection being specious, and, it seems, much insisted on by the unbelieving Jews, he introduces it a second time in this place, that he might reply to it more fully: this then is the subject of this chapter. The apostle shows therein, in answer to the objection of his countrymen, that the rejection of the unbelieving Jews from being the Church of God, and the reception of the believing Gentiles to be his people in their stead, was not contrary to the word of God. That the apostle had not here the least thought of personal election or reprobation, is manifest, 1st, Because it lay quite wide of his design, which, as has been just observed, was merely to show that God's rejecting the Jews, and receiving the Gentiles, was consistent with his word: 2d, Because such a doctrine would not only have had no tendency to convince, but would have evidently tended to harden the Jews: 3d, Because when he sums up his argument, in the close of the chapter, he says not one word, nor gives the least intimation about it.

I say the truth in Christ—This being a solemn appeal to Christ and the Holy Ghost, as knowing the apostle's heart, for the truth of what he affirmed, it is of the nature of an oath. I lie not—That which he had in the former clause expressed in the affirmative, he in this emphatically confirms in the negative, according to the manner of the Hebrews,

who were wont to deliver, as well negatively as affirmatively, what they judged to be worthy of special observation. My conscience also bearing me witness—As to the truth of what I say; in the Holy Ghost—Who searches all hearts, and perfectly knows whether the soul on which he operates be sincere. That I have great heaviness, &c.—Greek, *οτι ληνη μοι εστι μεγαλη, και αδιαλειπτος οδυνη τη καρδια μου, that I have great grief, and unceasing anguish in my heart*—This is the fact, the belief of which the apostle desired to procure by that solemnity of attestation expressed in the preceding verse: he does not here mention the cause of his grief and anguish, but it is evident from the first verse that the cause was their obduracy, and rejection as a nation, and the many miseries which he foresaw to be coming upon them. By thus declaring his sorrow for the unbelieving Jews, who excluded themselves from all the blessings he had enumerated in the former part of his epistle, he shows that what he was now about to say, he did not speak from any prejudice to them.

Verse 3. For I could wish that myself were accursed from Christ—The word *αναθεμα*, here rendered *accursed*, answers to the Hebrew word *קלל*, *cherem*, which signifies what is devoted to destruction. And, as the Jewish nation was now an anathema, destined to destruction, Mr. Locke supposes that Paul, to express his affection for them, here says that he could wish, provided he could thereby save them from it, to become an anathema, or to be devoted to destruction himself, in their stead. In other words, that he could be content "that Christ should give him up to such calamities as these, to which the Jewish people were doomed for rejecting him; so that if they could all be centred in one person, he would be willing they should unite in him, could he thereby be a means of saving his countrymen. This is the interpretation of Dr. Samuel Clarke, (see his *Seventeen Sermons*, p. 340.) To the same purpose nearly is Goodwin's exposition of the passage: "It seems," says he, "to mean, that he was willing to be looked upon, and in every respect dealt with in the world, as if he were ac-

A. M. 4064. cursed from Christ for my brethren,
A. D. 60. my kinsmen according to the flesh :

4 ^d Who are Israelites ; * to whom pertaineth

^d Deut. vii. 6.—^e Ex. iv. 22; Deut. xiv. 1; Jer. xxxi. 9.
^f 1 Sam. iv. 21; 1 Kings viii. 11; Psa. lxxiii. 2; lxxviii. 61.

cursed by Christ, and so worthy of all ignominy, punishment, tortures, and death, that could be inflicted on him: such as were wont to be inflicted on persons, who, for some hateful crime, were devoted to utter destruction. The Greek word is indifferently applied either to persons or things, and in Scripture commonly signifies such, in either kind, as were consigned, either by God himself, or men, or both, to destruction, in the nature of piacular sacrifices." Such a sacrifice Paul was willing to become for his brethren's sake, supposing that he could thereby "procure deliverance for them from that most heavy curse of an eternal separation from God, which he certainly knew hung over their heads, for their obstinate refusal of the gospel." According to these interpretations, *αναθεμα απο Χριστου*, must be rendered, made an *anathema* by, or from Christ. But Dr. Waterland observing, as *απο προγονων*, 2 Tim. iii. 3, signifies, *after the example of my forefathers*, *απο του Χριστου*, in this passage, may signify, *after the example of Christ*. This exposition is adopted by Dr. Doddridge as the most probable, who thus paraphrases the verse: "I could even wish, that as Christ subjected himself to the curse, that he might deliver us from it, so I myself, likewise, were made an *anathema* after his example; like him exposed to all the execrations of an enraged people, and even to the infamous and accursed death of crucifixion itself, for the sake of my brethren, &c., that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom." Many commentators have shown how very absurd it would be to suppose the apostle meant, that he could be content to be delivered over to everlasting misery for the good of others. The apostle here mentions his near relation to the Jews, in order that what he had expressed concerning the greatness of his affection for them, might be the more easily believed by them.

Verse 4. *Who are Israelites*—The seed of Jacob, that eminent patriarch, who, as a prince, had power with God and prevailed. The apostle, with great address, enumerates these privileges of the Jews, both that he might show how honourably he thought of them, and that he might awaken their solicitude, not to sacrifice that divine favour, by which they had been so eminently and so long distinguished. *To whom pertaineth the adoption*—That is, whom God hath taken into a special covenant with himself, whereby he stands engaged ever to act the part of a God and Father to them, and to own them for his children. It is true, this adoption of the Jews was but a shadow of the heavenly adoption of believers in Christ; yet was it, simply con-

the adoption, and ^f the glory, and ^e the A. M. 4064.
² covenants, and ^h the giving of the A. D. 60.
law, and ⁱ the service of God, and ^k the promises ;

^e Acts iii. 25; Heb. viii. 8-10.—^g Or, *covenants*.—^h Psa. cxlviii. 19.—ⁱ Heb. ix. 1.—^k Acts xiii. 32; Ch. iii. 2; Eph. ii. 12.

sidered, a prerogative of a very sacred import. *And the glory*—The visible symbol of the divine presence which rested above the ark, was called *the glory*, 1 Sam. iv. 21; and *the glory of the Lord*. Hence the introduction of the ark into the temple, is called *the entrance of the King of glory*, Ps. xxiv. 7; and upon the carrying away of the ark by the Philistines, the wife of Phineas, now at the point of death, said, *The glory is departed from Israel*. But God himself was the glory of his people Israel, and by many visible testimonies of his presence with them, shed a glory upon them, and caused their brightness to shine throughout the world. So Isaiah, *The Lord shall be unto thee an everlasting light, and thy God thy glory*. These two last-mentioned particulars are relative to each other: Israel is the firstborn son of God, and the God of glory is his God. *And the covenants*—That with Abraham, Gen. xv. 8; xvii. 2, 7; and that with the Jewish nation by the ministry of Moses, Exod. xxiv. 7, 8; xxxiv. 27; including the seals of these covenants, namely, circumcision, the seal of the former, Gen. xvii. 10; and the sprinkling of blood the seal of the latter, Exod. xxiv. 8. He says *covenants*, in the plural, also, because God's covenant with his people was often and variously repeated. *And the giving of the law*—The glorious promulgation of the moral law by God himself, by the mediation of his angels upon mount Horeb; not excluding the more private delivery of the various judicial and political laws appointed for the government of that commonwealth. The covenant, in the first dispensation of it, was given long before the law. *And the worship of God*—The way of worshipping God according to his will, prescribed in the ceremonial law for the people, till Christ should come in the flesh: *and the promises*—Of the Messiah, and of spiritual and eternal blessings by him.

By enumerating these privileges of the Jews, the apostle, as above observed, not only meant to show them that he respected them on account of these advantages, but to make them sensible of the loss they were about to sustain by God's casting them off. "They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelites*, refigured the more honourable relation which believers, the true Israel, stand in to God. Their adoption as the sons of God, and the privileges they were entitled to thereby, were types of believers being made partakers of the divine nature by the renewing of the Holy Ghost, and of their title to the inheritance of heaven. The residence of the glory, first in the tabernacle and then in the temple, was a figure of the residence of God, by

A. M. 4064. 5 ¹ Whose are the fathers, and ² of whom, as concerning the flesh, Christ came, ³ who is over all, God blessed for ever. Amen.

¹ Dent. x. 15.—² Luke iii. 23; Chap. i. 3.—³ Jer. xxiii. 6; Joan i. 1; Acta xx. 28; Heb. i. 8.

his Spirit, in the Christian Church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven. The covenant with Abraham was the new, or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed: and the covenant of Sinai, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever. In the giving of the law, and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and church of the firstborn, was represented. Lastly, the heavenly country, the habitation of the righteous, was typified by Canaan, a country given to the Israelites by God's promise.—Macknight.

Verse 5. *Whose, &c.*—To the preceding the apostle now adds two more prerogatives: theirs are the fathers—They are the descendants of Abraham, Isaac, and Jacob, the ancient patriarchs, and other holy men, who were great in the sight of God, and to whom he made many great and precious promises, in which their children also and children's children were interested. *And of whom*—Of which Israelites; *as concerning the flesh*—That is, in respect of his human nature; *Christ*—The expected Messiah; *—came*. This plainly supposes another nature in Christ, according to which he came not from the Israelites. And this can be none other but the divine nature; which, in the sequel of the verse, is expressly attributed to him. The apostle reserves the mention of Christ's descent from the Jews for the last of their prerogatives, as being the greatest of them all: *who is over all, God, &c.*—The apostle gives this, so highly honourable a testimony to Christ, because he was so vilified by the Jews; thus making up that great breach, so to speak, which they had made on his name and honour by their unbelief, and wicked rejection of him. He is said to be *over all*, 1st, Because, as he was God-Man and Mediator, *all power was given unto him in heaven and on earth*, Matt. xxviii. 18; *all things delivered into his hands, and put under his feet*, John iii. 35; 1 Cor. xv. 27; the Father giving him a name above every name, Phil. ii. 9; and constituting him his great plenipotentiary, to transact all things relating to the whole creation, especially angels and men; to settle the affairs of heaven and earth for eternity. And more especially, 2d, Because as God, possessed of true, essential deity, he was in union with his Father and the Holy Spirit, *supreme over all*, and consequently *blessed for ever*—Which words he adds to show, that a far different measure from that which the

6 ⁶ Not as though the word of God hath taken none effect For ⁷ they are not all Israel, which are of Israel:

⁶ Num. xxiii. 19; Chap. iii. 3.—⁷ John viii. 39; Chap. ii. 28, 29; iv. 12, 16; Gal. vi. 16.

Jews had hitherto measured out unto Christ, was due to him from them, as from all other men. No words can more clearly express his divine, supreme majesty, and his gracious sovereignty over both Jews and Gentiles. The apostle closes all with the word, *amen*—An expression commonly used for a serious confirmation of what is said immediately before, together with an approbation of it; sometimes also importing a desire for the performance thereof. Some would persuade us that the true reading of this clause is, *ὡς οὐ ἐπι παντων θεος, whose is the God over all*; because by this reading, they say, the climax is completed; and the privilege in which the Jews gloried above all others, (namely, that of having the true God for their God,) is not omitted. "But as this reading," says Macknight, "is found in no copy whatever, it ought not to be admitted on conjecture." Thus also Doddridge: "How ingenious soever that conjecture may be thought, by which some would read this, *whose is the God over all*, to answer to, *whose are the fathers*, I think it would be extremely dangerous to follow this reading, unsupported as it is by any critical authority of manuscripts or ancient quotations. Nor can I find any authority for rendering *θεος ευλογητος εις τους αιωνας, God be blessed for ever*. I must, therefore, consider this memorable text as a proof of Christ's proper deity, which, I think, the opposers of that doctrine have never been able, nor will ever be able to answer. Though common sense must teach, what Christians have always believed, that it is not with respect to the Father, but to the created world that this august title is given to him:" that is, that he is said to be *God over all*.

Verses 6-8. *Not as though*—The original expression, *εχ οιον δε οτι*, is rather obscure; but Erasmus supplying, after the Greek scholiast, the words *ελεγω*, seems to have given the sense of it thus; *I do not say this, that the word of God hath fallen*, namely, to the ground, without effect. The apostle's meaning is, that nothing he had now said concerning the rejection of the greater part of the Jews, drew any such consequence after it, as that the word of God (that is, his promises made to Abraham and his seed) should miscarry, or fall to the ground; the Jews imagining that the word of God must fail, if all their nation were not saved. This sentiment Paul now refutes, showing, 1st, That the word itself had foretold their rejection: and, 2d, That though the body of the nation was rejected, God's promises were already fulfilled to the true Israelites, and hereafter *all Israel should be saved*: which is the sum of the ninth, tenth, and eleventh chapters. *For*—Here he enters upon the proof of it; *they are not all Israel*—True spiritual Israelites, to whom the

A. M. 4064. 7 ^a Neither, because they are the
A. D. 60. seed of Abraham, *are they* all
children: but, In ^a Isaac shall thy seed be
called.

8 That is, They which are the children of
the flesh, these *are not* the children of God;
but ^a the children of the promise are counted
for the seed.

9 For this is the word of promise, ^a At this

^a Gal. iv. 23.—Gen. xxi. 12; Heb. xi. 18.—Gal. iv. 28.

promises belong; *which are of Israel*—The natural
posterity of Jacob, and Israelites by birth, and so
visible members of the church. The Jews vehe-
mentely maintained the contrary; namely, that all
who were born Israelites, and they only, were the
people of God. The former part of this assertion
is refuted here, the latter, verse 24, &c. The sum
is, God accepts all believers, and them only; and
this is no way contrary to his word. Nay, he hath
declared in his word, both by types and by express
testimonies, that believers are accepted as the *chil-
dren of the promise*, while unbelievers are rejected,
though they are *children after the flesh*. It is true
the great promise, that Jehovah would be their God,
was delivered to all the posterity of Israel without
exception; but it was intended to be understood in
a conditional sense, as what would not be fulfilled to
them, unless they imitated the faith of Abraham.
And in this sense it was made to the Gentiles, and
to the whole world, as well as to the Jews. *Neither
because they are the seed of Abraham*—According
to the flesh; will it follow, that *they are all children
of God*. This did not hold even in Abraham's own
family, and much less in his remote descendants.
But, God then said, in Isaac shall thy seed be called
—Isaac's posterity, not Ishmael's, shall be spoken of
as thy seed, by way of eminence; that seed to which
the promises are made. That is, *they who are the
children of the flesh*—The carnal seed of Abraham;
are not—Purely upon that account; *the children of
God*—In the true sense; namely, spiritual children.
But the children of the promise—Those whom God
hath promised to acknowledge for his children;
namely, such as are born again by the supernatural
power of God's Spirit, (as Isaac was conceived and
born by a power above the course of nature,) and
who by faith lay hold on the promise of salvation
made in Christ; these are they who are intended in
the covenant with Abraham, the persons whose God
Jehovah promised to be, and to whom the spiritual
blessings and the inheritance belong. In quoting
these words, *in Isaac shall thy seed be called*, and
inferring therefrom that the children of the promise
shall be counted for the seed, the apostle does not
intend to give the literal sense of the words, but the
typical only; and by his interpretation signifies that
they were spoken by God in a typical and allegori-
cal, as well as in a literal sense, and that God there
declared his counsel concerning those persons whom

A. M. 4064. time will I come, and Sarah shall
A. D. 60. have a son.

10 And not only *this*; but when ^a Rebecca
also had conceived by one, *even* by our father
Isaac,

11 (For *the children* being not yet born, nei-
ther having done any good or evil, that the
purpose of God according to the election might
stand, not of works, but of ^a him that calleth;)

^a Gen. xviii. 10, 14.—Gen. xxv. 21.—Chap. iv. 17; viii. 28.

he purposed to own as his children, and make par-
takers of the blessings of righteousness and salvation.
As if he had said, This is a clear type of things to
come; showing us, that in all succeeding genera-
tions, not the lineal descendants of Abraham, but
they to whom the promise is made, that is, believers,
are the true children of God.

Verses 9-13. *For this is the word of promise*—
To show that Isaac was a son of promise, (and so
a meet type of those that should be begotten of God
by the promise of the gospel through faith,) he cites
the words of the promise in substance, by which
Isaac was begotten and born. See Gen. xvii. 20;
xviii. 10; in which places two circumstances are
mentioned, the one of God's coming to fulfil his
promise, in causing Sarah to have a son; the other
of the *set time* when he would thus come; which
plainly evince Isaac to have been a son of promise,
conceived and born by virtue of that peculiar pro-
mise, which Abraham and Sarah believed, in order
to his conception. *At this time*—As if he had said,
Even now, though thy body and Sarah's are dead,
or at the time which I now appoint; *I will come*—
Will manifest my power, and she shall conceive, and
have a son—And he only shall inherit the blessing,
and not whosoever is born of thee. Observe, reader,
Isaac is not brought forward in this chapter as a type,
or example, of persons personally elected by God
from eternity, but as a type of those, how few or
how many soever they may be, that shall be counted
God's children, and judged meet to inherit his king-
dom. *And not only this, &c.*—And that God's bless-
ing does not belong to all the descendants of Abra-
ham, appears not only by this instance, but by that
of Esau and Jacob, the latter of whom was chosen
to inherit the blessing of being the progenitor of the
Messiah, and other blessings connected therewith,
before either of them had done *good or evil*—The
apostle mentions this to show, that neither did their
ancestors receive their advantages through any merit
of their own; *that the purpose of God according to
election might stand*—Whose purpose was to elect
to superior blessings, particularly to church privi-
leges; *not of works*—Not for any preceding merit
in him he chose; but of *him that calleth*—Of his
own good pleasure, who calls to the enjoyment of
particular privileges whom he sees good. "Nothing
can be more evident," says Mr. Sellon, "to any one
that considers the beginning and end of this chapter,

A. M. 4064. 12 It was said unto her, ⁷The
A. D. 60. ⁸elder shall serve the ⁹younger.

13 As it is written, ²Jacob have I loved, but
Esau have I hated.

14 What shall we say then? ³Is there un-
righteousness with God? God forbid.

15 For he saith to Moses, ⁴I will have mer-

⁷ Gen. xxv. 23.—⁸ Or, greater.—⁹ Or, lesser.—² Mal. i. 2, 3;
Deut. xxi. 15; Prov. xiii. 34; Matt. x. 37; Luke xiv. 26; John

than that the apostle is not speaking of the election of particular persons to eternal life, but of particular nations to outward church privileges, which duly used, through Christ, should be the means of bringing men to eternal life, and to higher degrees of glory therein than others should enjoy, who were not favoured with these privileges. Nor is God, the great Governor of the world, on this account, any more to be deemed a respecter of persons, than an earthly king, who takes some of his subjects for lords of his bed-chamber, and others for lower employments; since he will make them all, that behave well in their station, completely happy." See his Works, vol. ii. p. 134. *It was said unto her, The elder shall serve the younger*—Not in person, for Esau never served Jacob; but in his posterity. Accordingly the Edomites were often brought into subjection by the Israelites. But though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation: as little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election and reprobation of their progenitors. Add to this, that the circumstance of Esau's being elder than Jacob was very properly taken notice of to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour: but if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever. *As it is written*—With which word in Genesis, spoken so long before, that of Malachi agrees; *I have loved Jacob*—With a peculiar love; that is, the Israelites, the posterity of Jacob; and *I have comparatively hated Esau*—That is, the Edomites, the posterity of Esau. But observe, 1st, This does not relate to the person of Jacob or Esau: 2d, Nor does it relate to the eternal state either of them or their posterity. Thus far the apostle has been proving his proposition, namely, that the exclusion of a great part of the seed of Abraham, yea, and of Isaac, from the special promises of God, was so far from being impossible, that, according to the Scriptures themselves, it had actually happened. And his intent herein, as appears from verses 30–33, (which passage is a key to the whole chapter,) is evidently to show, that as God before chose Jacob, who represented the Jews, and admitted him and his posterity to peculiar privileges, above the Gentiles, without any merit in him or them

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cy on whom I will have mercy, and ⁵A. M. 4064.
I will have compassion on whom I ⁶A. D. 60.
will have compassion.

16 So then, *it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*

17 For ⁷the Scripture saith unto Pharaoh,

xii. 25.—² Deut. xxxiii. 4; 2 Chron. xix. 7; Job viii. 3;
xxxiv. 10; Psa. xcii. 15.—⁶ Ex. xxxiii. 19.—⁷ Gal. iii. 8, 23.

to deserve it; so now, (the Jews through their unbelief having rejected the Messiah, and being justly therefore themselves rejected of God,) he had chosen the Gentiles, represented by Esau, to be his peculiar people; according to the prediction of Hosea, *I will call them my people, &c.*, cited verse 25, where see the note; and that without any thing on their part to deserve this favour. It was entirely free with respect both to them and Jacob, God's mercy and goodness preventing, not the endeavour only, but even the will of both. As, before Jacob either willed or strove for it, the blessing was designed of God for him; so, before ever the Gentiles sought after God, the blessings of Christ's kingdom were designed for them. Yet it does not follow that all who are called Christians, and enjoy outward church privileges, shall be finally saved, any more than it is to be concluded that all the Jews were saved before Christ came in the flesh, on account of their privileges.

Verses 14–16. *What shall we say then?*—To this. The apostle now introduces and refutes an objection. *Is there unrighteousness, or injustice, with God?*—In the distribution of his providential blessings, in this or any other instance that can be produced? Was it unjust in God to choose Jacob and his posterity to be the members of his visible church on earth, and to inherit the promises in their literal meaning, rather than Esau and his posterity? Or to accept believers who imitate the faith of Jacob, and them only? *God forbid*—In no wise: this is well consistent with justice. *For he saith to Moses, &c.*—For he has a right to fix the terms on which he will show mercy; according to his declaration to Moses, petitioning for all the people, after they had been guilty of idolatry in worshipping the golden calf; *I will have mercy on whom I will have mercy*—According to the terms I myself have fixed; and *I will have compassion on whom I will have compassion*—Namely, on those only who submit to my terms; who accept of it in the way that I have appointed. *So then*—The inference to be drawn is; *It*—The blessing; *therefore is not of him that willeth, nor of him that runneth*—It is not the effect either of the will or the works of man, but of the grace and power of God. The *will* of man is here opposed to the grace of God, and man's *running*, to the divine operation. And this general declaration respects not only Isaac and Jacob, and the Israelites in the time of Moses, but likewise all the spiritual children of Abraham, even to the end of the world. Verses 17, 18. *For*—Or, *moreover*, rather, as it

A. M. 4064. ^d Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

^d Exodus ix. 16.—² Chronicles xx. 6; Job ix. 12; xxiii. 13; Dan. iv. 35.

seems *lap* ought to be translated, (the passage here quoted being no proof of what immediately goes before,) God has an indisputable right to reject those who will not accept his blessings on his own terms. And this he exercised in the case of Pharaoh; to whom, after many instances of stubbornness and rebellion, he said, as it is recorded in Scripture; *For this very thing have I raised thee up*—That is, unless thou repent, this will surely be the consequence of my raising thee up, making thee a great and glorious king; that my power will be shown upon thee—As, indeed, it was, by the terrible judgments brought on Egypt, and overwhelming him and his army in the sea; and my name declared through all the earth—As it is at this day. Perhaps this may have a still further meaning. It seems that God was resolved to show his power over the river, the insects, other animals, (with the natural causes of their health, diseases, life, and death,) over meteors, the air, the sun, (all of which were worshipped by the Egyptians, from whom other nations learned their idolatry,) and, at once, over all their gods, by that terrible stroke, of slaying all their priests and their choicest victims, the firstborn of man and beast: and all this with a design, not only to deliver his people Israel, (for which a single act of omnipotence would have sufficed,) but to convince the Egyptians, that the objects of their worship were but the creatures of Jehovah, and entirely in his power; and to draw them and the neighbouring nations who should hear of all these wonders, from their idolatry, to worship the one God. For the execution of this design, (in order to the display of the divine power over the various objects of their worship, in a variety of wonderful acts, which were, at the same time, just punishments for their cruel oppression of the Israelites,) God was pleased to raise to the throne of an absolute monarchy, a man, not whom he had made wicked on purpose, but whom he found so, the proudest, the most daring, and obstinate, of all the Egyptian princes: and who, being incorrigible, well deserved to be set up in that situation, where the divine judgments fell the heaviest. *Therefore*—Or, so then, upon the whole, we may conclude; he hath mercy on whom he will have mercy—Namely, on those that comply with his terms, on them that repent and believe in Christ; and whom he will—Namely, them that remain in impenitence and unbelief, and who reject his counsel against themselves; he hardeneth—Leaves to the hardness of their hearts.

Verse 19. *Thou wilt say then unto me, Why doth*

19 Thou wilt say then unto me, ^{A. M. 4064.} Why doth he yet find fault? for ^{A. D. 68.}

who hath resisted his will?

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

^o Or, answerest again, or, disputest with God? Job xxxiii. 13. ¹ Isa. xxix. 16; xlv. 9; lxiv. 8.

he yet find fault—As if he had said, Because I affirm concerning God, that whom he will he hardeneth, thou wilt say, Why then doth he yet find fault with, or complain of, such persons, that they continue disobedient! *For who hath resisted his will*—Who hath been, is, or ever will be, able to hinder that from coming to pass which God willeth shall come to pass? Here it must be observed, that when the apostle saith, *Whom he will he hardeneth*, he doth not suppose any purpose or decree to be formed by God to harden any man, without his having previously committed those sins which he might not have committed: and having resisted the strivings of God's Spirit, and abused the light and grace whereby he might both have known and complied with the divine will; but, at the most, only a purpose to harden those who first voluntarily harden themselves. Nor do his words suppose that they, who are actually hardened by God, have no capacity or possibility left them, by means of that grace which is yet vouchsafed to them, of recovering themselves from the state of hardness in which they are, and yet of turning to God in true repentance and reformation of life. Although then the will of God be, in a sense, irresistible, yet if this will be, 1st, To harden none but those who first voluntarily harden themselves, by known and wilful sin; and, 2d, To leave those whom he doth harden in a capacity of relenting and returning to him, being furnished with sufficient helps for that purpose, so that if they do it not, it becomes a high aggravation of their former sins; certainly he hath reason to reprove and complain of those who are, at any time, thus hardened by it.

Verses 20, 21. *Nay but, O man*—Little, impotent, ignorant man; *Who art thou*—In all thy boasted wisdom and penetration; *that repliest against God?*—That accusest God of injustice, for himself fixing the terms on which he will show mercy? or for leaving those to the hardness of their hearts who obstinately and perseveringly refuse or neglect to comply with those terms? Or, (which may be rather intended,) who impiously foremost arguments against God, on account of his distributing to some nations, or some individuals, favours which he denies to others; not considering that privileges which God is obliged to give to none, he may, without injustice, withhold from whom he will? *Shall the thing formed say to him that formed it, Why hast thou made me thus?*—Why hast thou made me capable of honour and immortality, only on the terms of repentance and faith? Or, Why was I not entitled by

A. M. 4064. 21 Hath not the "potter power over
A. D. 60. the clay, of the same lump to make
one vessel unto honour, and another unto
dishonour?

22 What if God, willing to show his wrath,
and to make his power known, endured with

Prov. xvi. 4; Jer. xviii. 6.—2 Tim. ii. 20.—1 Thess. v. 9.
Or, made up.—1 Pet. ii. 8; Jude 4.

birth, to advantages which others were born to? The apostle alludes here to Isa. xlv. 9, where, in answer to the objections and cavils of the unbelieving Jews, disposed to murmur against God, and arraign the wisdom and justice of his dispensations, in regard to them, the prophet asks similar questions; implying that "nations, who derive their existence and continuance merely from the power and goodness of God, have no right to find fault with him, because he hath denied them this or that advantage, or because he bears with the wickedness of some nations for a long time, while he instantly punishes others." *Hath not the potter power over the clay*—And, much more, hath not God power over his creatures; to appoint *one vessel*—Namely, the believer; *to honour, and another*—Namely, the unbeliever; *to dishonour*?—The power of the potter over the clay is the similitude which God himself used by Jeremiah for illustrating that power and sovereignty whereby he is entitled to make some nations great and happy, and to punish and destroy others. See Jer. xviii. 6, 7; where "every reader must be sensible that nothing is said concerning individuals, some to be saved, and some to be damned, by an exercise of absolute sovereignty. It is his power and sovereignty in the disposal of nations only, that is described by the figure of the potter." *To make of the same lump one vessel to honour, and another to dishonour*—"The same lump signifies the mass of mankind, out of which particular nations are formed; consequently the *one vessel* means, not any particular person, but a nation or community. And a *vessel to honour*, or an honourable use, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, a *vessel to dishonour*, signifies a nation which God depresses, by denying it the advantages bestowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this question is, May not God, without injustice, exalt one nation, by bestowing privileges upon it, and depress another, by taking away the privileges which it has long enjoyed."—Macknight. If we survey, says an eminent writer, the right which God has over us in a more general way, with regard to his intelligent creatures, God may be considered in two different views; as Creator, Proprietor, and Lord of all, or as their moral Governor and Judge. God, as sovereign Lord and Proprietor of all, dispenses his gifts or favours to his creatures with perfect wisdom, but by no rules or methods of proceeding that we are ac-

much long-suffering 'the vessels of A. M. 4064.
wrath 'fitted 'to destruction: A. D. 60.

23 And that he might make known 'the riches of his glory on the vessels of mercy, which he had 'afore prepared unto glory,

24 Even us, whom he hath called, 'not of

Chapter ii. 4; Eph. i. 7; Col. i. 27.—Chapter viii. 28-30.
Chap. iii. 29.

quainted with. The time when we shall exist, the country where we shall live, our parents, our constitution of body and turn of mind: these, and numberless other circumstances, are, doubtless, ordered with perfect wisdom, but by rules that lie quite out of our sight. But God's methods of dealing with us, as our Governor and Judge, are clearly revealed, and perfectly known; namely, that he will finally reward every man according to his works; *he that believeth shall be saved, and he that believeth not shall be damned*. Therefore, though *he hath mercy on whom he will, and whom he will he hardeneth*, (that is, suffers to be hardened, in consequence of their obstinate wickedness,) yet his is not the will of an arbitrary, capricious, or tyrannical being. He wills nothing but what is infinitely wise and good; and therefore his will is a most proper rule of judgment. He *will show mercy*, as he hath assured us, to none but true believers, nor harden any but such as obstinately refuse his mercy.

Verses 22, 23. *What if God, willing, &c.*—Referring to verses 18, 19. That is, Although it were now his will, because of their obstinate unbelief; *to show his wrath*—Which necessarily presupposes sin; *and to make his power known*—This is repeated from verse 17; *yet endured*—As he did Pharaoh—*With much long-suffering*—Which should have led them to repentance; *the vessels of wrath*—Those who had moved his wrath, by still rejecting his mercy; *fitted for destruction*—By their own wilful and final impenitence: is there any injustice in this? *And that he might make known*—What if, by showing such long-suffering even to the *vessels of his wrath*, he did the more abundantly show the greatness of his glorious goodness, wisdom, and power; on the *vessels of mercy*—On those *whom he had himself, by his grace; prepared for glory*—Is this injustice? By *vessels of mercy* he means such persons as were formerly miserable by being dead in trespasses and sins, but had afterward, through believing the gospel, obtained mercy, even the great mercy of the forgiveness of sins, with the fruits and consequences of it; and by the term *εργαζομενοι*, he means, God's fitting them for glory, by working in them true repentance and living faith, by justifying and sanctifying them, and giving them all those qualifications necessary for the attainment of it.

Verses 24-26. *Even us, whom he hath called*—By his gospel and his grace, to repentance, faith, and holiness, and hath enabled us to obey the call; we are these vessels of mercy, of what nation soever we may be; *not of the Jews only*—Who have hith-

A. M. 4064. the Jews only, but also of the Gen-
A. D. 60. tiles?

25 As he saith also in Osee, ° I will call them my people, which were not my people; and her beloved, which was not beloved.

26 ¶ And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called, The children of the living God.

° Hos. ii. 23; 1 Pet. ii. 10.—¶ Hos. i. 10.—¶ Isa. x. 22, 23.
¶ Chap. xi. 5.—¶ Or, the account.

erto been the peculiar people of God; but also of the Gentiles—Who are now taken for God's people, as well as the Jews. *As he saith also in Osee, I will call them my people, &c.*—These words are quoted from two places of the prophecy of Hosea; (namely, chap. i. 10; ii. 23;) and according to the connection in which they there stand, they seem very evidently to refer primarily to God's purpose of restoring the Jews to the privileges of his people, after they had been a while rejected of him; but nevertheless they are here applied by the apostle to the calling of the Gentiles, which they doubtless were also intended to include. (See the notes on those passages of Hosea.) Indeed, as Dr. Doddridge justly observes, that great event might, with some probability, be inferred, partly from the temporary rejection of the Jews, of which this text also speaks; (for it was not to be imagined that God would have no people in the world;) and partly as it was in the nature of things more probable that he should call the heathen, than that he should restore the Jews, when he had cast them off for such ingratitude, as rendered them less worthy of his favour than the most idolatrous nations. *And her beloved*—As a spouse; who once *was not beloved*—Consequently not unconditionally elected. In these words the apostle, nearly following the Septuagint version, rather interprets than quotes Hosea's words, which are, *I will have mercy on her that had not obtained mercy*. The expressions of the apostle are different from those of the prophet, but their meaning is the same. "In the beginning of the chapter, Hosea, having described the idolatry of the Jews under the figure of whoredom, and their chastisement by hedging up their way with thorns, foretels their return to their first husband, who would speak comfortably to them, and betroth them a second time. He then adds the words above quoted, which the apostle very properly expresses by, *I will call her beloved who was not beloved*—That is, I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jews."—Macknight. *And it shall come to pass, &c.*—Here the apostle quotes Hosea's words exactly, (see chap. i. 10,) and that with a view still more fully

27 Esaias also crieth concerning A. M. 4064.
Israel, ° Though the number of the A. D. 60.
children of Israel be as the sand of the sea, ¶ a remnant shall be saved:

28 For he will finish ¶ the work, and cut it short in righteousness: ° because a short work will the Lord make upon the earth.

29 And as Esaias said before, ¶ Except the Lord of Sabaoth had left us a seed, ¶ we had

° Isa. xxviii. 22.—¶ Isa. i. 9; Lam. iii. 22.—¶ Isa. xlii. 19;
Jer. l. 40.

to show that the conversion of the Gentiles had been foretold, to which this passage more plainly refers than those cited above: *that in the place*—In the countries; *where it was said*—To the idolatrous Gentiles; *Ye are not my people*—Where there was no church formerly, namely, in the times of the Old Testament; *there they shall be called*—Not only the people, but the children—The sons and daughters; *of the living God*—For, as the living God, he can easily bring it to pass, however incredible it may appear.

Verses 27–29. *Esaias also*—And, as the calling of the Gentiles, so the rejection of the Jews also is foretold by the prophets, particularly by Isaiah—*who crieth—Κραζει, calleth aloud*—Speaks with great earnestness, as to a people unwilling to hear; *concerning Israel*—That is, both the ten tribes about to be carried captive into Assyria, which was almost a total rejection, and Judah and Benjamin, which were to be wasted by the Assyrian invasion under Sennacherib, and afterward to be partly destroyed and partly carried into captivity by the king of Babylon: *though the children of Israel be as the sand, a remnant*—Only, out of the many myriads of them; *shall be saved*—Shall escape destruction. But few escaped the ravages of Sennacherib's army, and only a small number returned from Babylon after the Babylonish captivity. These, however, that were preserved, were a type or figure of that small number of converts under the gospel, who escaped the vengeance which fell upon the main body of the Jewish nation from the Romans, and that still greater vengeance which awaits all that obey not the gospel, in the eternal world. See the note on Isa. x. 21–23. For, as the same prophet adds, (the apostle quotes the Septuagint translation,) *he will finish, &c.*—Greek, *συντελων και συντημων, he is finishing and cutting short the work, λογον, the account, or matter, in righteousness*—In justice, and will leave but a small remnant. There will be so general a destruction, that but a small number will escape. *Because a short work*—A quick despatch in executing judgment; *will the Lord make upon the earth*—Or, upon the land of Judea. For though in the LXX. it is *οικουμένη ολη, the whole world, the scope of the passage seems to restrict the sense to the land of Judea, in which restricted sense the same word is used Luke ii. 1. And as Esaias said before*—Namely, chap. i. 9, concerning those who were besieged in

A. M. 4064. been as Sodoma, and been made like
A. D. 60. unto Gomorrha.

30 What shall we say then? ^a That the Gentiles which followed not after righteousness, have attained to righteousness, ^b even the righteousness which is of faith:

31 But Israel, ^c which followed after the law of righteousness, ^d hath not attained to the law of righteousness.

^a Chap. iv. 11; x. 20.—^b Chap. i. 17.—^c Chap. x. 2; xi. 7.
^d Gal. v. 4.—^e Luke ii. 34; 1 Cor. i. 23.

Jerusalem by Rezin and Pekah; *Except the Lord of Sabaoth*—So it is in the Hebrew, in which language the word *Sabaoth* signifies *hosts*, and is sometimes used to denote the sun, moon, and stars, as also the angels. The Lord of Sabaoth, or of hosts, therefore, as one of the titles of Jehovah, marks his supreme dominion over the universe, and particularly over the different orders of angels, who, on account of their multitude, and of their serving under the command of God, are named hosts, 1 Kings xxii. 19. The LXX., in the passages where this Hebrew word occurs, commonly express it in Greek letters, in which St. Paul has followed them. So also James, chap. v. 4, supposing that it would be agreeable to the ears of the Jews. The sense here is, *Except the Lord, who is the powerful and sovereign Ruler of all the creatures in heaven and earth, which are his hosts, ready to do him service; had left us a seed*—Reserved from the common calamity, a small company, out of which, as a seed, God would cause his church to spring up again; *we had been as Sodoma*—Utterly destroyed. So that, (as if he had said,) it is no unexampled thing for the main body of the Jewish nation to revolt from God, and perish in their sins.

Verses 30–33. *What shall we say then*—What is to be concluded from all that has been said, but this, *that the Gentiles, who followed not after righteousness*—Who a while ago had no knowledge of, no care or thought about it; *have attained to righteousness*—Or justification; *even the righteousness which is of faith*—Which is by faith in Christ and in his gospel, Phil. iii. 9. This is the first conclusion we may draw from the preceding observations. The second is, *that Israel, (the Jews,) which followed after the law of righteousness*—The law which, duly used, would have led them to faith, and thereby to righteousness; *hath not attained to the law of righteousness*—To that righteousness, or justification, which

32 Wherefore? Because *they* ^{A. M. 4064}
^{A. D. 60.} *sought it not by faith, but as*
it were by the works of the law. For
^b they stumbled at that stumbling-
stone;

33 As it is written, ^c Behold, I lay in Sion a
stumbling-stone, and rock of offence: and
^d whosoever believeth on him shall not be
^e ashamed.

^c Psa. cxviii. 22; Isaiah viii. 14; xxviii. 16; Matt. xxi. 43;
1 Pet. ii. 6–8.—^d Chap. x. 11.—^e Or, *confounded*.

is one great end of the law. Or, as Estius and Beza think, the law of righteousness is put for the righteousness of the law; as Heb. vii. 16, *the law of a carnal commandment*, signifies the carnal commandment of the law. According to this interpretation, the apostle's meaning is, Israel, who pursued the righteousness of the law, have not attained it. Wherefore? Is it because God eternally decreed they should not? No: there is nothing like this to be met with in the apostle's reasoning; but, agreeably to his argument, he gives us this grand reason for it: because they sought it not by faith, whereby alone it could be attained; *but, as it were*—In effect, if not professedly; *by the works of the law*—The works required by it, which they were not able perfectly to perform. *For they stumbled at that stumbling-stone*—Which lay in their way. This is an allusion to one who, running in a race, stumbles on a stone in his way, and, falling, loses the race. *As it is written*—Foretold by their own prophet; *Behold, I lay in Sion*—I exhibit in my church what, though in truth the only sure foundation of religion and happiness, yet will be, in fact, *a stumbling-stone, and a rock of offence*—An occasion of ruin to many through their obstinate unbelief. *And whosoever believeth on him shall not be ashamed*—Or, as the original expression may be more literally translated, *No one who believeth on him shall be ashamed*. The reader will observe two passages of Isaiah are here joined in one quotation, because they relate to the same subject; namely, Isaiah xxviii. 16, and viii. 14. See note on 1 Peter ii. 8. Accordingly, those in Israel who expected the Messiah to be a great temporal prince, stumbled at Jesus on account of the poverty, meanness, and state of suffering in which he appeared among them. Hence they fell short of righteousness and salvation, and lost all their privileges as the people of God.

CHAPTER X.

In this chapter, the apostle, (1.) Expresses his great concern for the error of the Jews in seeking righteousness and salvation by the Mosaic law, and rejecting the method appointed by God for attaining these blessings, 1–4. (2.) He shows the difference between the righteousness of the law, by which they expected to be justified, and the righteousness of faith revealed

in the gospel, 5-10. (3.) He shows that, with respect to salvation, and the way of obtaining it, there is no difference between the Jews and the Gentiles, but that the blessing is as free for the latter as for the former, and on the very same terms as the Jewish prophets, Joel, Isaiah, and Moses had foretold, 11-21.

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A. D. 60.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record ^a that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of ^b God's right-

^a Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17; Chap. ix. 31.

NOTES ON CHAPTER X.

Verses 1-3. *Brethren, my heart's desire, &c.*—Here the apostle proceeds to show the cause of that rejection of the Jews which he had spoken of in the preceding chapter, namely, their rejecting that way of obtaining righteousness and salvation appointed by God. And lest they should suppose he spoke out of prejudice and ill-will to them, he professes his earnest desire for their salvation. *And my prayer to God for Israel is, that they may be saved*—He would not have prayed for this had they been absolutely reprobated. *For I bear them record*—I am ready to testify, from what I well know of them from my own observation and experience; *that they*—That is, many of them; *have a zeal of God*—A zeal for that worship and service of him instituted by Moses, by which they think to promote his glory; *but not according to knowledge*—Not directed by a proper acquaintance with the true way of becoming righteous, nor of the design of the law. Their zeal was like that of those mentioned John xvi. 2, who, as Christ predicted, would *put his disciples out of the synagogues*, and think they did God service by killing them; or like that of Paul, mentioned Phil. iii. 6. *For being ignorant of God's righteousness*—Of the purity of his nature, and the spirituality and extent of his holy law, and of the method of becoming righteous appointed by him: *and going about*—That is, striving; *to establish their own righteousness*—The merit of their own works as the ground of their justification, and hope of salvation; *have not submitted themselves*—Have not complied with, but rejected; *the righteousness of God*—The way of becoming righteous which he hath established.

Verse 4. *For*—That they have not submitted themselves to God's way of becoming righteous is evident in this, that they reject Christ, by whom alone righteousness can be obtained; *Christ is the end of the law*—The scope and aim of it; *for righteousness*—Observe, 1st, The righteousness here spoken of is evidently that which is necessary in order to eternal life, and leads to it, (see chap. v. 21.) termed *the righteousness of God by faith*, Phil. iii. 9; implying not only justification, chap. iii. 24, Tit. iii. 7, without which we, guilty, condemned sinners, can have no title to eternal life, it being the only means of cancelling our guilt, and freeing us from condemnation; but also sanctification, spoken of Eph. iv. 17-24, Tit. ii. 5, 6, without which we are not *in Christ*,

eousness, and going about to establish their own ^c righteousness, have not submitted themselves unto the righteousness of God.

4 For ^d Christ is the end of the law for righteousness to every one that believeth.

^b Ch. i. 17; ix. 30.—^c Phil. iii. 9.—^d Matt. v. 17; Gal. iii. 24.

2 Cor. v. 17, and have no fitness for heaven; and practical obedience consequent thereon, Eph. ii. 10, the grand evidence that we are righteous, Luke i. 6, 1 John iii. 7. 2d, This righteousness, in these three branches of it, is not attainable by the law, moral or ceremonial; not by the former, because it finds us guilty of violating its spiritual and holy precepts, and has no pardon to give us; it finds us depraved, weak, and helpless, and has neither a new nature nor supernatural aid to impart. But may we not have the help we want from the ceremonial law? Cannot the sacrifices of it remove our guilt? No. *It is impossible for the blood of bulls and goats, &c., to take away sin*, Heb. x. 4, &c. Cannot the various washings or purifications of it renew and cleanse our souls? No: they can only remove *the filth of the flesh*, Heb. ix. 13; 1 Pet. iii. 21. Cannot the various institutions respecting meats and drinks, and the observance of days, &c., assist us to attain practical righteousness or obedience? No: as they do not make the tree good, of course the fruit cannot be good; as they do not purify the fountain, the streams issuing thence cannot be pure, Matt. vii. 16-19. But, 3d, This righteousness may be found by us in Christ; the end, or the final cause, for which the law was instituted; the moral law being chiefly intended to convince men of sin, namely, of their guilt, depravity, and weakness; and thus to be a school-master to bring them to Christ; Gal. iii. 19-24; and the ceremonial, to shadow forth and exhibit his sacrifice and grace. Accordingly the law points to Christ, and directs the sinner to have recourse to him for all the different branches of righteousness above mentioned, which cannot be obtained by it, but may be had in and by Christ; namely, justification, through his obedience unto death, whereby he hath removed the curse of the moral law, being made a curse for us; and regeneration, or a new creation, with the practical righteousness proceeding therefrom, through his grace and Spirit; the information and direction, in the way of duty, afforded by his doctrine and example, and the motives to obedience furnished by his precepts, promises, and threatenings, co-operating as means to produce the same blessed effects. But, 4th, To whom is Christ thus *the end of the law for righteousness? To every one*—Whether Jew or Gentile; (see verse 11-15;) *that believeth*—Namely, with the faith described verse 5, &c. So that the very end and design of the

A. M. 4064. 5 For Moses describeth the righteousness which is of the law, ° That the man which doeth those things shall live by them.
A. D. 60.

6 But the righteousness which is of faith speaketh on this wise, † Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep?

° Lev. xviii. 5; Neh. ix. 29; Ezra xx. 11, 13, 21; Gal. iii. 12.
† Deut. xxx. 12, 13.—‡ Deut. xxx. 14.

law was to bring men to believe in Christ, whom it exhibited and pointed out, for justification, renovation, and universal holiness.

Verse 5. *For Moses describeth the righteousness of the law*—The only way of becoming righteous by the law, when he saith, *The man that doeth these things shall live by them*—Not only a happy life in the land of Canaan, but in heaven, of which Canaan was a type and figure: (see on Lev. xviii. 5.) That is, he who perfectly keeps all these precepts in every point, he alone may claim life and salvation by them. For though the law directs to a better and more effectual righteousness in Christ, yet in itself, considered as a law, abstracted from its respect to Christ and the gospel, (for so the unbelieving Jews embraced and adhered to it,) it acknowledges nothing as a righteousness, sufficient to justify a man, but that of perfect obedience; a way of justification impossible to any who have ever transgressed any one law in any point. As if the apostle had said, Moses, by showing that the law requires exact and perfect obedience for righteousness, (an obedience impossible to be performed by us in our fallen state,) may thereby convince us that righteousness is not to be attained by our own works, but only by faith in Christ. It may be proper to observe here, that although the law, which was given from Sinai, was not, strictly speaking, a covenant of works, or of mere justice, (for who then could have been saved under that dispensation?) yet, that it might more effectually bring men to Christ, and render the covenant of grace more acceptable, it had a great mixture of the strictness and terror of such a covenant. Accordingly it condemned notorious offenders to temporal death in many cases, and made no provision for the pardon of any sin, deliberately and wilfully committed against it. See Heb. x. 28. It, however, contained some further discoveries of that covenant of grace, which was made with mankind after the fall, by which many had been saved during the patriarchal ages, and which had been solemnly and repeatedly renewed to Abraham, Isaac, and Jacob.

Verses 6-9. *But the righteousness which is of faith*—The method of becoming righteous by believing; *speaketh*—A very different language from that of the law, and may be considered as expressing itself thus; (to accommodate to our present subject the words which Moses spake touching the

(that is, to bring up Christ again *from the dead*.)
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8 But what saith it? ° The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach:

9 † That † if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

° Matt. x. 32; Luke xii. 8; Acts viii. 37.—* St. Andrew's Day, epistle, verse 9 to the end.

plainness of his law:) *Say not in thy heart, Who shall ascend into heaven?* as if it were to bring Christ down—To teach and instruct us, or to atone for our offences. "The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of his kingdom:" which some think was the sign from heaven which they expected, Matt. xvi. 1. *Or, Who shall descend into the deep?*—Into the grave, as if it were to bring up Christ again from the dead—Do not imagine that these things are now to be done in order to prove Jesus to be the true Messiah, or to confirm his doctrine. "The Jews expected that the Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being the Christ: Luke xxiv. 21, *We trusted that it had been he who should have redeemed Israel.* It is true, the objection taken from Christ's death was fully removed by his resurrection. But the Jews, pretending not to have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead."—Macknight. *But what saith it*—Namely, the gospel, or righteousness of faith: what is its language? Even these words, so remarkably applicable to the subject before us. All is done ready to thy hand. *The word is nigh thee*—Within thy reach; easy to be understood, remembered, practised; *in thy mouth and in thy heart*—Let thy mouth and heart perform the offices assigned them and thou shalt be saved; *that is, the word of faith*—The doctrine of the gospel, which teaches men to believe in Christ for salvation, chap. i. 16, 17; *which we preach*—Which we, the apostles and ministers of Christ, declare to you, and exhort you to embrace. *That if thou shalt confess with thy mouth the Lord Jesus*—Shalt make a free confession of thy faith in Christ and his truths, both by words and deeds, even in the time of persecution, when such a confession would expose thee to imprisonment, torture, and martyrdom: *and shalt believe in thy heart*—Sincerely, and with a faith that influences thy heart, and worketh by love; *that God hath raised him from the dead*—And thereby demonstrated him to be the Messiah; manifested the certain truth and infinite importance of his doctrine; the acceptable-

A. M. 4064. 10 For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.

11 For the Scripture saith, 'Whosoever believeth on him shall not be ashamed.

12 For ² there is no difference between the

¹ Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Chap. ix. 28. — ² Chap. iii. 22; Acts xv. 9; Gal. iii. 28.

ness and efficacy of the atonement which he made for sin; hath broken the power of death, and ensured to his followers an immortal life; as also the Holy Spirit to prepare them for it, by raising them from the death of sin to the life of righteousness: thou shalt be saved—From sin here, and its consequences hereafter. "The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation, because by that miracle God demonstrated Jesus to be his Son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable."—Macknight.

Verse 10. *For with the heart*—Not with the understanding only; *man believeth unto righteousness*—So as to obtain justification, regeneration, and holiness, in all its branches; *and with the mouth confession is made unto salvation*—So as to obtain eternal salvation. For if we so believe in Christ as to become truly righteous, and manifest that we are so by confessing him to be the Messiah, the Son of God, the Saviour of the world, when such a confession might deprive us of our property, our liberty, and our lives, we must, of course, love him better than any or all of these things; and therefore we willingly part with them for his sake. And being thus crucified to the world, and all visible and temporal things, our affections will be set on things above, where Christ sitteth at the right hand of God: and consequently, when he shall appear we shall appear with him in glory. "In the first ages, the spreading of the gospel depended, in a great measure, on Christ's disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it, in the most express terms, and threatened to deny those who denied him, Matt. x. 32, 33; 1 John iv. 15. The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of final salvation therewith; because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him. There is a difference between the *profession* and the *confession* of our faith. To *profess* is to declare a thing of our own accord; but to *confess* is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration *Pro Cæcinnâ*."—Macknight.

Verses 11–13. *For the Scripture saith, &c.*—He proceeds to prove, by the Scriptures, the saving effects of faith and confession, spoken of in the two

Jew and the Greek: for ¹ the same A. M. 4064. Lord over all, ² is rich unto all that A. D. 60. call upon him.

13 ² For whosoever shall call ^o upon the name of the Lord shall be saved.

14 How then shall they call on him in whom

¹ Acts x. 36; Chap. iii. 29; 1 Tim. ii. 5. — ² Eph. i. 7; ii. 4, 7. ^o Joel ii. 32; Acts ii. 21. — ^o Acts ix. 14.

last verses. He refers to Isa. xxviii. 16, and perhaps also to Psa. xxv. 3. Or, he means, that this is the general doctrine of the Scriptures: *Whosoever believeth on him*—Whether Jew or Gentile; *shall not be ashamed*—Disappointed of his expectation of salvation, or put to confusion in any imaginable circumstance. *For there is no difference between the Jew and the Greek*—As to the way of obtaining justification and salvation; *for the same Lord of all*—The Creator, Preserver, Governor, and Benefactor of the whole human race; *is rich*—Full of mercy and grace; so that his blessings are never to be exhausted, nor is he ever unable or unwilling to bestow them on such as are prepared to receive them; or, *that call upon him*—For them, sincerely, importunately, and in faith. *For whosoever shall call upon the name of the Lord*—Not only of the Jews, but also of the Gentiles, as appears from Acts ii. 21, where also these words of Joel are quoted; *shall be saved*—In the sense explained in the note there, and on Joel ii. 32, which see. "The word in the prophet, in the original, is Jehovah, whence it is certain that the prophet speaks these words of the true and only God; and yet it is as certain that he ascribes them to Christ, both from the following words, *How shall they call on him in whom they have not believed?* (for the apostle, in this whole chapter, discourses of faith in Christ,) and from the words foregoing, evidently spoken of Christ, of which these are a proof, and with which they are connected by the particle *for*. Here, then, we have two arguments for the divinity of Christ; 1st, That what is spoken of Jehovah is ascribed to him. 2d, That he is made the object of our religious invocation," as he is also 1 Cor. i. 2, and in many other passages of the epistles.—Whitby. Bishop Pearson, also, (*on the Creed*, p. 149,) argues at large from hence, that if Christ be not here called *Jehovah*, the apostle's argument is quite inconclusive. It may be observed here likewise, that the great truth proposed, verse 11, is so repeated in these two following verses, and further confirmed, verses 14, 15, as not only to imply that whosoever calleth upon him shall be saved, but also that the will of God is, that all should savingly call upon him.

Verses 14–17. *How then*—As if the apostle had said, From the promise of salvation made to them that shall call on the name of the Lord, I have inferred, that there is no difference between Jews and Gentiles, as to the possibility of obtaining salvation from God; and from hence we may

A. M. 4064. they have not believed? and how
A. D. 60. shall they believe in him of whom
they have not heard? and how shall they
hear ²without a preacher?

15 And how shall they preach, except they be
sent? as it is written, ¹How beautiful are the
feet of them that preach the gospel of peace,
and bring glad tidings of good things!

¹ Tit. i. 3.—² Isa. lii. 7; Nah. i. 15.—³ Chap. iii. 3; Heb.
iv. 2.—⁴ Isa. liii. 1; John xii. 38.—⁵ Gr. *the hearing of us.*

further infer, that the gospel must be preached to the Gentiles as well as to the Jews, and the sundry means of grace be dispensed to them, and therefore that we, the apostles, in so doing, do nothing but what is agreeable to the will of God, though on that account we are much reproached and persecuted. *For how shall they call upon him*—With sincerity; in whom they have not believed—In whose existence, power, and goodness they have not believed; or in whom, as capable of hearing, and able and willing to grant their requests, they have no confidence; (see on Heb. xi. 6;) or whom they do not believe to be a proper object of worship, or worthy to be invoked with divine honours and adoration. *And how shall they believe in him of whom they have not heard?*—“Even the works of nature and providence must be made known to mankind by instructors, to make them able to understand them: much more the gospel of Christ.”—Baxter. Or the apostle speaks here chiefly, if not only, of believing in Christ, and therefore his words are not inconsistent with what he advances, chap. i. 19, 20, concerning the existence and perfections of God being made known to all mankind by the works of creation. Some way or other the divine revelation concerning Christ must be made known to us, before we can understand and believe it. In *hearing* is included *reading*, which is tantamount to hearing, and by which many are brought to believe, John xx. 31; *These things are written that you may believe.* But hearing only is mentioned as the more ordinary and natural way of receiving information. *How shall they hear without a preacher*—To carry these important tidings, which the light of nature could never be able to discover: or, except God reveal the gospel to them some way or other. *And how shall they*—The ministers of the gospel; *preach except they be sent*—Expressly for that purpose? that is, except they be both commissioned, and, at least in some measure, qualified for that difficult though important work? How shall a man act as an ambassador, unless he have both his instruction and his credentials from the prince that sends him? St. Paul probably intended to intimate, that as the apostles, and other first ministers of the gospel, were originally Jews, their own prejudices on this head were so strong, that they never would have thought of carrying the gospel to the Gentiles if God had not particularly charged them to do it; especially as its avowed opposition to the idolatry and the other vices which

16 But ¹they have not all obeyed A. M. 4064.
the gospel. For Esaias saith, ²Lord, A. D. 60.
who hath believed ¹our ²report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, ¹their sound went into all the earth, ²and their words unto the ends of the world.

¹ Or, *preaching?*—² Psa. xix. 4; Matt. xxiv. 14; xxviii. 10; Mark xvi. 15; Col. i. 6, 23.—³ 1 Kings xviii. 10; Matt. iv. 8.

reigned in the Gentile countries, could not but expose them, more or less, to persecution in various forms, wherever they came and attempted to preach it. Thus, by a chain of reasoning from God's will, that the Gentiles also should call upon him, Paul infers that the apostles were sent by God to preach to them also. *As it is written*—And described in that striking prophecy, Isa. lii. 7, 8, *How beautiful are the feet*—The very footsteps, or the coming; *of them that preach the gospel of peace*—The gospel, which shows the way how peace is made between God and man. The figure here applied by Isaiah “is extremely proper. The feet of those who travel through dirty or dusty roads are a sight naturally disagreeable: but when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance to those who have been oppressed by their enemies, they appear beautiful.”—Macknight. Most commentators think “that the 52d chapter of Isaiah is to be explained as a prophecy of the return of the Jews from Babylon, and that the text here quoted refers to the joyful welcome that should be given to the messengers who brought the first tidings of Cyrus's decree for their dismissal. And if it were so, the apostle might very justly infer from thence the superior joy with which the messengers of the gospel should be received. But I think a great deal may be said to show it probable, that the context in question has, in its original sense, a further reference.”—Doddridge. See note on Isaiah li. 7. *But they have not all obeyed, &c.*—As if he had said, But you may say, Why then doth not this preaching convert more of the Jews? This excellence of the gospel, and the preaching of it, doth not suppose that all that hear it will be converted by it: for though faith comes by hearing, yet there may be hearing without faith. So *Esaias saith*—In that very context which contains so many illustrious testimonies to the gospel, namely, chap. liii. 1, *Lord, who hath believed our report?*—That is, very few have been persuaded and converted by our preaching. So then *faith cometh by hearing*—Hearing is the ordinary means, even hearing the *word of God*, of begetting faith in people: and it was necessary for the Gentiles, in particular, who had not access to the Scriptures, to have the truths of the gospel declared to them by preaching, that they might hear and believe them.

Verses 18–21. *But I say, Have they not heard*—As if he had said, Their unbelief was not owing to the

A. M. 4064. 19 But I say, Did not Israel
A. D. 60. know? First, Moses saith, *I will
provoke you to jealousy by *them that are* no
people. *and* by a † foolish nation I will anger
you.

20 But Esaias is very bold, and saith, * I

* Deut. xxxii. 21; Chapter xi. 11.—† Tit. iii. 3.

want of hearing. For they have heard; *yes, verily, &c.*—So many nations have already heard the preachers of the gospel, that I may, in some sense, say of them as David did of the lights of heaven, *Their sound went into all the earth, &c.*—To the utmost parts of the known world. *But I say, Did not Israel know*—Namely, that the gospel should be preached to the Gentiles, and many of them thereby made members of the church? They might have known it even from Moses and Isaiah, that many of the Gentiles would be received, and many of the Jews rejected. For first, *Moses saith*, (Deut. xxxii. 21,) *I will provoke you to jealousy*—To the highest degree of displeasure and exasperation; *by them that are no people*—By bestowing your privileges on the Gentiles, who at present are not my people, and of no account with me. As the Jews followed gods that were not gods, so he accepted, in their stead, a nation that was not a nation; that is, a nation that was not in covenant with him. This the Jews could not endure to hear of, and were exceedingly enraged when the apostles preached the gospel to the Gentiles. *And by a foolish nation*—A people who were destitute of the knowledge of the true God, and showed themselves to be fools by their idolatries. See Jer. x. 8. But indeed all who know not God, may well be called foolish. *But Esaias is very bold*—And speaks plainly what Moses only intimated, and by so doing showed he was not afraid of the resentment of the Jews, who he knew would

was found of them that sought me A. M. 4064.
not; I was made manifest unto them A. D. 60.
that asked not after me.

21 But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gainsaying people.

* Isaiah lrv. 1; Chapter ix. 30.—† Isaiah lrv. 2.

be exceedingly provoked at the prophecy which he was about to utter. *I was found of them that sought me not*—That is, I will call the Gentiles, and by the preaching of my gospel will bring them to the knowledge of myself, who formerly neither knew nor regarded me. The Gentiles were too much occupied with the worship of their idols ever to think of worshipping, or even inquiring after, the true God. Nevertheless, even to them, while in this state, God, by the preaching of the gospel, made himself known, and offered himself to be the object of their worship, and their God in covenant. *But to Israel he saith*—Invidious as he knew his words would be to a nation so impatient of rebuke, *All the day long have I stretched forth my hands*—In the most importunate and affectionate addresses; *unto a disobedient and gainsaying people*—Who are continually objecting and cavilling; whom no persuasion can induce to regard their own happiness, so as to be willing to admit the evidence of truth, and the counsels of wisdom; and whose character is just opposite to that of those who believe with their hearts, and make confession with their mouths. The prophet's words are an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms to express his earnestness and affection. By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the Gentiles. See the notes on Isaiah lrv. 1, 2.

CHAPTER XI.

Here the apostle shows, (1.) That, though the rejection of Israel was, for the present, general, according to the predictions of their own prophets, and attended with astonishing blindness and obstinacy, yet that it was not total, there being still a number of happy believers among them, 1–10. (2.) That the rejection of Israel was not final; but that the time would come when, to the unspeakable joy of the Christian world, the Jewish nation should be brought into the church of Christ, 11–24. (3.) He further illustrates the subject of the future conversion of the Jews; and concludes the argument with observing, that in the mean time their obstinacy was overruled to such happy purposes as made the whole scene a most glorious display of the unsearchable wisdom of God, 25–36.

A. M. 4064. I SAY then, *Hath God cast away
A. D. 60. his people? God forbid. For † I

* 1 Sam. xii. 22; Jer. xxxi. 37.

NOTES ON CHAPTER XI.

Verses 1–3. *I say then, &c.*—As if he had said, We have just seen how the perverseness of the Jews and the calling of the Gentiles have been foretold;

also am an Israelite, of the seed of A. M. 4064.
Abraham, of the tribe of Benjamin. A. D. 60.

† 2 Cor. xi. 22; Phil. iii. 5.

but do I say then that God hath entirely cast off his whole people, so as to have mercy on none of them? *God forbid*—In no wise; for I should then pronounce a sentence of reprobation upon myself; for

A. M. 4064. 2 God hath not cast away his
A. D. 60. people which ^o he foreknew. Wot
ye not what the Scripture saith ¹ of Elias? how
he maketh intercession to God against Israel,
saying,

3 ⁴ Lord, they have killed thy prophets, and
dugged down thine altars; and I am left alone,
and they seek my life.

4 But what saith the answer of God unto
him? ^o I have reserved to myself seven thou-
sand men, who have not bowed the knee to
the image of Baal.

^o Chap. viii. 29.—¹ Gr. in *Elias*?—⁴ 1 Kings xix. 10, 14.
^o 1 Kings xix. 18.—¹ Chap. ix. 27.—⁴ Chap. iv. 4, 5; Gal. v. 4;
Deut. ix. 4, 5.—² Chap. ix. 31; x. 3.

I also am an Israelite—As it is well known; of the
seed of Abraham, &c.—To whom, through the
tribe of Benjamin, I can trace my genealogy; yet I
am not cast off; I am still one of God's people, by
believing in Christ. *God hath not cast off* that part
of his people whom he foreknew, as repenting and
believing. The apostle speaks after the manner of
men. For in fact, *knowing* and *foreknowing* are
the same thing with God, who knows or sees all
things at once, from everlasting to everlasting.
Wot ye not—Know ye not, that in a parallel case,
amid' a general apostacy, when Elijah thought the
whole nation was fallen into idolatry, God knew
there was a remnant of true worshippers. *How he
maketh intercession*—Or *complaineth*, as the verb
ερωχωναι, here used, evidently signifies, Acts xxv.
24, where Festus says, *The Jews, ερωχον μοι, com-
plained to me concerning Paul; against Israel*—
The ten tribes, who had generally revolted to idola-
try; saying, *Lord, they have killed thy prophets*—
See note on 1 Kings xix. 10, 14; and *dugged down
thine altars*—Built upon extraordinary occasions
by special dispensation, and with the authority of
the Lord's prophets; altars which pious people at-
tended who could not go up to Jerusalem, and
would not worship the calves, nor Baal; these sepa-
rate altars, though breaking in upon the unity of the
church, yet being erected and attended by those
that sincerely aimed at the glory of God, and served
him faithfully, God was pleased to own for his al-
tars, as well as that at Jerusalem; and the pulling
of them down is mentioned and charged upon Israel
by Elijah as a heinous sin. *And I am left alone*—
Of all thy prophets who boldly and publicly plead
thy cause; and they seek my life—Send murderers
in pursuit of me from place to place.

Verses 4-6. *But what saith the answer*—Recol-
lect the answer which God gave to this doleful com-
plaint; *I have reserved to myself*—To maintain my
honour and true worship, I have preserved by my
providence and grace not fewer than seven thou-
sand; *who have not bowed the knee to Baal*—Nor to
the golden calves, nor complied with any of those
idolatrous rites which have been established by in-

5 'Even so then at this present A. M. 4064.
time also there is a remnant accord-
A. D. 60. ing to the election of grace.

6 And ^o if by grace, then is it no more of
works: otherwise grace is no more grace. But
if it be of works, then is it no more grace:
otherwise work is no more work.

7 What then? ¹ Israel hath not obtained that
which he seeketh for; but the election hath
obtained it, and the rest were ² blinded,

8 (According as it is written, ¹ God hath given
them the spirit of ³ slumber, ² eyes that they

^o Or, *hardened*; 2 Cor. iii. 14.—¹ Isa. xxix. 10.—² Or, *re-
morse*.—³ Deut. xxix. 4; Isa. vi. 9; Jer. v. 21; Ezra xii. 2;
Matt. xiii. 14; John xii. 40; Acts xxviii. 26, 27.

iquitous laws. *Even so at this present time*—As it
was then, so it is now; bad as this generation of
Israelites is, *there is a remnant* who continue faith-
ful to God; *according to the election of grace*—Ac-
cording to that gracious purpose of God, whereby
he hath chosen those, whether Jews or Gentiles, for
his people, that break off their sins by repentance,
and believe on Jesus, as the true Messiah and Sa-
viour of the world, with their hearts unto righteous-
ness. Among those who thus repented and believed,
in the first age of Christianity, were many thou-
sands of Jews. Of the election here spoken of, see
notes on chap. viii. 28-30. *And if by grace, then it
is no more of works*—That is, of the merit of works,
whether ceremonial or moral; whether of the Mo-
saic or any other law, except that of faith. In other
words, it is no more an election according to any
covenant of justice, like that made with our first
parents before the fall, which required unsinning
obedience, but according to the covenant of grace,
made with man since the fall, which makes provi-
sion for pardoning his past sins, and renewing his
fallen nature, and by which alone a sinful creature
can be saved: *otherwise grace is no more grace*—
The very nature of grace is lost. *But if it be of
the merit of works, then it is no more grace, other-
wise work is no more work*—No longer deserving
the name, or is no longer meritorious, but the very
nature of it is destroyed. There is something so
absolutely inconsistent between the being justified
by grace, and the being justified by the merit of
works, that if you suppose either, you of necessity
exclude the other. For what is given to works is
the payment of a debt; whereas grace implies an
unmerited favour. So that the same benefit cannot,
in the very nature of things, be derived from both.

Verses 7-10. *What then*—What is the conclusion
from the whole? It is this, that *Israel*, in general,
hath not obtained that which he seeketh—Namely,
justification, acceptance with God, and the blessings
consequent thereon. *But the election*—Those of
them only who repent and believe, and therefore are
chosen of God to be his people; *have obtained it,
and the rest were blinded*—By their own wilful pre-

A. M. 4061. should not see, and ears that they
A. D. 60. should not hear;) unto this day.

9 And David saith, ¹ Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 ^m Let their eyes be darkened, that they

¹ Psa. lxi. 22.—^m Psa. lxi. 23.—ⁿ Acts xiii. 46;

judice, arising from their worldly spirit, which caused them to reject Jesus on account of his poverty, mean appearance, and state of suffering. The word *ερωπαθησαν*, here rendered, *were blinded*, signifies properly, *were hardened*, being a metaphorical expression taken from the skin of the hand, made hard by labour. In general it denotes, in Scripture, both hardness of heart, and blindness of understanding. "The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excluded from his covenant and church."—Macknight. *According as it is written*—Here the apostle refers to two passages of Isaiah, chap. xxix. 10; vi. 9, &c. *God hath given them the spirit of slumber*—Or *deep sleep*, as the word *κατανυψεως* signifies, being used with an allusion to the stupifying potions which were sometimes given to persons who were to suffer torture or death, to render them insensible. The meaning here is, God hath at length withdrawn his Spirit, and for their wilful impenitence, unbelief, and obstinacy, hath given them up to a state of blindness and insensibility, whereby they slumber, as it were, on the brink of ruin, and are careless about their salvation; while the wrath of God hangs over their heads, and the divine judgments are ready to break forth upon them, in a most awful manner. *Eyes that they should not see*—Here the apostle alludes to Deut. xxix. 4, where see the note. As if the apostle had said, Being forsaken of God, they are like to a man bereft of his senses: or he has given them up to such stupidity of mind, that though they have eyes yet they see not. *Unto this day*—So it was then, and so it is still. *And*—To show the causes and consequences of that spiritual blindness; *David saith*—Speaking prophetically of the Messiah's enemies; *Let their table be made a snare*—Or, as the words may be rendered, *Their table shall be for a snare to them*, &c. That is, the plentiful provision God has made for the supply of their wants, ghostly or bodily, being abused, shall become an occasion of sin and mischief to them; and their blessings shall be turned into curses, by reason of their depravity. The metaphors of a *snare* and a *trap* are taken from birds and beasts, which are allured into snares and traps to their destruction, by meat laid in their way. *Stumbling-blocks* occasion falls, which sometimes wound to death. *And a recompense*—A punishment as a recompense of their preceding wickedness. Thus sin is punished by sin; and thus the

may not see, and bow down their A. M. 4061.
back alway. A. D. 60.

11 I say then, Have they stumbled that they should fall? God forbid: but rather ⁿ through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

xviii. 6; xxii. 18, 21; xxviii. 24, 26; Chapter x. 19.

gospel, which should have fed and strengthened their souls, becomes a means of destroying them. *Let their eyes, &c.*—As if he had said, And in them the following words are also fulfilled: *Their eyes shall be darkened*—Not the eyes of their bodies, (for in that sense the prediction was neither fulfilled in David's nor in Christ's enemies,) but of their minds, so that they will not discern God's truth nor their own duty; nor the way of peace and salvation. *And bow down their back alway*—Under a perpetual weight of sorrows, which they will not be able to support, and which will be a just punishment upon them for their having rejected so easy a yoke. *The darkening of the eyes*, and the *bowing down of the back*, denote the greatest affliction. For grief is said to make the eyes dim, Lam. v. 17; and a most miserable slavery is represented by walking with the back bowed down, as under a yoke or heavy burden, Psalm cxlvi. 8. They loved darkness rather than light, and therefore were permitted by the righteous judgment of God to go on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding the intolerable load of wo which in all ages, since their rejection of the Messiah, has bowed down their backs to the earth. By quoting these prophecies, the apostle showed the Jews that their rejection and punishment for crucifying the Messiah, was long ago foretold in their own Scriptures. It is justly observed by Macknight here, that "God's ancient Israel, given up to deep sleep, to blind eyes, and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it they bring themselves into the like miserable condition."

Verses 11, 12. *Have they stumbled that, as a nation, they should fall*—Totally and finally? No: though they have taken such offence at Christ and the gospel that they are rejected by God at present, yet they are not fallen into irrecoverable ruin, so as never more to be owned by God as his people: but rather, through their fall, salvation, that is, the gospel, which is the means of salvation, is come unto the Gentiles—Not but that salvation might have come to the Gentiles if they had stood, but it was the divine appointment that the gospel should be preached to the Gentiles, upon its being rejected by the Jews. Thus in the parable, Matt. xxii. 8, 9, *they that were bidden were not worthy; Go ye therefore into the highways, &c.* See also Luke xiv. 21; and so the apostles acted. *It was necessary*, said St. Paul, Acts xiii. 46, *that the word of God*

A. M. 4064. 12 Now, if the fall of them be the
A. D. 60. riches of the world, and the ⁴dimin-
ishing of them the riches of the Gentiles; how
much more their fulness?

13 For I speak to you Gentiles, inasmuch as

⁴Or, decay, or, loss.—⁵Acts ix. 15; xiii. 2; xxii. 21;
Chapter xv. 16; Gal. i. 16; ii. 2, 7-9; Eph. iii. 8; 1 Timothy

should first be spoken to you, Jews: but seeing that you put it from you, lo! we turn to the Gentiles. See also Acts xviii. 6. Add to this, that the persecution of the Christians in Judea drove them into other countries, into which, whether private Christians or public teachers, they carried the gospel with them, and by conversation or preaching, communicated the knowledge of it to such as they found willing to receive it. See Acts viii. 4. To provoke them to jealousy—That is, to excite them to a holy emulation of sharing the blessings to be expected from their own Messiah, when they shall see so many heathen nations enjoying them. For the word *παραζηλω* is evidently to be taken here in a good sense, and signifies, to excite others to emulate those who enjoy advantages which they themselves do not possess. "The admission of the Gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because, when they saw the Gentiles endued with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God showed them; in short, when they found all the blessings and privileges of the people of God bestowed on the Gentiles, they would naturally conclude that the Christian was now the only church of God, and be excited to imitate the Gentiles by entering into it, that they might share with them in these privileges, verse 14; as it is probable a number of them actually did, especially after the destruction of Jerusalem."—Macknight. Thus, as the rejection of the Jews became an occasion of the calling of the Gentiles, so this calling of the Gentiles will prove an occasion of the restoration of the Jews. For, if the fall of them—That is, their rejecting the gospel, and so falling from the honour and happiness of being God's people, be the riches of the world—The occasion of God's spreading the light of his truth and the riches of his grace over all the world. And the diminishing of them—Greek *το ηττημα*, the diminution or the lessening of them, by stripping them of their privileges; the riches of the Gentiles—The occasion of his manifesting his abundant mercy in pardoning and saving the heathen; how much more their fulness—That is, 1st, The general conversion of them, which the word *πληρωμα*, here rendered *fulness*, undoubtedly implies; since the general conversion of the Gentiles is expressed by the same word, verse 25. 2d, The restoring them to their forfeited privileges, and thereby raising them even to more than their former greatness, which is fitly called *their fulness*, because it will render both themselves and

* I am the apostle of the Gentiles, I A. M. 4064.
magnify mine office: A. D. 60.

14 If by any means I may provoke to emulation them which are my flesh, and ²might save some of them.

ii. 7; 2 Tim. i. 11.—¹1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James v. 20.

the Christian church complete. For the word *πληρωμα*, *fulness*, is properly that which, being added to another thing, makes it complete. Thus Matt. ix. 16, the patch with which a torn garment is mended, or made complete, has this name given it: and in this sense the church is called, Eph. i. 23, *το πληρωμα*, *the fulness of him who filleth all in all*; because without the church, which is his body, Christ would not be complete. "The apostle's meaning is, that a general conversion of the Jews will take place before the end of the world, and will afford to the Gentiles the completest evidence of the truth of the gospel, by showing them that it is the finishing of a grand scheme, which God has been carrying on for the salvation of mankind, by means of his dispensation toward the Jews." Indeed so many prophecies refer to this grand event, that it is surprising any Christian should doubt of it. And these are greatly confirmed by the wonderful preservation of the Jews, as a distinct people, to this day. When it is accomplished, it will be so strong a demonstration both of the Old and New Testament revelation, as will doubtless convince many thousands of Deists, in countries professedly Christian; of whom, under such corrupt establishments as generally prevail, there will, of course, be increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the gospel among Mohammedans and Pagans; who would probably have received it long ago, had they conversed only with real Christians.

Verses 13, 14. For, or now, I speak to you Gentiles—You believing Romans, and thus make known to you the present rejection of the Jews, and the happiness of the Gentiles in their future restoration, for your caution as well as comfort; inasmuch as I am the apostle of the Gentiles—By a special designation of divine providence and grace, and am accordingly under an indispensable obligation to communicate to them whatever will be for their profit; I magnify my office—Far from being ashamed of ministering to them, I glory therein, and esteem it the most signal honour of my life to be so employed. And the rather, if by any means—Especially by converting the Gentiles; I may provoke to emulation—To a striving to partake of the privileges of the gospel, as well as the Gentiles; them which are my flesh—My kinsmen; and might save some of them—Might bring them to believe in Jesus, and so to be saved. Here, by a most popular and affectionate turn, the apostle represents himself as zealous in converting the Gentiles, from his great love to the Jews.

A. M. 4064. 15 For if the casting away of them be
A. D. 60. the reconciling of the world, what shall
the receiving of them be, but life from the dead?

16 For if ^c the first-fruit be holy, the lump is
also holy: and if the root be holy, so are the
branches.

^a Lev. xxiii. 10; Num. xv. 18, 19-21.—^b Jer. xi. 16.—^c Acts

Verse 15. *For*—As if he had said, Their general conversion ought to be desired, because of the admirable benefit which will come to mankind thereby: *for if the casting away of them*—Their rejection, as signified above; *be the reconciling of the world*—An occasion of sending the gospel to the Gentiles in all parts of the world, and so bringing them to faith in Christ, whereby they obtain the pardon of their sins, and reconciliation with God; what shall the receiving of them into God's favour and into his church be, *but life from the dead*—A miraculous work, and productive of the greatest joy to the converted Gentiles; a joy like that which one would feel on receiving a beloved friend back from the dead. As, in the following verse, the apostle speaks of God's church under the emblem of a tree, Dr. Macknight thinks, in using the words η αποβολη, *the casting away*, "he may perhaps allude to the practice of gardeners, who cut off from vines and olive-trees such branches as are barren or withered, and cast them away. According to this notion of *casting away, the reconciling of the world, or Gentiles*, is the same thing with the ingrafting of them, mentioned verse 17. In this passage the unbelief and rejection of the Jews is justly represented as the means of the reception of the Gentiles. For, although the unbelief of the Jews may seem to have been an obstacle to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned in a preceding note, it is to be considered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events, as the fulfilment of prophecy, have strengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles." Add to this, there are many other predictions in the Old Testament, which demonstrate the truth of the gospel, but which derive their strength from their being in the possession of the Jews, in whose hands they have continued from the beginning, and who have preserved them with the greatest care, carrying them with them in all their dispersions, wherover they go. In all countries, therefore, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always at hand, cannot be called in question; because, having shown themselves from the beginning bitter enemies of Christ and of his gospel, no suspicion can be entertained that they have either forged these prophecies, or altered them to favour us. As little can it be suspected that we have forged or altered

17 And if ^a some of the branches be ^b broken off, ^c and thou, being a wild
olive-tree, wert grafted in ^d among them, and
with them partakest of the root and fatness of
the olive-tree;

18 ^e Boast not against the branches. But if

ii. 39; Eph. ii. 12, 13.—^f Or, *for them*.—^g 1 Cor. x. 12.

these prophecies. For if any of us had been disposed so to do, it would have served no purpose while our enemies, the Jews, maintained the integrity of their copies.

Verses 16, 17. And their conversion will surely be effected, *For if the first-fruit of them, the patriarchs, be holy*—He alludes to the waved sheaf, which was said to be *holy*, because it was accepted of God, in token of his giving the appointed weeks of the harvest: and by the *first-fruit*, he either means the patriarchs, who were called and separated to the service of God from all the people of the earth; or, as many commentators understand him, the first converts to Christianity from among the Jews, teaching that they were most acceptable to God, as being the first members of the newly-erected Christian church. *The lump is also holy*—*The lump, φραση*, (which was the meal tempered with water, and kneaded for baking,) here denotes the mass of which the two wave-loaves were made, mentioned Lev. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the people's use, during the following year. By this latter similitude, therefore, the apostle intends the whole mass, or body of the nation, to be hereafter converted, and rendered acceptable to God, as members of his true church. *And if the root of them, namely, Abraham, was holy and beloved of God, so are the branches still beloved for the father's sake, and so will be once more, in his good time, admitted to his favour.* There seems here to be an allusion to Jer. ii. 16, where the Jewish nation, made the visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham was the *root*, and his descendants by Isaac the *branches*. Hence the thrusting the Jews out of the covenant of God, is here represented by the *breaking off of the branches*; and the admission of the Gentiles into that covenant, so as to make them members of God's church, is set forth under the idea of their being *ingrafted into the stock of the green olive-tree*; and the advantages which they enjoyed thereby, are expressed by their partaking of the *root and fatness of the olive-tree*. The expression, *a wild olive-tree*, means here, *a branch of a wild olive-tree*, for branches only are ingrafted. The Gentiles are called *a wild olive*, because God had not cultivated them as he did the Jews, who on that account were called, verse 24, *the good or garden olive*.

Verse 18. *Boast not against the branches*—Attri-

A. M. 4064. thou boast, thou bearest not the root,
A. D. 60. but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken

* Chap. xii. 16.—* Prov. xxviii. 14;

bute not thy being ingrafted into the good olive to thy own merits, as if thou wert worthy of the blessing. *But if thou boast*—To humble thy pride, consider, *thou bearest not the root, but the root thee*—The Jewish church is not ingrafted into the Gentile, but the Gentile into the Jewish; the members thereof being by faith made children of Abraham, who was constituted by God's covenant the father of all believers, receiving on their behalf the promises. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: but the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews. "Because the converted Gentiles began very early to despise and hate the unbelieving Jews, on account of their opposition to the gospel, and because the apostle foresaw that in after-times the Jews would be treated with great cruelty and contempt by Christians of all denominations, he wrote this passage; in which, by mentioning the great obligations which the Gentiles are under to the Jews, he shows it to be injustice, ingratitude, and impiety, to despise and hate this people; and much more to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the Scriptures of the New Testament, as well as those of the Old; for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, *as concerning the flesh, Christ, the Saviour of the world, came.* All the knowledge of religion, therefore, which we enjoy, is derived from them. And surely something of kindness and gratitude is due for such obligations."—Macknight.

Verses 19-21. *Thou wilt say*—Thou wilt object; *The branches were broken off*—For their infidelity and rejection of Jesus and his gospel; *that I might be grafted in*—And therefore we may glory over them as they once did over us. Well; take this thought at least along with thee, *Because of unbelief they were broken off*—It was not undeservedly, by an act of absolute sovereignty and prerogative, but because of unbelief: by which it appears, it is possible for whole churches, as well as individuals, that have long stood by faith, to fall into such a state of infidelity as may prove their ruin. Now thou art liable to the same infirmity and corruption that they fell by. For *thou standest*—Hast a place in God's favour and family; *by faith*—A grace which, in the very nature of it, implies dependance on God, and is itself the free, undeserved gift of God. Thou dost not stand in or by any strength of thy own, of which

off, and thou standest by faith. * Be A. M. 4064.
not high-minded, but * fear : A. D. 60.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity

Isa. lxvi. 2; Phil. ii. 12.

thou mightest be confident: thou art only what the free grace of God makes thee; and his grace is his own, which he gives or withholds at pleasure. Therefore *be not high-minded, but fear*—Be not too confident of thy own strength. A holy fear is an excellent preservative against high-mindedness; *happy is the man that thus feareth always.* We need not fear lest God should not be true to his word; all the danger is, lest we should be false to our own: *let us therefore fear, lest a promise being left, to persevering believers, of entering into his rest, we should come short of it,* through not continuing in the faith, grounded and settled; but being *moved therefrom, and from the hope of the gospel,* Col. i. 23. *If God spared not the natural branches*—Of the good olive-tree, namely, the Jews, so called because they sprang from Abraham, the root of that tree, and consequently by their descent from him were naturally members of the Jewish Church; if God proceeded with so much severity against them, *take heed lest he spare not thee*—Or, as the Syriac translates the clause, *perhaps neither will he spare thee.* They, observe, were natural branches, and as such had a peculiar interest in Abraham's covenant, and in the promises, being descended from his loins; and yet, when they sunk into unbelief, neither prescription, nor long usage, nor the faithfulness of their ancestors, could secure them, but God cast them off. Take heed, therefore, lest thy unbelief and barrenness expose thee, who art not a natural branch, but a scion from a foreign stock, to the punishment of excision, after all the great obligations which he hath laid thee under by his unparalleled goodness.

Verses 22, 23. *Behold, therefore*—In this dispensation; *the goodness and severity of God*—Consider them maturely, and lay them deeply to heart: *on them which fell*—The unbelieving Jews, who took offence at the mean appearance of Jesus, and so fell into unbelief, and were cut off for it; *severity*—Or the exercise of strict justice; for God *laid righteousness to the line, and judgment to the plummet,* and dealt with them according to their sins, after many ages of astonishing patience and long-suffering exercised toward them. Observe, reader, God is most severe toward those who have been most distinguished by advantages on the one hand, and the abuse of them on the other. Divine patience, and privileges abused, turn to the greatest wrath. The word *ακροαμα*, here rendered *severity*, literally means, *a cutting off*; the effect being put for severity, the cause. *But toward thee*—Who art called to faith in Christ, without any merit in thyself; *goodness*—Benignity and gentleness, as *χρηστευα* signifies; *if thou continue in his goodness*—That is,

A. M. 4064. of God: on them which fell, severi-
A. D. 60. ty; but toward thee, goodness, ^v if thou continue in *his* goodness: otherwise ² thou also shalt be cut off.

23 And they also, ² if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted con-

^v 1 Cor. xv. 2; Heb. iii. 6, 14. — ² John xv. 2. — ² Cor. iii. 16. — ² Chap. xii. 16.

walk worthy of this privilege, into which thou art brought by God's goodness: or, if thou be careful to maintain thine interest in God's favour by continuing to depend upon, and comply with the design of his free grace, and endeavouring to please him continually: *otherwise thou also shalt be cut off*—From communion with God and his people. *And they also*—The Jewish nation; *if they abide not in unbelief*—And thereby continue to reject Christ; *shall be grafted in*—Restored to union with Christ and his church; *for God is able to graff them in again*—And willing also, as the word *δύναμις* is frequently taken: (see chap. iv. 21; xiv. 4; Heb. ii. 18:) for it was to no purpose to mention God's ability to graft in the Jews, unless it had been accompanied with willingness. Locke says, "This grafting in again seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise; for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This Paul might, for good reasons, be withheld from speaking out here. But in the prophets there are very plain intimations of it."

Verse 24. *For, &c.*—As if he had said, And it appears that he will do it, because he has done that which was more unlikely, as being contrary to nature: *if thou wert cut out of the tree wild by nature, &c.*—If thou wert admitted into the family of God, though descended from parents that were strangers and enemies, how much more shall they who were children of the covenant, to whom the promises originally belonged, be taken into covenant with him. In other words, God will not seem to do so wonderful a thing, in restoring them to what might appear the privilege of their birthright, and in saving the seed of Abraham his friend, as he hath done in calling you sinners of the Gentiles, to participate the blessings of which you had not the least notion, and to which you cannot be supposed to have had any imaginable claim. This reasoning is certainly very just; the conversion of the Jews, though it hath not yet happened, appearing much more probable than did the conversion of the Gentiles, before that event took place. Some understand the expression, *grafted contrary to nature*, as signifying *contrary to the usual way of ingrafting*; which is, not to insert a wild scion into a good stock, but a good scion into a wild stock, to which it communicates its changing efficacy, causing it to bear good fruit.

trary to nature into a good olive-tree; A. M. 4064. how much more shall these, which be A. D. 60. the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be ^b wise in your own conceits,) that ^o blindness ⁶ in part is happened to Israel, ^d until the fulness of the Gentiles be come in.

^o Verse 7; 2 Cor. iii. 14. — ⁶ Or, *hardness*. — ^d Luke xxi. 24; Rev. vii. 9.

But that circumstance appears not to have been at all regarded by the apostle; nor was it necessary, as Doddridge justly observes, that the simile taken from ingrafting should hold in all its particulars: and certainly the engagement to humility arises, in a considerable degree, from the circumstances of the ingrafting here supposed being the reverse of that commonly used. Indeed, had the scion been nobler than the stock into which it was inserted, its dependance on it for life and nourishment would have rendered it unreasonable that it should boast against it; how much more when the case was the reverse of that in use, and the wild olive was ingrafted on the good.

Verses 25-27. *For, &c.*—And this I now declare, because *I would not have you ignorant of this mystery*—Of the mysterious dispensation under consideration, which, on the first view of it, may appear very unaccountable; *lest you should be wise in your own conceits*—Should have too high an opinion of yourselves, on account of your being made the people of God in place of the Jews. The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, *a mystery*; because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the mysteries among the Greeks, which was discovered to none but the initiated. See on Eph. i. 9. *That blindness in part*—That is, as to the greatest part of them, a remnant only being now brought to the faith; *is happened to Israel*—For a certain time, for Israel is neither totally nor finally rejected; *until the fulness of the Gentiles be come in*—Here the Christian Church is represented as a great temple, erected for all nations to worship in. And the coming of the Gentiles into this temple, or church, to worship, signifies their conversion to Christianity; a conversion which has hitherto only taken place in a small degree. For, as Whitby observes, (Appen. to Rom. xi,) "If the known regions of the world be divided into thirty parts, the Christian part is only as five, the Mohammedan as six, and the idolatrous as nineteen." And, alas! of the part said to be Christian, how few are Scriptural Christians, possessed of the *Spirit of Christ*, without which we are none of his! *And so all Israel shall be saved*—Shall be brought to believe in Jesus as the true Messiah, and so shall be put into the way of obtaining salvation, being convinced of the truth by the coming in of the

A. M. 4064. 26 And so all Israel shall be saved :
A. D. 60. as it is written, * There shall come
out of Sion the Deliverer, and shall turn away
ungodliness from Jacob :

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

28 As concerning the gospel, *they are enemies*
for your sakes : but as touching the election,
they are ‡ beloved for the fathers' sakes.

* Isa. lix. 20 ; Psa. xiv. 7. — † Isa. xxvii. 9 ; Jer. xxxi. 31, &c. ;
Heb. viii. 8 ; x. 16. — ‡ Deut. vii. 8 ; ix. 5 ; x. 15. — Num.
xxiii. 12.

Gentiles. *As it is written, Isa. lix. 20, There shall come out of Sion the Deliverer*—Being the son of David, he is said, by the apostle, to come out of Sion, the city of David, and the seat of his kingdom, rather than *ἐκκεν Σιών, for the sake of Sion*, the words used by the LXX. ; whose translation of this passage, in other respects, the apostle adopts. It differs, however, in some degree, from the Hebrew original, both in this and the next clause ; for that is, *the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob*, which, no doubt, was the exact sense of the prophet's words. But since the coming of Christ as a deliverer to the Jews was all that the apostle's argument required, he quotes the passage merely to prove that point, and does not notice the variation of the Greek translation from the original Hebrew. It being certain, however, that the general tenor of God's covenant with Israel gave no hope of their deliverance and restoration, after rejection and chastisement, but in a way of repentance and reformation, the apostle properly observes, that when the deliverer came, he should *turn away ungodliness from Jacob*—Which, as it was not done by Christ at his first coming, will doubtless be accomplished in some future period by an extraordinary display of his mercy and grace. *For this is my covenant unto*—Or rather *with them, when I shall take away their sins*—That is, when their sins, as a nation, are remitted, it shall be to bring them again into covenant with myself.

Verses 28, 29. *As concerning the gospel*—That is, in reference to the gospel ; *they are enemies for your sakes*—They reject it with the greater hatred, because you embrace it, or rather, (for they generally rejected the gospel before the Gentiles were called,) they reject the gospel, and thereby show that they are enemies to it, to God, and to themselves, which God permits *for your sakes*, and which turns to your advantage : (see on verses 11, 19, 30 :) *but as touching the election*, that part of them who believe, and therefore are chosen of God to be his people along with the believing Gentiles ; *they are beloved for the fathers' sakes*—God's gracious regard to the memory of their pious ancestors, engages him peculiarly to love and favour them. Or, *the election* here spoken of may be that national election, whereby the Jews were made the church and people of God. See on chap. ix. 11. In respect of that election,

b

29 For the gifts and calling of God A. M. 4064.
are † without repentance. A. D. 60.

30 For as ye † in times past have not † believed
God, yet have now obtained mercy through
their unbelief ;

31 Even so have these also now not † believed,
that through your mercy they also may obtain
mercy.

32 For † God hath † concluded them all in

† Eph. ii. 2 ; Col. iii. 7. — † Or, obeyed. — † Or, obeyed.
‡ Chap. iii. 9 ; Gal. iii. 22. — † Or, shut them all up to-
gether.

the Jews, though unbelieving, and enemies in respect of the gospel, as is said in the former clause, are still beloved with a love of compassion and goodwill, for the special love God bore to Abraham and the rest of the patriarchs, from whom they are descended : and, in consequence of the promises made to their fathers, they shall, as a people, in some future period, become the people of God, by believing the gospel. It is justly observed by Whitby, that there is a two-fold election of the Jews spoken of in this chapter ; one whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6-8. The other, whereby such of them as believed on Christ, were made the people of God under the gospel dispensation. This election is mentioned Rom. xi. 7. *For the gifts and calling of God, &c.*—“ The blessings which God freely bestowed on Abraham and his seed, and his calling, or making them his people, God will never repent of ; but will restore to his natural seed the honour of being his people, after the Redeemer hath turned away their ungodliness of unbelief, Ezek. xvi. 60-62.”—Mac-knight.

Verses 30-32. *For as ye*—Believing Gentiles ; *in times past*—Before Christ was preached to you ; *have not believed God*—Did not believe in the living and true God : or rather, as the words *ποτε ηπειθνατε τω θεω* signify, *were once disobedient to God*, and were buried in ignorance and superstition ; but *now have obtained mercy*—Namely, to be converted and pardoned ; *through their unbelief*—*τη τωτων απειθεια*, through, or on occasion of, their disobedience. The apostle does not mean that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had embraced the gospel, the title of the Gentiles to all the blessings of the covenant with Abraham being established by the covenant itself. But his meaning is, as is explained in the note on verse 11. *Even so have these*—As if he had said, As you obtained mercy after a long time of disobedience, so shall the Jews, who *now*, since the preaching of the gospel, *have not believed, ηπειθνασαν, have disobeyed ; that through your mercy*—The mercy shown to you in the conversion of so many of you, being provoked to emulation, verse 11 ; *they also may obtain mercy*—May be brought

99

A. M. 4064. unbelief, that he might have mercy
A. D. 60. upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! ¹ how unsearchable are his judgments, and ² his ways past finding out!

34 ³ For who hath known the mind of the

¹ Psa. xxxvi. 6.—² Job xi. 7; Psa. xcii. 5.—³ Job xv. 8; Isa. xl. 13; Jer. xxiii. 18; 1 Cor. ii. 16.—⁴ Job xxxvi. 22; Job xxxv. 7; xli. 11.

to believe in Christ, and so partake of mercy. "The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them, as the fulfilment of the prophecies contained in their own sacred records. And by *obtaining mercy*, is meant the being admitted into the covenant and church of God, which is called *mercy*, because it proceeded entirely from the mercy of God, chap. ix. 15." *For God hath concluded them all in unbelief*—Suffered the main body both of the Jews and Gentiles, successively, for some time, to continue under the power of their unbelief, or disobedience rather, that, in his own time, he might fulfil the great counsel of his goodness, in showing undeserved mercy both to Jews and Gentiles. See John xii. 22. First, God suffered the Gentiles, in the early ages of the world, to revolt from him, and took the family of Abraham, as a peculiar seed, to himself: afterward he permitted them to fall through unbelief, disobedience, idolatry, and, at last, the rejection of their own Messiah, and took the believing Gentiles for his people. And he did even this to provoke the Jews to emulation, and so bring them also, in the end, to faith in, and obedience to, the gospel. This was truly a mystery in the divine conduct, which the apostle adores with such holy astonishment.

Verses 33–36. *O the depth*—The unsearchable, inconceivable abundance; *of the riches, &c.*—In the ninth chapter, Paul had sailed but in a narrow sea, now he is in the immense ocean: *of the wisdom and knowledge of God*—The depth of his knowledge is described in the latter part of this verse; the depth of wisdom in verse 34. Wisdom directs all things to the best end; knowledge sees that end, and the way that leads to it. Or, the divine wisdom was exercised in contriving and ordering these dispensations, and knowledge in foreseeing the effects which they would produce. By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents those perfections as forming a vast ocean. *How unsearchable are his judgments*—With regard to unbelievers; *and his ways*—With regard to believers; *are past finding out*—Or being traced. The word *ἀνεξίτητοι* comes from *ἄνω*, which signifies the mark of a foot. The meta-

phor is taken from animals which pursue and find out their prey by tracing their footsteps. By *judgments* here, Macknight understands God's determinations, or "methods of directing and governing all things, both generally and particularly. Agreeably to which interpretation of *κρίματα*, judgments, the apostle adds, *and his ways are past finding out*. Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath willed, and said, and done, without disclosing the reasons either of his general or his particular conduct. The knowledge of whatever is above our present childish conceptions is to be sought for, not here, but in the future state." The apostle, in this part of the conclusion of his discourse, as Locke observes, "had an especial regard to the Jews, whom, in an elegant but inoffensive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury in admitting the Gentiles into his covenant and church." *For who hath known the mind of the Lord*—Before, or any further than he has revealed it; or who hath known what he intends to do, or hath comprehended all the reasons of his determinations or proceedings, so as to be able to judge of them? *Or who hath been his counsellor?*—Who hath given him advice respecting either the planning or managing of the affairs of the universe? Or, who hath first given to him either wisdom or power, or any thing, or conferred any obligation upon him? Let him show the obligation, and make out the claim, and we may answer for it that it shall be exactly repaid him again. "The apostle here very properly asks the Jews, if God was in their debt for any obligation they had conferred on him? Or, if he was, let them say for what, and they should have an ample remuneration made to them." *For of him*—As the Creator; *through him*—As the Preserver; *to him*—As the ultimate end, *are all things: to whom be—H doḡa, the glory*, of his power, knowledge, wisdom, and of the effects thereof, the creation, preservation, and government of the universe, and the redemption and salvation of mankind, *for ever. Amen*—A concluding word, in which the affection of the apostle, when it is come to the height, shuts up all.

Lord? or ^o who hath been his counsellor?

35 Or ^p who hath first given to him, and it shall be recompensed unto him again?

36 For ^q of him, and through him, and to him are all things: ^r to ¹⁰ whom be glory for ever. Amen.

¹ 1 Cor. viii. 6; Col. i. 16.—² Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. v. 11; 2 Pet. iii. 13; Jude 25; Rev. i. 6.—¹⁰ Gr. *him*.

CHAPTER XII.

The apostle, having now finished the doctrinal part of his epistle, here enters on a series of most admirable practical exhortations and directions, some of which are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written. In them all, he labours to persuade his Christian readers to act in a manner worthy of that gospel, the excellence of which he had been illustrating. In this chapter, (1.) He urges on them an entire consecration of themselves to God, and a care to glorify him in their respective stations, by a faithful improvement of their various talents, 1-8. (2.) He exhorts them to the exercise of sundry Christian graces and virtues,—as of love, zeal, hope, patience, prayer, liberality, hospitality, meekness, sympathy, and condescension, 9-16. (3.) Presses them to manifest a peaceable, forgiving spirit, and becoming conduct toward all men, together with forbearance and kindness toward injurious enemies, 17-21.

A. M. 4064. I * BESEECH you therefore, brethren, by the mercies of God, ^b that ye ° present your bodies ^d a living sacrifice,

* First Sunday Epiphany, epistle, verse 1 to verse 6.—² Cor. x. 1.—¹ Pet. ii. 5.

NOTES ON CHAPTER XII.

Verse 1. *I beseech you therefore, brethren*—Paul uses to suit his exhortations to the doctrines he has been delivering. So here the general exhortation to universal holiness, grounded on, and inferred from, the whole of the preceding part of the epistle, is contained in the first and second verses. Particular advices and precepts follow from the third verse to the end of the epistle. *By the mercies*—*Δια τῶν οὐκ ἐκρίμων, the bowels of mercies, or tender mercies of God*—The whole sentiment is derived from chap. i. v.; the expression itself is particularly opposed to the wrath of God, chap. i. 18. It has a reference here to the entire gospel, to the whole economy of grace or mercy, delivering us from the wrath of God, and exciting us to all duty. “The love,” says Macknight, “which God hath expressed in our redemption by Christ, and in making us [true] members of his church, is the most winning of all considerations to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.” *That*—Instead of the animal victims, whose slaughtered bodies you have been accustomed to offer, either to the true God, or to idols, you would now present—As it were, at his spiritual altar; *your own bodies*—That is, *yourselves*, as he expresses himself, chap. vi. 13, a part being put for the whole; and the rather, as in the ancient sacrifices of beasts, to which he alludes, the body was the whole. These also are particularly named, in opposition to the abominable abuse of their bodies, of which the heathen were guilty, mentioned chap. i. 24. And several other expressions follow, which have likewise a direct reference to other expressions in the same chapter. To this we may add, that having taught, chap. vii. 5, 18, 23, that the body, with its lusts, is the source and seat of sin, he exhorted the Romans, very properly, to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death. It may be proper to observe, also, that the word *παρῆσαι*, here rendered to present, is the word by which the bringing of an animal to the altar to be sacrificed was ex-

b

holy, acceptable unto God, *which is* A. M. 4064. your reasonable service. A. D. 60.

2 And ° be not conformed to this world: but

° Psa. i. 13, 14; Chap. vi. 13, 16, 19; 1 Cor. vi. 13, 20.—⁴ Heb. x. 20.—¹ Pet. i. 14; 1 John ii. 15.

pressed. *A sacrifice*—Dedicated to God entirely and irrevocably; (for in the ancient sacrifices, the animals were wholly given, and were not taken back again;) made dead to the world and sin, being slain by the commandment, (chap. vii. 9,) or by the sword of the Spirit, which is the word of God, and is quick and powerful to effect this death, (Heb. iv. 12,) and *living* by that life which is mentioned chap. i. 17, vi. 4, &c.; that is, by faith in the gospel, the law of the spirit of life in Christ Jesus; and thus made a *living sacrifice* indeed; *holy*—A sacrifice such as the holy law requires, and the Holy Spirit produces. This is spoken in allusion to the sacrifices under the law being required to be without blemish. *Acceptable*—A sacrifice of a sweet-smelling savour. The sum is, Let your whole souls, with all their faculties, and your bodies, with all their members, being sanctified and animated by divine grace, be dedicated to, and employed in the service of him to whom you are under such immense obligations. *Which is your reasonable service*—Such a sacrifice is reasonable, not merely because, as Beza observes, it is the sacrifice of a rational creature; whereas the sacrifices of birds and beasts, &c., were sacrifices, *ἀλογων ζῶων, of irrational animals*; but because the whole worship and service is highly, nay, infinitely reasonable, being the worship and service of faith, love, and obedience, the objects of which are divine truth and love, and wise, just, holy, and kind commands: or, in other words, affections and dispositions, words and actions, suited to the divine perfections, and the relations subsisting between us and God, as our Creator, Preserver, Redeemer, Saviour, friend, and father in Christ Jesus. And as the sacrifice is thus reasonable, it is equally reasonable that we should offer it, being under indispensable, yea, infinite obligations so to do. So that in offering this sacrifice, and in all things, a Christian acts by the highest reason, from the mercy of God inferring his own duty.

Verse 2. *And be not conformed*—Neither in judgment, spirit, nor behaviour; to *this vain and sinful world*—Which, neglecting the will of God, entirely follows its own; *but be ye transformed*—Regenerated and created anew; *by the renewing of your minds*—Of your understandings, wills, and affec-

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A. M. 4064. 'be ye transformed by the renewing
A. D. 61. of your mind, that ye may 'prove
what is that good, and acceptable, and perfect
will of God.

3 For I say, ^hthrough the grace given unto
me, to every man that is among you, 'not to
think of himself more highly than he ought to
think; but to think ^lsoberly, according as God
hath dealt ^kto every man the measure of faith.

^f Eph. i. 18; iv. 23; Col. i. 21, 22; iii. 10.—^e Eph. v. 10, 17;
1 Thess. iv. 3.—^h Chap. i. 5; xv. 15; 1 Cor. iii. 10; xv. 10;
Gal. ii. 9.—ⁱ Prov. xxv. 27; Eccles. vii. 10; Chap. xi. 20.
^g Gr. to sobriety.—^k 1 Cor. xii. 7, 11; Eph. iv. 7.—^l 1 Cor.

4 For ^las we have many mem- A. M. 4064.
bers in one body, and all members A. D. 60.
have not the same office:

5 So ^mwe, being many, are one body in Christ,
and every one members one of another.

6 ^{*a} Having then gifts, differing ^o according to
the grace that is given to us, whether ^p pro-
phesy, let us prophesy according to the propor-
tion of faith:

xii. 12; Eph. iv. 16.—^m 1 Cor. x. 17; xii. 20, 27; Eph. i. 23;
iv. 25.—^o Second Sunday Epiphany, epistle, verse 6 to verse
16, Be not, &c.—^p 1 Cor. xii. 4; 1 Pet. iv. 10, 11.—^o Verse
3.—^p Acts xi. 27; 1 Cor. xii. 10, 28; xiii. 2; xiv. 1, 6, 29, 31.

tions, through the influence of the Spirit of God,
Tit. iii. 5. Thus, Eph. iv. 22-25, the new man is
described as renewed in the spirit of his mind; that
is, in all his faculties; in his affections and will, as
well as in his understanding: in consequence where-
of his whole conduct becomes holy and virtuous.
That ye may prove—May be enabled to discern,
approve, and know, not merely speculatively, but
experimentally and practically, and by sure trial;
*what is the good, and acceptable, and perfect will
of God*—The will of God is here to be understood
of all the preceptive part of Christianity, which is
in itself so excellently good, so acceptable to God,
and so perfective of our nature: and it is here "set
in opposition, on the one hand, to the idolatrous
rites of worship practised by the heathen, which in
their own nature were extremely bad; and, on the
other, to the unprofitable ceremonies and sacrifices
of the law of Moses, concerning which God himself
declared that he had no pleasure in them, Heb. x.
5-9. The rites of Moses, therefore, in which the
Jews gloried, were no longer acceptable to God.
Whereas the duties recommended by the apostle are
of eternal obligation, and separate the people of God
from the wicked in a more excellent manner than
the Jews had been separated from idolaters by the
rites of Moses."—Macknight.

Verse 3. *For I say*—As if he had said, You must
be renewed, in order that you may walk as it is your
indispensable duty and great privilege to do. He
proceeds to show what that will of God is, which he
had just spoken of: *through the grace which is given
to me*—He chiefly means, given him as an inspired
apostle, whereby he was qualified and authorized to
direct the believers at Rome, in their duty in gen-
eral, and in the exercise of their gifts, and the exe-
cution of their offices in particular. And he modestly
mentions the grace of God as the source of his au-
thority and qualifications for this office, lest he should
seem to forget his own direction; *to every one that
is among you*—To all and each of you, who profess
Christianity at Rome: well would it have been if the
Christians there had always remembered his advice!
*Not to think of himself more highly than he ought to
think*—On account of any special gift conferred on
him, or any public office assigned him in the church;
not to be lifted up with pride on account of it, or of

his own wisdom or understanding, so as to arrogate
to himself, or take upon him, more authority than
he ought. *But to think soberly*—To think of him-
self, of his gifts or office, with modesty and hu-
mility; according as God hath dealt to every man
the measure of faith—From which all other gifts
and graces flow. And surely, as if he had said,
When you consider it is God who hath given all,
there will appear little reason to magnify yourselves
on any distinguishing share of his bounty, which
any one may have received; especially when you
remember that this distribution is made not only, or
chiefly, for your own sakes, but out of regard to the
good of the whole. From the apostolic caution and
advice here given, we may infer that "irregularities
in the exercise of spiritual gifts had taken place, or
were likely to take place, at Rome as at Corinth,
1 Cor. xii. 14, at Philippi, Phil. ii. 3, and Thessalo-
nica, 1 Thess. v. 19, 20. These the apostle endeav-
oured to correct, or prevent, by the excellent rules
prescribed in this passage."

Verses 4-8. *For as we have many members*—The
apostle proceeds to illustrate his advice by a com-
parison taken from the members of the human body.
All members have not the same office—But different
members are appointed to different purposes. *So
we*—Several believers, having different gifts and
offices; *are one body*—All make up one body under
Christ the head; *and members one of another*—
Closely connected together, and nearly related to
one another, and so bound to be helpful to one an-
other. *Having then gifts differing*—In their nature,
design, and use, although the ultimate tendency of
all is the same; *according to the grace that is given
to us*—Gifts are various, but grace is one; and grace,
free grace, is the spring and origin of all the gifts
which are given to men. It is grace that appoints
the offices, calls and qualifies persons to fill them,
and works in them both to will and to do. But by
grace here the apostle seems chiefly to intend the
favour which God manifested, in different respects
and degrees, in bestowing gifts upon men. In the
primitive church there were divers extraordinary
gifts, as that of tongues, that of discerning of spirits,
that of healing, with some others mentioned 1 Cor.
xii. 4-10. But the apostle speaks here chiefly, if not
only, of those that are ordinary. *Whether prophesy*

A. M. 4064. 7 Or ministry, *let us wait on our*
A. D. 60. ministering: or ^a he that teacheth, on teaching:

8 Or ^r he that exhorteth, on exhortation: ^s he that ² giveth, *let him do it* ³ with simplicity: ^t he that ruleth, with diligence; he that

^a Acts xiii. 1; Eph. iv. 11; 1 Tim. v. 17.—^r Acts xv. 38; 1 Cor. xiv. 3.—^s Matt. vi. 1, 2.—^t Or, *imparteth.*—³ Or, *liberally*; 2 Cor. viii. 2.

—This, considered as an extraordinary gift, is that whereby things to come are foretold, or heavenly mysteries are declared to men. But it seems here to signify the ordinary gift of interpreting the Scriptures, and preaching the word of God, which is also the meaning of the expression, 1 Cor. xiv. 1, 3. *Let us prophesy according to the proportion*, or analogy rather, *of faith.* Or, as Peter expresses it, 1st Epist. iv. 11, *as the oracles of God*; according to the general tenor of them; according to that grand scheme of doctrine which is delivered therein, touching the original and fallen state of man, the person and offices, the deity and atonement of Christ, justification by faith, sanctification by the Holy Spirit, inward and outward holiness, the immortality of the soul, the resurrection of the body, a general judgment, and an eternal state of happiness or misery. There is a wonderful analogy between all these doctrines, and a close and intimate connection between the chief heads of that *faith which was once delivered to the saints.* Every article, therefore, concerning which there is any question, should be determined by this rule: every doubtful scripture interpreted according to the grand truths which run through the whole. Macknight, however, thinks that “the extent and energy of inspiration which was bestowed on some of the believers, is rather intended here, called *the measure of faith*, verse 3; and that the meaning of the apostle’s direction is, that such as enjoyed the prophetic inspiration were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them.” Or *ministry*—Although every office performed for the edification of the church was called *δρακονια*, *ministry*, (see Eph. iv. 12,) and hence the word is applied to the apostleship itself, Acts i. 17, 25; vi. 4; and to the evangelist’s office, 2 Tim. iv. 5; yet, as the ministry here spoken of is joined with *teaching, exhorting, distributing, and showing mercy*, which were all stated offices in the church, it is probable that it was also a stated office, and most probably that of *deacons*, appointed to superintend the temporal affairs of the Christian societies: concerning whom see note on Acts vi. 2, 3. *Let us wait on our ministering*—Let a man employ himself actively and faithfully in his ministration; or *he that teacheth*—The ignorant, who is appointed to instruct the catechumens, and to fit them for the communion of the church; let him attend to his office of teaching with humility, tenderness, patience, and diligence; or *he that exhorteth*—Whose peculiar business it was to

showeth mercy, ^u with cheerful- A. M. 4064.
ness. A. D. 60.

9 ^x *Let love be without dissimulation.* ^y *Abhor that which is evil; cleave to that which is good.*

10 ^z *Be kindly affectioned one to another*

^u Acts xx. 28; 1 Pet. v. 2.—^v 2 Cor. ix. 7.—^x 1 Tim. i. 8; 1 Pet. i. 22.—^y Psa. xxxiv. 14; xxxvi. 4; xvii. 10; Amos v. 15.—^z Heb. xiii. 1; 2 Pet. i. 7.

urge Christians to perform their duty, or to comfort them in their trials, let him continue in his exhortation. *He that giveth*—Any thing to a charitable use; *let him do it with simplicity*—Namely, of intention, and unfeigned liberality: neither seeking the applause of men, nor having any other sinister end in view, which he could desire to conceal. Let him act with disinterestedness and impartiality. *He that ruleth or presideth*, (Greek, *προισταμενος*), that hath the care of a flock, (see 1 Tim. v. 17,) or presideth in the distribution of charities, which sense the preceding and following clauses appear rather to favour: or, that is appointed to see that they do their duty in any department, (chap. xvi. 2,) *with diligence*—Let him perform his office faithfully. *He that showeth mercy*—In any instance, particularly in relieving the poor and afflicted; *with cheerfulness*—Rejoicing that he has such an opportunity of being useful to his fellow-creatures.

Verses 9–11. Having spoken of faith and its fruits, verse 3, he comes now to speak of love. *Let love be without dissimulation*—Not in pretence, but in reality; not *in word and tongue only*, but in deed and in truth, 1 John iii. 18. In consequence of loving God because he hath first loved you, sincerely love and desire the temporal and eternal welfare of all mankind; and let all your expressions of mutual friendship be as free as possible from base flattery and vain compliment. *Abhor that which is evil*—In every instance; and *cleave to that which is good*—Both inwardly and outwardly, whatever ill-will or danger may follow: practise benevolence and every other virtue with the greatest determination and perseverance of mind. *Be kindly affectioned one to another*—Or, as the very expressive words of the original, *τη φιλαδελφια, εις αλληλους φιλοσοργοι*, may be rendered, *In love to one another, as brethren in Christ, show that kindness of affection which near relations bear to one another.* So Macknight, who justly observes, “the force of the word *φιλοσοργοι*, can hardly be reached in any translation.” It is compounded of a word signifying that affection which animals, by instinct, bear to their young; and so teaches us, that Christian charity must be warm and strong, like that, and joined with *delight*, which the word also implies. *In honour preferring one another*—That is, let each, in his turn, be ready to think better of his brethren than of himself, which he will do, if he habitually consider what is good and excellent in others, and what is evil or weak in himself. It may imply also the preventing others in every office of respect and kindness; and, out of regard to

A. M. 4064. ^awith brotherly love; ^ain honour
A. D. 60. preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 ^bRejoicing in hope; ^cpatient in tribulation; ^dcontinuing instant in prayer;

13 ^eDistributing to the necessity of saints; ^fgiven to hospitality.

14 ^gBless them which persecute you; bless, and curse not.

^a Or, in the love of the brethren.—Phil. ii. 3; 1 Pet. v. 5.
^b Luke x. 20; Chap. v. 2; xv. 13; Phil. iv. 4; 1 Thesa. v. 16;
Heb. iii. 6; 1 Pet. iv. 13.—^c Luke xxi. 19; 1 Tim. vi. 11.
^d Luke xviii. 1; Acts ii. 42.—^e 1 Cor. xvi. 1.—^f 1 Tim. iii. 2.
^g Matt. v. 44; Luke vi. 28.

their advantage, giving up, with as good a grace as possible, any thing in which our own honour or personal interest may be concerned. The original words, however, *τη τιμη αλληλων προηγημενοι*, are interpreted by some, *In every honourable action going before, and leading on one another. Not slothful in business*—That is, being diligent and industrious in your particular callings; or in your endeavours to advance the glory of God, and the good, especially the spiritual good, of one another, as the singular phraseology of the original, *τη σπουδη μη οκνηροι*, is thought by many to imply: “not slothful in the concerns of God and one another,” says Dr. Whitby; —“in care for each other be not slothful,” MacKnight; —“perform not your duty slothfully, unwillingly, and heavily, but diligently,” Baxter; —“whatsoever you do, do it with your might,” Wesley. Although it is proper that Christians should attend to, and be diligent in prosecuting their temporal business, yet it does not appear that was the chief thing the apostle had in view in this passage. *Fervent in spirit*—Zealous and earnest, especially in all the duties of religion, and in every business diligently and fervently serving the Lord; doing all to God, and not to man; making God’s will your rule, and his glory your end, in all your actions.

Ver. 12-18. *Rejoicing in hope*—Of perfect holiness and everlasting happiness; or of the glory of God; (Rom. v. 2); and of eternal life, Tit. i. 2; *patient in tribulation*—To which you may be exposed for the cause of Christ, or in whatever you may be called to suffer, according to the wise disposals of God’s gracious providence; *continuing instant in prayer*—That you may stand firm in the faith, and have a seasonable deliverance from your trouble. *Distributing to the necessities of the saints*—As far as is in your power; accounting nothing your own which their relief requires you to communicate. It is remarkable that the apostle, treating expressly of the duties flowing from the communion of saints, yet never says one word about the dead. *Given to, δωκοντες, pursuing hospitality*—Not only embracing those that offer, but seeking opportunities to exercise it: a precept this, which the present circumstances of Christians rendered peculiarly proper, and indeed

15 ^b Rejoice with them that do re- A. M. 4064.
A. D. 60. joice, and weep with them that weep.

16 ⁱ *Be of the same mind one toward another.* ^k Mind not high things, but ^l condescend to men of low estate. ¹ Be not wise in your own conceits.

17 ^m Recompense to no man evil for evil.

ⁿ Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, ^o live peaceably with all men.

^b 1 Cor. xii. 26.—^c Chap. xv. 5.—^d Third Sunday Epiphany; epistle, verse 16 to the end.—^e Psa. cxxxi. 1, 2; Jer. xiv. 6.
^f Or, be contented with mean things.—^g Prov. iii. 7; xxvi. 12.
^h Prov. xx. 22.—ⁱ Chap. xiv. 18.—^j Mark ix. 50; Chap. xiv. 19; Heb. xii. 14.

necessary; especially toward those strangers that were exiles from their own country, or were travelling in the cause of Christianity. To which we may add, that the want of public inns, (which were much less common than among us,) rendered it difficult for strangers to get accommodations. *Bless*—That is, wish well to, and pray for, *them which persecute you*—That pursue you with evil intentions, and find means to bring upon you the greatest sufferings. *Bless, and curse not*—No, not in your hearts, whatever provocations you may have to do so. *Rejoice with them that do rejoice, &c.*—Maintain a constant sympathy with your Christian brethren, as the relation in which you stand to them, as members of the same body, requires. *Be of the same mind one toward another*—Desire for others the same good which you wish for yourselves. Or, “let each condescend to the rest, and agree with them as far as he fairly and honourably can: and where you must differ, do not by any means quarrel about it, but allow the same liberty of sentiments you would claim.” So Doddridge. *Mind not high things*—Desire not riches, honour, or the company of the great; *but condescend to men of low estate*—To the meanest concerns of the meanest Christians, and stoop to all offices of Christian kindness toward them. *Be not wise in your own conceits*—So as to think you do not need the guidance of the divine wisdom, or the advice and counsel of your Christian brethren, Prov. iii. 5, 7. *Recompense to no man evil for evil*—Nor imagine that any man’s injurious treatment of you will warrant your returning the injury. *Provide things honest in the sight of all men*—Think beforehand: contrive to give as little offence as may be to any. Take care that you do only such things as are justifiable and unexceptionable; such as may be above the need of excuse, and may appear, at the first view, fair and reputable. The word *προνοουμενοι*, rendered *provide*, signifies, to think of the proper method of doing a thing, before we proceed to action. *If it be possible*—That is, so far as it may be done, 1st, Without dishonouring God; 2d, With a good conscience; 3d, If men’s abuses be not insufferable; that is, as far as is consistent with duty, honour, and conscience; *live peaceably with all*

A. M. 4064. 19 Dearly beloved, ^aavenge not
A. D. 60. yourselves, but rather give place
unto wrath: for it is written, ^aVengeance is
mine; I will repay, saith the Lord.
20 ^aTherefore, if thine enemy hunger, feed

him; if he thirst, give him drink: A. M. 4064.
for in so doing thou shalt heap coals ^aA. D. 60.
of fire on his head.
21 Be not overcome of evil, but overcome evil
with good.

^a Lev. xix. 18; Prov. xxiv. 29; Verse 17.—^a Dent. xxxii. 35;

Heb. x. 30.—^a Exod. xxxiii. 4, 5; Prov. xxv. 21, 22; Matt. v. 44.

men—Even with heathen and unbelievers, with whom you have any dealings.

Verses 19, 20. *Dearly beloved*—So he softens the rugged spirit; *avenge not yourselves*—On those that have injured you, whatever wrongs you may receive; but rather give place unto wrath—Yield to the wrath of the enemy: for it is written, *Vengeance is mine*—It properly belongs to me; and I will repay—The deserved punishment; *saith the Lord*—Or perhaps the original expression, *δοτε τονω τω εοιη*, might be more properly rendered, *leave room for wrath*; that is, the wrath of God, to whom vengeance properly belongs. "This precept," says Macknight, "is founded, as in religion, so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly, through the influence of passion." *Therefore*—Instead of bearing any thoughts of hurting them that abuse you, however unkindly and unjustly; *if thine enemy hunger, feed him*—Even with your own hand: yea, if it be needful, put bread into his mouth: *if he thirst, &c.*—That is, on the whole, do him all the good in thy power: *for in so doing*—As Solomon urges, (Prov. xxv. 21,) *thou shalt heap coals of fire on his head*—Thou wilt touch him so sensibly, that he will no more be able to stand against such a conduct, than to bear on his head burning coals; but will rather submit to seek thy friendship, and endeavour, by future kindness, to overbalance the injury. "The metaphor is sup-

posed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies: for it belongs to God to punish the injurious, but to the injured to overcome them, by returning good for evil.

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And, pure from dross, the silver runs below."

That the expression is used here in this sense, seems evident from the following verse, where we are commanded to overcome evil with good.

Verse 21. *Be not overcome of evil*—As all are who avenge themselves; but—Even if you see no present fruit, yet persevere; and *overcome evil with good*—Conquer your enemies with kindness and patience, which is the most glorious victory, and a victory which may certainly be obtained, if you have the courage to adhere to that which, being good, is always in its own nature, on the whole, invincible, to whatever present disadvantage it may seem obnoxious. Blackwall, after having praised the language in which this precept is delivered, adds, "This is a noble strain of Christian courage, prudence, and goodness, that nothing in Epictetus, Plutarch, or Antonine, can vie with. The moralists and heroes of paganism could not write and act to the height of *this*."

CHAPTER XIII.

The apostle continues his practical exhortation, and inculcates, (1.) A conscientious subjection to the lawful commands of civil magistrates, as deputies of God, appointed for good to men, 1-7. (2.) An attention to exact equity, and affectionate love toward all men, as the fulfilling of the second table of the moral law, 8-10. (3.) Temperance, sobriety, and a conformity to Christ, in consequence of an interest in him, and union with him, 11-14.

A. M. 4064. LET ^aevery soul ^abe subject unto
A. D. 60. the higher powers. For ^bthere

is no power but of God: the powers ^aA. M. 4064.
that be are ¹ordained of God. ^aA. D. 60.

^a Fourth Sunday Epiphany, epistle, verse 1 to verse 8, as also 5 November.

^a Tit. iii. 1; 1 Pet. ii. 13.—^b Prov. viii. 15, 16; Dan. ii. 21; iv. 32; John xix. 11.—¹ Or ordered.

NOTES ON CHAPTER XIII.

Verse 1. From exhorting the believers at Rome to a life of entire devotedness to God, and the various duties of brotherly kindness, the apostle now proceeds to inculcate upon them that subjection and

obedience which they owed to their civil rulers, and those duties of justice and benevolence which were due from them to all men. And as Rome was the seat of the empire, it was highly proper for the credit of Christianity, for which indeed it was, in

effect, a public apology for him to do this when writing to inhabitants of that city, whether they were originally Jews or Gentiles. *Let every soul*—Every person, of whatever state, calling, or degree he may be, however endowed with miraculous gifts of the Holy Ghost, whatever office he may sustain, or in what esteem soever he may be held in the church of Christ; (for that these things were apt to make some Christians overvalue themselves, is obvious from what St. Paul says to the Corinthians, first epistle, chap. xii.; and to the Romans, in the preceding chapter of this epistle;) *be subject to the higher powers*—*Ἐξουσίαι ὑπερέχουσας*, the superior or ruling powers; meaning the governing civil authorities which the Divine Providence had established in the places where they lived: an admonition this peculiarly needful for the Jews. For as God had chosen them for his peculiar people, “and, being their king, had dictated to them a system of laws, and had governed them anciently in person, and afterward by princes of his own nomination, many of them reckoned it impiety to submit to heathen laws and rulers. In the same light they viewed the paying of taxes for the support of heathen governments, Matt. xxii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone as their king and governor, in opposition to Cesar and all kings whatever, who were not of their religion, and who did not govern them by the laws of Moses.” And it is probable, as Loeke and Macknight further observe, that some of the Jews who embraced the gospel, did not immediately lay aside this turbulent disposition, and that even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, thought that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. That some Christians were involved in this error, or at least were in danger of being involved in it, appears also from the caution which Peter gives the believers to whom he wrote, (first epistle, chap. ii.,) not to use their liberty for a cloak of maliciousness or misbehaviour. Now, as these principles and practices, if they should prevail, must, of necessity, cause the gospel to be evil spoken of, the apostle judged it necessary, in this letter to the Romans, to show that they had no countenance from the Christian doctrine, by inculcating the duties which subjects owe to magistrates, and by testifying that the disciples of Christ were not exempt from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. *For there is no power but of God*—“There is no legal authority but may, in one sense or another, be said to be from God, the origin of all power. It is his will that there should be magistrates to guard the peace of societies; and the hand of his providence, in directing to the persons of particular governors, ought to be seriously considered and revered.” *The powers that be*—The authorities that exist,

under one form or another; *are ordained of God*—“Are, in their different places, ranged, disposed, and established by God, the original and universal governor.” So Dr. Doddridge renders the word *τεταγμεναι*, here used, thinking the English word *ordained* rather too strong. Compare Acts xiii. 46. “Divine Providence,” says he, “ranges, and in fact establishes the various governments of the world; they are, therefore, under the character of governments, in the general, to be revered: but this cannot make what is wrong and pernicious, in any particular forms, sacred, divine, and immutable, any more than the hand of God in a famine or pestilence is an argument against seeking proper means to remove it.” But the expression, *ὧς οὗτοι τεταγμεναι εἰσιν*, might be rendered, *are subordinate to, or orderly disposed under God*; implying that they are God’s deputies, or vicegerents, and consequently their authority, being in effect his, demands our conscientious obedience. “In other passages,” says Macknight, “*ἐξουσίαι*, powers, by a common figure, signifies persons possessed of power or authority. But here, *αἱ ἐξουσίαι ὑπερέχουσας*, the higher powers, being distinguished from *οἱ ἀρχόντες*, the rulers, verse 3, must signify, not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed, whether that authority be vested in the people or in the nobles, or in a single person, or be shared among these three orders: in short, the higher powers denote that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle’s reasoning, while it holds good concerning the form of government established in a country, is not true concerning the persons who possess the supreme power, that *there is no power but from God*; and that *he who resisteth the power, resisteth the ordinance of God*. For, if the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God, is not authorized by him, and ought to be resisted.” The declaration, *there is no power but of God*, he thinks, “was written to correct the pride of the Jews, who valued themselves exceedingly because they had received a form of government from God. The government of every state, whether it be monarchical, aristocratical, democratical, or mixed, is as really of divine appointment as the government of the Jews was, though none but the Jewish form was of divine legislation. For God having designed mankind to live in society, he has, by the frame of their nature, and by the reason of things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore, whatever form of government hath been chosen, or is established in any country, hath the divine sanction; and the persons who by choice, or even by the peaceable submission

A. M. 4064. 2 Whosoever therefore resisteth ^{the} _{A. D. 60.} power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^d do that which is good, and thou shalt have praise of the same :

^c Tit. iii. 1.—^d 1 Pet. ii. 14; iii. 13.

of the governed, have the reins of government in their hands, are the lawful sovereigns of that country, and have all the rights and prerogatives belonging to the sovereignty vested in their persons." The sum appears to be, the office of civil government is instituted by him, and the persons who exercise it are invested therewith by the appointment or permission of his providence.

Verse 2. *Whosoever therefore resisteth the power*—Or the authority, of which the magistrate is possessed; *resisteth the ordinance of God*—God's appointment for the preservation of order and of the public peace. *And they that resist*—Who withstand so wise and beneficial an institution; *shall receive to themselves damnation*—Or condemnation and punishment, not only from the civil powers they injure, but from the supreme sovereign, whose laws they break, and whose order they endeavour to reverse. "As the precept in the foregoing verse, and the declarations in this, are general, they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since the power of which the apostle speaks in both verses is the form of government, and not the rulers of the country, the subjection enjoined in the first verse is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws, enacted for the good of the community by common consent, or by those who, according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates, who execute these laws, hold their power; and even without considering whether the religion professed by the magistrates be true or false. For the same reason the opposition to, and resistance of the power, forbidden in verse 2, is an opposition to, and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government from a factious disposition, or from ill-will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts, therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state; besides, as in the following verses, the apostle hath shown, from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or

4 For he is the minister of God to ^{A. M. 4064.} _{A. D. 60.} thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ^e ye must needs be subject, not only for wrath, ^f but also for conscience' sake.

^e Eccles. viii. 2.—^f 1 Pet. ii. 19.

even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate, because in commanding them he exceeds his power. And opposition to a ruler who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted not only by right reason, but by the gospel, which teaches that rulers are the servants of God for good to the people, and are supported by God only in the just execution of their office."

Verses 3-5. *For rulers*—In general, notwithstanding some particular exceptions; *are not a terror to good works*—Were not ordained, and do not use to punish those that do well, and conform to good laws; *but to the evil*—From which they deter people by punishing those who do them. *Wilt thou*—Wouldst thou then; *not be afraid of the power*—Of the high authority with which they are invested? *Do that which is good*—Carefully perform the good actions which they enjoin, and, according to the general course of administration, *thou shalt have*—Not only protection, but *praise* and respect from it. There is one fear that precedes evil actions, and deters from them: this should always remain. There is another which follows evil actions: they who do well are free from this. *For he is*—According to the original appointment, to be considered as elevated above his fellow-men, not for his own indulgence, dominion, and advantage, but that he might be to thee, and to all the rest of his subjects, as *the minister of God for good*—By maintaining all in their just possessions, and protecting them from all injury and violence. *But if thou do that which is evil*—And so makest thyself the enemy of that society of which he is the guardian; *be afraid*—Thou hast reason to be so. *For he beareth not the sword in vain*—Namely, the sword of justice, the instrument of capital punishment, which God hath put into his hands, and hath authorized him to use against malefactors. *A revenger to execute wrath*—Not his own personal resentment, but the wrath of a righteous Providence; *upon him that doeth evil*—In instances wherein it would be highly improper to leave that avenging power in the hands of private injured persons. Therefore a sense of duty to God, as well as prudence and human virtue, will teach you, that you *must needs be subject, not only for fear of wrath*—That is, punishment from man; *but for conscience' sake*—Out of obedience to God. It must be well observed, that "the apostle did not mean that they

A. M. 4064. 6 For, for this cause pay ye tribute
A. D. 60. also: for they are God's ministers,
attending continually upon this very thing.

7 * Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 * Owe no man any thing, but to love one another: for ^b he that loveth another hath fulfilled the law.

^s Matt. xxii. 21; Mark xiii. 17; Luke xx. 25. — ^a First Sunday in Advent, epistle, verse 8 to the end. — ^b Verse 10; Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8.

were to be subject to the *sinful* laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under of *obeying God rather than man*. Besides, by telling them they were to be subject *on account of conscience*, he intimated that the subjection which he enjoined did not extend to things sinful."

Verse 6. *For this cause pay ye tribute also*—Not only in token of the duty and subjection you owe them, but because *they are the ministers (officers) of God*—For the public good; *attending continually on this very thing*—Giving the whole of their time, care, and labour to it. "The phrase, *leitργοι Θεοῦ*, rendered *ministers of God*, signifies ministers appointed by God in behalf of the people. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil-doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them."

Verse 7. *Render, therefore, to all*—Magistrates, whether supreme or subordinate; *their dues*—What by law, or by the appointment of God, belongs to them, even though you may have opportunities of defrauding them of it, to your own immediate and temporal advantage. In this precept the apostle follows the Lord Jesus, who ordered the Jews to *render to Cesar the things which were Cesar's*, though Cesar was neither of the Jewish nation, nor of their religion. *Tribute*—Taxes on your persons or estates; *custom*—For goods exported or imported. "By using the general expression, *to whom tribute is due*, the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the tributes and customs are which are due to their governors; but by no means allows individuals to determine these points, because that would open the door to rebellion."—Macknight. *Fear*—Obedience; *honour*—Reverence: all these are due to the higher powers.

Verses 8–10. Here, from our duty to magistrates, he passes on to general duties. *Owe no man any thing*—Endeavour to manage your affairs with that economy and prudent attention that you may, as

9 For this, ¹ Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, ² Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ¹ love is the fulfilling of the law.

11 And that, knowing the time, that now it is

¹ Exod. xx. 12, &c.; Deut. v. 17, &c.; Matt. xix. 18. ² Lev. xix. 18; Matt. xxii. 39; Mark xiii. 31; Gal. v. 14; Jam. ii. 8. — ¹ Matt. xxii. 40; Verse 8.

soon as possible, balance accounts with all who have any demands upon you, except it be with respect to that debt, which, while you pay, you will nevertheless still owe, namely, *to love one another*; an eternal debt, which can never be sufficiently discharged. But yet, if this be rightly performed, it, in a sense, discharges all the rest. *For he that loveth another*—As he ought; *hath fulfilled the law*—Of the second table. The word *ερεπον*, *another*, here used, is a more general word than *πλησιον*, *neighbour*, in the next verse, and comprehends our very enemies; according to the sublime morality enjoined by Christ. *For this, Thou shalt not commit adultery, &c.*—All these precepts, prohibiting sins frequently committed, comprehend also the contrary duties, due to our fellow-creatures; and if *there be any other more particular commandment*—Respecting them, as there are many in the law; *it is briefly comprehended*—*Ανακεφαλαιωται*, *it is summed up in this saying*—In this one general and most excellent precept, *Thou shalt love thy neighbour as thyself*—Thou shalt learn to put thyself, as it were, in his place, and to act toward him as, in a supposed change of circumstances, thou wouldest reasonably desire him to act toward thee. *Love worketh no ill to his neighbour*—Nay, wherever that noble principle governs the heart, it will put men upon doing all they can for the good of others. *Therefore love is the fulfilling of the law*—For the same love which restrains a man from doing evil to any, will incite him, as he has ability and opportunity, to do good to all.

Verses 11, 12. *And that*—That is, do this to which I exhort you; fulfil the law of love in all the instances above mentioned; *knowing the time*—Greek, *τον καιρον*, *the season*, that it is the morning of the day of the gospel, a season of increasing light and grace, but hastening away: *that now it is high time to awake out of sleep*—Out of that sleep into which you had fallen during the darkness of heathenism, or before your illumination by divine truth and grace; that state of insensibility of, and unconcern about, things spiritual and eternal in general, and your own salvation in particular; to awake to a sense of the infinite importance of the truths and duties revealed to you in the gospel, and of the near approach of death and judgment, which will put a period to your state of trial, and fix you in a state of

A. M. 4064. high time ^{to} awake out of sleep: A. D. 60. for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: ^{let us therefore cast off the works of} darkness, and ^{let us put on the armour of} light.

¹ 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6.—² Eph. v. 11; Col. iii. 8.—³ Eph. vi. 13; 1 Thess. v. 8.—⁴ Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12.

final and eternal retribution. It is therefore high time that you should labour, to the utmost of your power, to improve every opportunity of receiving and doing good, and of prosecuting the great business of life, which is to secure the favour of God, a conformity to his image, and your own everlasting happiness. *For now is our final salvation*—Our eternal glory; *nearer than when we at first believed*—It is continually advancing, flying forward upon the swiftest wings of time, and that which remains between the present hour and eternity is, comparatively speaking, but a moment. *The night is far spent*—The night of heathenish ignorance and error; *the day*—Of gospel light and grace; *is at hand*—Greek, ηγγικεν, hath approached, hath dawned: *the day-spring from on high hath visited us, to give light to us who sat in darkness and in the region of the shadow of death, and to guide our feet into the way of peace.* The night, also, of the present life is far spent, during which we often confound truth and error, duty and sin, and the day of eternity is at hand, is drawing near, even that day which will show every thing in its proper colours and forms. *Let us therefore cast off the works*, only suitable to, or excusable in, a state of darkness—That is, let us abandon all manner of wickedness which is wont to be practised in the night, or in a state of ignorance, error, and folly; *and let us put on the armour of light*—For, being soldiers, it is our duty to arm and prepare for fight, inasmuch as we are encompassed about with so many enemies. In other words, let us be clothed with all Christian graces, which, like burnished and beautiful armour, will be at once an ornament and a defence to us, and which will reflect the bright beams that are so gloriously rising upon us.

Verse 13. *Let us walk honestly*—Greek, ενσχημοσως, decently, or in a manner becoming those to whom the glorious light of the gospel has appeared: *as in the day*—Namely, of gospel light, already shining about us, which requires that we conduct ourselves with great wisdom, and exemplary holiness; *not in rioting*—Greek, κομμοις, a word derived from *Comos*, the god of feasting and revelling; that is, feasting with lascivious songs, accompanied with music. “These revellings among the heathen were performed in honour of Bacchus, the god of wine, who, on that account, was named *Κομμοστας, Comastes*, and were acted in the night-time, for the most part without arms. However, the actors in these revel-

13 ^{Let us walk} honestly, as in A. M. 4064. the day: ^{not in rioting and drunk-} enness, ^{not in chambering and wantonness,} ^{not in strife and envying.}

14 But ^{put ye on the Lord Jesus Christ, and} make not provision for the flesh, to fulfil the lusts thereof.

¹ Or, decently.—² Prov. xxiii. 20; Luke xxi. 34; 1 Pet. iv. 3. ³ 1 Cor. vi. 9; Eph. v. 5.—⁴ James iii. 14.—⁵ Gal. iii. 27; Eph. iv. 24; Col. iii. 10.—⁶ Gal. v. 16; 1 Pet. ii. 11.

lings were sometimes armed, and insulted those whom they happened to meet. The youth among the heathen, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds, upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom, they are called, chap. xiv. 23, *εμμανεις κομμοις, mad revellings.* From all this it appears with what propriety the apostle joins *μεθαι, drunkenness*, and the other vices here mentioned, together, and opposes *τα οπλα το φωτος, the instruments, or weapons of light*, to these nocturnal dresses and revellings. See Macknight. *Not in chambering*—In fornication, adultery, and fleshly lusts. The original expression, *κοιταις*, is interpreted by Leigh, of *lying long in bed.* “I will not defend that sense of the word,” says Dr. Doddridge; “but I will here record the observation which I have found of great use to myself, and to which, I may say, that the production of this work, and most of my other writings, is owing; namely, that the difference between rising at five and at seven o’clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour of the night, is nearly equivalent to the addition of ten years to a man’s life; of which, (supposing the two hours in question to be so spent,) eight hours every day should be employed in study and devotion.” *And wantonness*—*Ασελγεια, lasciviousness*, any kind of uncleanness, or lewd practices. In vices, alas! such as those here censured by the apostle, many, even professing Christians, are wasting and polluting the hours which nature has destined to necessary repose. *Not in strife and envying*—In contention about riches, or honours, or opinions; or envying the prosperity of others.

Verse 14. *But put ye on the Lord Jesus Christ*—A strong and beautiful expression for the most intimate union with him, and the being clothed with all the graces which were in him; including the receiving, in faith and love, every part of his doctrine; obeying his precepts, imitating his example, and

adorning ourselves therewith as with a splendid robe, not to be put off; because it is the garb intended for that eternal day, which is never to be followed by night. The apostle does not say, "Put on purity and sobriety, peacefulness and benevolence;" but he

says all this, and a thousand times more, at once, in saying, *Put on Christ. And make not provision for the flesh*—To raise foolish and sinful desires in your hearts, or, when they are raised already, to devise means to gratify them.

CHAPTER XIV.

Some of the Jewish converts at Rome, supposing that the meats forbidden by Moses were unclean in themselves, and still prohibited, and that the days which he ordered to be kept holy, ought still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinction of meats and days, and refused to admit them into church fellowship. To remedy these disorders, the apostle, in this chapter, (1.) Recommends mutual candour; especially between those Christians who did, and those who did not think themselves obliged in conscience to observe the ceremonies enjoined by Moses, 1-9. (2.) He endeavours to turn their zeal for or against these observances, into a concern to prepare for their final appearance before Christ's tribunal, 10-12. (3.) He further urges the mutual tenderness and candour he had recommended above, by representing the love of Christ to all Christians, the nature and design of his religion, and the danger of a contrary temper, 13-23.

A. M. 4064. **H**IM that ^ais weak in the faith
A. D. 60. receive ye, but ¹not to doubtful
disputations.

2 For one believeth that he ^bmay eat all things; another, who is weak, eateth herbs.

^a Chap. xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.—¹ Or, not to judge his doubtful thoughts.

NOTES ON CHAPTER XIV.

Verse 1. *Him that is weak in the faith*—Whose conscience is scrupulous, or whose mind is doubtful, unsatisfied in, or not well acquainted with the principles of Christianity; particularly that concerning Christian liberty and freedom from the ceremonial law. "The apostle means the Jewish Christian, who, through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning meats and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle showed great tenderness, when he represented them as only weak in faith." *Receive ye*—With all love and courtesy, into Christian fellowship: *but not to doubtful disputations*—About questionable points. "The force of the apostle's admirable reasoning, in favour of candour and mutual condescension, cannot be enervated by saying, as some have done, that here was no separation between Jewish and Gentile Christians. For had the things judged indifferent by the latter, and apprehended sinful by the former, been imposed, a separation of communion must have ensued, and the schism, on the apostle's principles, would have been chargeable on the imposers."—Doddridge.

Verses 2-4. *For one believeth that he may eat all things*—A converted Gentile, who rightly understands his Christian liberty, is firmly persuaded that

3 Let not him that eateth, despise ^{A. M. 4064.}
him that eateth not; and ^{A. D. 60.} let not
him which eateth not, judge him that eateth:
for God hath received him.

4 ^d Who art thou that judgest another man's
servant? to his own master he standeth or

^b Verse 14; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15.—^c Col. ii. 16.—^d James iv. 12.

he may eat any kind of food indifferently, though forbidden by the ceremonial law, (blood excepted, of which see on Acts xv. 20,) without sin. *Another, who is weak*—A believing Jew, not thoroughly informed of his Christian liberty; *eateth herbs*—Namely, for fear lest he should offend by eating any meat forbidden by the law, or which was not killed in a legal manner. See Lev. xvii. 10-14; Dan. i. 8. *Let not him that eateth*—That makes use of his liberty to eat any thing that is wholesome indifferently; *despise him*—As over-scrupulous or superstitious; *that eateth not*—That forbears the use of such kind of food as is forbidden by the law. *And let not him which eateth not*—Who, from a scrupulous conscience, abstains from many kinds of food; *judge him that eateth*—Censure him as profane, or as taking undue liberties. *For God hath received him*—Acknowledges both the one and the other for his servant, on account of their common faith in Christ, and in the truths and promises of his gospel. This is a powerful argument for our conversing in a friendly manner, and holding communion with those who differ from us in opinion, on some points of lesser importance in religion. *Who art thou?*—Whether weaker or stronger; *that judgest another man's servant*—One over whom thou hast no power. *To his own master he standeth or falleth*—He must abide by Christ's judgment only, to whom it belongs either to acquit or condemn him. *Yea, he shall be*

A. M. 4064. falleth : yea, he shall be holden up :
A. D. 60. for God is able to make him stand.

5 * One man esteemeth one day above another : another esteemeth every day alike. Let every man be ² fully persuaded in his own mind.

6 He that ¹ regardeth ³ the day, regardeth it unto the Lord : and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for ⁴ he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

* Gal. iv. 10 ; Col. ii. 16. — ² Or, fully assured. — ³ Gal. iv. 10. — ⁴ Or, observeth. — ¹ 1 Cor. x. 31 ; 1 Tim. iv. 3. ² 1 Cor. vi. 19, 20 ; Gal. ii. 29 ; 1 Thess. v. 10 ; 1 Pet. iv. 2.

holden up—If he offends in no greater points than these in debate among you, he shall be upheld in his Christian profession, and established to eternal salvation. *For God is able to make him stand*—And certainly will do it, if he continue to act conscientiously and uprightly.

Verses 5, 6. And with respect to days, *one man esteemeth one day above another*—Thinks that the new moons and Jewish festivals are holier than other days, and ought still to be observed. *Another esteemeth every day alike*—Holds that the difference of days appointed by Moses has now ceased. The Jewish holydays only being the subject of controversy, what the apostle hath here written concerning them cannot be extended to the sabbath, instituted at the creation, nor to the Christian sabbath, the Lord's day. *Let every man be fully persuaded in his own mind*—That a thing is lawful before he does it, or well satisfied as to the grounds of his practice, that so he may not knowingly offend God. *He that regardeth the day*—That observes these new moons and festivals ; *regardeth it unto the Lord*—That is, out of a principle of conscience toward God, and with a view to his glory. *And he that regardeth not the day*—That does not make conscience of observing it ; *to the Lord he doth not regard it*—He also acts from a principle of conscience, and aims at God's glory. *He that eateth*—Indifferently of all meats ; *eateth to the Lord*—Endeavours to glorify him, as it becomes a good Christian to do. *For he giveth God thanks*—For the free use of the creatures, and for his Christian liberty respecting them. *And he that eateth not*—The food which the law forbids ; *to the Lord*—Out of respect to God's commands, *he eateth not, and giveth God thanks*—For his herbs, or that other food is provided, on which he may conveniently subsist, and that he is not forced to eat what he thinks unclean, out of absolute necessity.

Verses 7-9. *For none of us*—True Christians, in the things we do, *liveth to himself*—Is at his own disposal, doth his own will ; *and no man dieth to himself*—Only for his own advantage, and according to his own pleasure, when he will. *For whether*

7 For ^h none of us liveth to himself, A. M. 4064.
and no man dieth to himself. A. D. 60.

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

9 For ⁱ to this end Christ both died, and rose, and revived, that he might be ^k Lord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for ^l we shall all stand before the judgment-seat of Christ.

11 For it is written, ^m As I live, saith the

¹² 2 Cor. v. 15. — ^k Acts x. 36. — ^l Matt. xxv. 31, 32 ; Acts x. 42 ; xvii. 31 ; 2 Cor. v. 10 ; Jude 14, 15. — ^m Isaiah xiv. 23 ; Phil. ii. 10.

we live, we live unto the Lord—Spend our lives in his service, and according to his will ; *and whether we die, we die unto the Lord*—Either by sacrificing our lives to his glory, if he demand it of us ; or, if we expire in a natural way, by behaving to the last as those who have his love ruling in our hearts, and his sacred cause still in our eye. *Whether we live, therefore, or die, we are the Lord's*—In consequence of being thus truly devoted to Christ, both in life and death, we have the pleasure of knowing that living or dying we are his servants ; yea, and the objects of his favour and care. *For to this end*—Or purpose ; *Christ both died*—Paying thereby the price of our ransom ; *and rose*—Receiving in consequence thereof his purchase and dominion ; *and revived*—Or liveth, as *εγενετο* may be rendered, namely, ever liveth, not only to appear in the presence of God as our advocate and intercessor, but that, having subdued our enemies, he might exercise his dominion over us, *and be Lord*—Of all his redeemed people, both such as are yet alive, and those that are dead. “From this passage, and from Phil. ii. 10, where *those under the earth* are said to *bow the knee to Jesus*, it may be inferred, that the souls of men at death neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not, with propriety, be said to rule over them, nor they be said to bow the knee to him.”—Macknight.

Verses 10-12. *But why dost thou judge*—Or condemn ; *thy Gentile brother*—Because he neglects the distinction of meats and days ? *Or why dost thou*—O Gentile believer ; *set at naught*—And deride, as weak or superstitious, thy Jewish brother, who conscientiously observes that burdensome ritual, from which thou art so happy as to apprehend thyself free ? This censoriousness, or contempt, is greatly to be blamed ; and, as well as the judging and condemning just mentioned, must very ill become the state in which we are, and must quickly be : for no principle of our common faith is more certain than this, that we shall all stand and take our trial before the judgment-seat of Christ—And it is surely a dangerous presumption to anticipate that judgment. *For it is written*—In the Jewish

A. M. 4064. Lord, every knee shall bow to me,
A. D. 60. and every tongue shall confess to
God.

12 So then ^a every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that ^o no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord

^a Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5.—^o 1 Cor. viii. 9, 13; x. 32.—^p Acts x. 15; Verses 2, 20; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15.—^r Gr. common.

Scriptures, (Isa. xlv. 23.) *As I live, saith the Lord*—An oath proper to him, because he only possesseth life infinite and independent; *every knee shall bow to me*—Shall stoop to my dominion; *and every tongue shall confess to God*—Shall acknowledge my sovereignty, which shall be done most fully and perfectly at the day of judgment. The Lord grant we may find mercy in that day! And may it also be imparted to those who have differed from us! Yea, to those who have censured and condemned us for things which we have done from a desire to please him, or have refused to do from a fear of offending him. *So then every one of us*—The high, as well as the low, the rich, as well as the poor; *shall give account of himself to God*—Of his own conduct, and not of the weaknesses of others; and therefore we should not trouble ourselves about them, but look to ourselves.

Verse 13. *Let us not therefore judge one another any more*—Seeing that judgment belongs to Christ. "The apostle's meaning is, Since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigoted, or wicked, merely because we differ in opinion about matters, concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured," and God dishonoured, "being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it." *But judge this rather*—Instead of judging others, let us observe this as an important rule for our conduct; *that no man put a stumbling-block*—Any cause of stumbling; *or an occasion to fall*—Into sin; *in his brother's way*—Hindering him in his way to heaven: let us do nothing, how indifferent soever it may be in itself, which may tend to prejudice, discourage, or mislead any other Christian; especially let us not, by an unseasonable use of our Christian liberty, induce him to act against his conscience, or with a doubting conscience, or unnecessarily move him to hate or judge us.

Verses 14-16. *I know*—By the light of reason; *and am persuaded*—Or assured; *by the Lord Jesus*

Jesus, ^p that *there is nothing* ^q unclean ^r of itself: but ^a to him that esteemeth
A. M. 4064. A. D. 60.
any thing to be ^s unclean, to him *it is unclean.*

15 But if thy brother be grieved with thy meat, now walkest thou not ^t charitably. ^v Destroy not him with thy meat, for whom Christ died.

16 ^w Let not then your good be evil spoken of:

17 ^x For the kingdom of God is not meat and

^q 1 Cor. viii. 7, 10.—^r Gr. common.—^s Gr. according to charity.—^t 1 Cor. viii. 11.—^v Chap. xii. 17.—^w 1 Cor. viii. 8.

—Probably by a particular revelation from him; *that there is nothing*—No kind of meat; *unclean of itself*—Or unlawful under the gospel. *But to him that esteemeth any thing unclean*—That in his conscience accounts it to be so; *it is unclean*—How indifferent soever it is in itself: and he will contract guilt before God, by allowing himself in it, whether it be to indulge his own taste, or to engage the favour of others, while he hath this inward apprehension of its being unlawful. The reader must observe here, that things clean in themselves, that is, things naturally fit for food, might be made unclean by the positive command of God, as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these kinds of food were really unclean, and could not be eaten without sin. *But if thy brother*—Thy weak fellow-Christian; *be grieved*—And thereby cast down, or prejudiced against the Christian society, of which thou art a member; *with thy meat*—By thine eating that kind of meat, which he judges unlawful to be eaten; or if he be prevailed on by thy example to do that, the lawfulness of which he questions, and thereby his conscience be wounded; *now walkest thou not charitably*—Tenderly and condescendingly to his infirmity, as charity requires. *Destroy not him with thy meat*—Be not thou an occasion of sin, condemnation, and wrath to him through thy meat, thy rash and unkind use of such meat as he thinks prohibited; *for whom Christ died*—Not only submitted to smaller instances of self-denial, but endured all the agonies of crucifixion: do not value thy meat more than Christ valued his life. Here we see that a person, for whom Christ died, may be destroyed; a sure proof that Christ died for all, even for those that perish everlastingly. *Let not then your goods*—Your Christian liberty, a good which belongs to you; *be evil spoken of*—Be blamed for being the occasion of so much mischief to your fellow-creatures and fellow-Christians.

Verses 17, 18. *For the kingdom of God*—Into which we enter by believing in Christ, and becoming his subjects, or which thereby enters into us, and is set up in our hearts, namely, true religion; *is not*—Does not consist in; *meat and drink*—Or in any ceremonial observances whatever; *but righteousness*—The righteousness of faith, love, and obe-

A. M. 4064. drink, but righteousness, and peace,
A. D. 60. and joy in the Holy Ghost.

18 For he that in these things serveth Christ,
is acceptable to God, and approved of men.

19 Let us therefore follow after the things
which make for peace, and things wherewith
one may edify another.

20 For meat destroy not the work of God.
All things indeed are pure; but it is evil for
that man who eateth with offence.

² 2 Cor. viii. 21.—³ Psa. xxxiv. 14; Ch. xii. 18.—⁴ Ch.
xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11.—⁵ Verse 15.—⁶ Matt.
xv. 11; Acts x. 15; Verse 14; Tit. i. 15.

dience; or justification, sanctification, and a holy conduct; see notes on chap. v. 21, and x. 4; *peace*—With God, peace of conscience, and tranquillity of mind, the consequence of these three branches of righteousness; and *joy in the Holy Ghost*—Joy arising from a sense of the forgiveness of our sins; (Psa. xxxii. 1;) and of the favour of God; (Psa. iv. 6, 7;) from a lively hope of the glory of God; (chap. v. 2;) from the testimony of a good conscience; (2 Cor. i. 12;) and from communion with God, and an earnest of our future inheritance in our hearts; (Eph. i. 14; Phil. ii. 1.) *He that in these things*—In this righteousness, peace, and joy in the Holy Ghost; *serveth Christ*—Lives in obedience to his commands, and dedicates his soul and body, faculties and members, to serve his cause and interest in that line of life to which he believes God hath called him; *is acceptable to God*—Whether he abstains from the liberties in question, or allows himself in them; and *approved of men*—Namely, of truly wise and good men; how much soever the ignorant and wicked may censure such a man as an enthusiast, fanatic, or hypocrite, he will not want the approbation of those who are truly enlightened by the truth, and regenerated by the grace of God.

Verses 19-21. *Let us therefore*—In consistency with these certain and momentous truths; follow after the things which make for peace—Which tend to procure, preserve, and promote peace among the faithful; and things wherewith one may edify another, may build him up in faith and holiness. Observe, reader, peace and edification are closely connected: practical divinity tends equally to peace and edification. Controversial divinity less directly tends to edification, although sometimes we, as they of old, Neh. iv. 17, cannot build without it. *For meat*—For so small a matter as the eating a little meat; or, for the use of any indifferent thing, *destroy not the work of God*—That work which he builds in the soul by faith, and in the church by concord: do nothing toward destroying it. *All things indeed are pure*—All meats are, in themselves, lawful; but it, the eating what a person thinks to be prohibited, is evil, sinful, and hurtful, to that man who eateth with offence—So as to offend another thereby, or contrary to the dictates of his

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21 It is good neither to eat ° flesh, A. M. 4064.
nor to drink wine, nor any thing A. D. 60.
whereby thy brother stumbleth, or is offended,
or is made weak.

22 Hast thou faith? have it to thyself before
God. Happy is he that condemneth not him-
self in that thing which he alloweth.

23 And he that doubteth is damned if he
eat, because he eateth not of faith: for what-
soever is not of faith is sin.

¹ 1 Cor. viii. 9-12.—² 1 Cor. viii. 13.—³ 1 John iii. 21.
⁴ Or, discerneth and putteth a difference between meats.—⁵ Tit.
i. 15.

own conscience, and insnaring to the consciences of others. And in this view I may affirm, *It is good, pleasing to God, and profitable for edification, and therefore every Christian's duty, neither to eat flesh, &c.*—Not only to abstain from what is forbidden in the law of Moses, but from every other thing which gives offence; *whereby thy brother stumbleth*—By imitating thee against his conscience, contrary to *righteousness; or is offended* at what thou dost to the loss of his peace; or is made weak, hesitating between imitation and abhorrence, to the loss of that joy in the Lord, which was his strength. Macknight interprets the clause rather differently, thus: "The first of these words, προσκόπτει, *stumbleth*, (which signifies to dash one's foot against something without falling, or being much hurt,) expresses the case of a person who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second, σκανδαλίζεται, from σκαζω, *to halt*, (meaning to fall and be lamed by stumbling,) expresses the case of one who, through temptation, actually commits sin contrary to his knowledge and conviction: the third, ἀσθενει, (which signifies to be weakened in consequence of such a fall,) expresses the condition of a person who, by sinning, hath his piety so weakened, that he is in danger of apostatizing."

Verses 22, 23. *Hast thou faith*—That these things are lawful? *Have it to thyself, before God*—In circumstances like these keep it to thyself, and do not offend others by it. *Happy is he that condemneth not himself*—For using his liberty in an undue manner, respecting those things which he practises, or judges lawful in themselves. Or, as others understand the apostle, that condemneth not himself by an improper use of even innocent things. And happy is he who is free from a doubting conscience, which he that hath may allow the action which he does, and yet condemn himself for it, and thereby make himself miserable. *And he that doubteth*—Namely, whether it be lawful for him to eat, (or do any other thing,) or not, is damned—Or condemned, contracts guilt and wounds his conscience; *if he eat*—That which he doubts of, or does that the lawfulness of which he questions; *because he eateth not of faith*—With a persuasion of its lawfulness. *For whatsoever is not of faith is sin*—Whatever a

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b

man does without a full persuasion that it is lawful, it is sin to him. The reader will observe that here, as in verse 22, faith does not signify the believing in Christ, and in the truths and promises of his gospel, but a persuasion that what one doth is lawful. And thus understood, the apostle's declaration is perfectly just in every case; because if a man acts without that

persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may, in some instances, be materially right, it is sin in the sight of God, as being done without a sense of duty. From this it follows, that if a person acts contrary to his conscience in any thing, he is exceedingly blameable

CHAPTER XV.

The apostle having declared, in the preceding chapter, that the weak Jewish Christians, in the affair of meats and days, were bound to act according to their own conscience, notwithstanding it might be erroneous, here urges mutual condescension by new motives, and (1.) Directs how stronger believers should condescend to and bear with the weak, 1-6. (2.) Exhorts Jews and Gentiles to receive one another as brethren, united in one church under Christ, agreeably to ancient predictions and promises, 7-13. (3.) Assigns his reasons for dealing so freely with them, 14-16. (4.) Takes occasion, from what he had been saying, to mention the extent of his own labours, and his purposes of further journeys, in which he hoped to visit Rome, and even Spain, after he had delivered to the poor saints at Jerusalem a contribution which he had raised for them, 17-29. In the mean time, (5.) He earnestly recommends himself to their prayers, particularly as he foresaw the persecution that would be raised against him by the unbelieving Jews in Judea, 30-33.

A. M. 4064. **WE** ^a then that are strong ought to bear the ^b infirmities of the weak, and not to please ourselves.

2 ^o Let every one of us please *his* neighbour for *his* good ^d to edification.

3 ^o For even Christ pleased not himself; but,

as it is written, ^c The reproaches of A. M. 4064. them that reproached thee fell on me. ^d A. D. 60.

4 For ^e whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

^a Gal. vi. 2.—^b Chap. xiv. 1.—^c 1 Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5.—^d Chap. xiv. 19.—^e Matt. xxvi. 39; John v. 30; i. 38.

^f Psa. lxxix. 9.—^g Chap. iv. 23, 24; 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17.—* Second Sunday in Advent, epistle, verse 4 to verse 14.

NOTES ON CHAPTER XV.

Verses 1-3. *We then that are strong*—Who have attained a greater degree of knowledge in spiritual things, have a clearer judgment, and are free from these scruples; *ought to bear the infirmities of the weak*—To accommodate ourselves to their weakness, so far as not to use our liberty to their offence and hinderance in religion; and also to bear with them in their failings, consequent on their ignorance or weakness, and not to condemn or despise them; and *not to please ourselves*—Without any regard to others. On the contrary; *let every one of us*—Without exception; *please his neighbour for his good*—Comply with his opinion in indifferent matters, so far as may tend to his advancement in holiness. *For even Christ pleased not himself*—Had regard to our advantage more than his own. "Christ might in his own life-time have declared the law of Moses abrogated, and have eaten of all kinds of meat indifferently, and have freed himself from the burdensome services enjoined by the law. But because his doing so would have been premature, and, by bringing reproach on the gospel, might have marred its success among the Jews, he abstained from the meats forbidden by the law, and performed the services which it enjoined;" and thereby, as well as by many other and much greater things, showed that he did not make it an object to please himself, "but in all his actions studied to promote the honour of

God, and the happiness of men." *But as it is written*—In words which may well be applied to him; *The reproaches of them that reproached thee fell upon me*—The punishment due to the wicked, who, by their speeches and actions, had dishonoured God, was laid on me. See note on Psa. lxxix. 9, the verse here quoted. That this Psalm is a prophecy concerning Christ, we learn from John xix. 28, where their giving Jesus vinegar to drink on the cross is represented as a fulfilment of the 21st verse of it. In like manner, verse 9, *The zeal of thy house hath eaten me up*, was applied to Jesus by the disciples, John ii. 17. Paul, therefore, hath rightly interpreted verses 22, 23, of the same Psalm, of the Jews who crucified Christ. See note on Rom. xi. 9, 10.

Verse 4. *For whatsoever things were written aforetime*—In the Old Testament; *were written for our learning*—As if he had said, Though this may seem to concern David or Christ only, yet it, and all other parts of Scripture, whether containing promises or threatenings, whether speaking of rewards or punishments, were intended to be useful to God's people in after ages; and by this passage in particular, we may learn to bear with the infirmities of others, a matter of great importance in religion; nay, of absolute necessity, considering that we ourselves, and all around us, not excepting the wisest and holiest Christians, are compassed about with infirmity; *that through patience and comfort of the*

A. M. 4064. 5 ^b Now the God of patience and
A. D. 60. consolation grant you to be like-mind-
ed one toward another ¹ according to Christ
Jesus :

6 That ye may ¹ with one mind *and* one
mouth glorify God, even the Father of our Lord
Jesus Christ.

7 Wherefore ¹ receive ye one another, ¹ as

¹ Chapter xii. 16; 1 Corinthians i. 10; Philippians iii. 16.
² Or, after the example of.—¹ Acts iv. 24, 32.—² Chapter xiv.
1, 3.—¹ Chap. v. 2.

Scriptures—By learning and exercising such pa-
tience as the Scriptures prescribe, especially in
bearing with the infirmities of others, and by obtain-
ing those comforts the Scriptures hold forth to us;
we might have hope—Might be confirmed in our
expectation of eternal life, or that through the con-
solation which God gives us by the Scriptures, we
might have patience and a joyful hope.

Verses 5-7. *Now the God of patience and con-
solation*—From whom all these gracious and reason-
able provisions proceed; *grant you to be like-minded
one toward another*—That is, to be united in peace
and love; *according to Christ Jesus*—His doctrine,
command, and example, and for his honour and
glory. Or, as *το αυτο φρονειν εν αλληλοις* may be pro-
perly rendered, *to have the same disposition toward
one another*; the verb *φρονειν*, signifying *to care for*,
as well as *to think*, Phil. ii. 2: a disposition, there-
fore, to live in peace with one another, and to bear
one another's weaknesses, according to Christ's pre-
cept and example, is here prayed for on behalf of
the Romans. Having in the preceding verse men-
tioned the patience and consolation of the Scripture,
the apostle here calls God the God of patience and
consolation, to show that the patience and consola-
tion of the saints proceeded from him. In like man-
ner, having in verse 12 said, *In him the Gentiles
shall hope*, he calls God, verse 13, *the God of hope*,
to show that the hope which the Gentiles entertained
of salvation, proceeded from him. So also verse 33,
the God of peace, and elsewhere, *the God of glory*,
the God of order, &c. *That ye*—Both Jews and
Gentiles; *believing with one mind*—And confessing
with one mouth, or with united hearts and voices,
*may glorify God, even the Father of our Lord Jesus
Christ*—Who hath sent his beloved Son into the
world, to unite our hearts in love to each other, and
in gratitude to him for his unspeakable love to us.
Wherefore receive ye one another—Weak and
strong, into communion with mutual love, without
despising or judging one another; *as Christ also
received us*—Whether Jews or Gentiles, to be mem-
bers of his body the church, and joint heirs with him
of eternal felicity; *to the glory of God*—Namely, of
his truth to the Jews and mercy to the Gentiles.

Verses 8-12. *Now*—To show more fully what I
mean in saying Christ received us, I observe, *that
Jesus Christ was a minister of the circumcision*—
Or vouchsafed to be a servant of the Jews, in preach-

Christ also received us, to the glory ^{A. M. 4064.}
of God. ^{A. D. 60.}

8 Now I say that ² Jesus Christ was a
minister of the circumcision for the truth of
God, ² to confirm the promises *made* unto the
fathers :

9 And ^o that the Gentiles might glorify God
for *his* mercy; as it is written, ^p For this cause

² Matthew xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46.
^o Chapter iii. 3; 2 Cor. i. 20.—^p John x. 16; Chapter ix. 23.
^p Psalm xviii. 49.

ing the gospel among them; *for the truth of God*—
To demonstrate his faithfulness in fulfilling *the pro-
mises made unto the fathers*—Of sending them the
Messiah; and therefore, 1st, The believing Jews,
though weak, ought not to be despised by the believ-
ing Gentiles, though stronger. And, 2d, It is no
objection to Christ's receiving the Gentiles, that he
never preached to them, for he became a minister
of the circumcision, not only in order to the salva-
tion of the Jews, but also that, by converting them,
and sending them to preach to the Gentiles, he might
accomplish the promises made to the fathers con-
cerning the blessing of all nations. *And that the
Gentiles might glorify God for his mercy*, as it is
written, Psa. xviii. 49; where the Gentiles and Jews
are spoken of as joining in the worship of the true
God, the God of Israel. To explain this more fully,
"Jesus Christ was born a Jew, and exercised his
ministry among the Jews, in order that the truth of
God's promises to the fathers, concerning the bless-
ing of the nations in Abraham's seed, might be con-
firmed by the conversion of the Jews and Gentiles.
For as the Jews were the only people on earth who
worshipped the true God, and had his revelations in
their hands, it was absolutely necessary that the
gospel, in which all the former revelations termi-
nated, should be first preached to them; that a suffi-
cient number of them receiving it, might preach it
to the Gentiles, as the fulfilment of the former reve-
lations, of which their nation were the keepers.
The gospel being thus offered to the Gentiles, as the
word of the same God who anciently spoke to the
fathers of the Jewish nation by the prophets; that
circumstance, with the miracles which accompanied
the first preaching of it, so powerfully demonstrated
it to be from God, that multitudes of the Gentiles,
receiving it, turned from idols to worship the living
and true God; whereby the truth of God's promise
to the fathers, concerning the blessing of the nations
in Christ, was illustriously confirmed, and the Gen-
tiles had an opportunity of glorifying God for his
mercy in their conversion." It may be proper to
observe further here, that "conversion to the true
God being the *mercy*, or blessing, which God pro-
mised to bestow on the Gentiles, it is particularly
mentioned here, not only to make the Gentiles sen-
sible that they ought not to despise the Jews, through
whom they had received so great a blessing, but also
to persuade the Jews to acknowledge the Gentiles as

A. M. 4064. I will confess to thee among the Gen-
A. D. 60. tiles, and sing unto thy name.

10 And again he saith, ¹ Rejoice, ye Gentiles, with his people.

11 And again, ² Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, ³ There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

¹ Deuteronomy xxxii. 43.—² Psalm cxvii. 1.—³ Isaiah xi. 1, 10; Revelation v. 5; xxii. 16.—⁴ Chapter xii. 12;

the people of God, equally with themselves."—Mac-knight. And again Moses saith, (Deut. xxxii. 43.) *Rejoice, ye Gentiles, with his people*—Implying that the time would come when the Gentiles should become the people of God as well as the Jews, and should join with them in the worship of God, and rejoice in a sense of his goodness to them. And again, (Psa. cxvii. 1.) *Praise the Lord, all ye Gentiles*, for the mercy vouchsafed to you; therefore they shall know God, and obtain mercy; and *Esaias saith, There shall be a root of Jesse*—See note on Isa. xi. 10. The apostle here follows the translation of the LXX., because, though it differs in expression from the Hebrew, it represents the prophet's meaning with sufficient exactness to prove the point for which he quotes it, which was to show that the Gentiles should become the people of God by believing, and confiding in the Messiah, and therefore should be united in the same church with the believing Jews. And the apostle's design in this part of his epistle being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to show the Jews that this coalition was foretold in their own Scriptures; for which purpose the apostle, with great propriety, quotes the various passages here adduced.

Verse 13. *Now the God of hope*—A glorious title of God, but till now unknown to the heathen; for their goddess *Hope*, like their other idols, was nothing, whose temple at Rome was burned by lightning. It was indeed built again not long after, but was again burned to the ground. It is with great propriety that Jehovah is termed *the God of hope*, for there is, 1st, In his nature and attributes; 2d, In the relations in which he stands to mankind in general, as their Creator, Preserver, Benefactor, Governor, and Judge; and to his own people in particular, as their Redeemer, Saviour, Friend, and Father; 3d, In what he hath already done for them in giving his Son for their redemption, and in sending them the gospel light, and his Spirit's aid; and, 4th, In what he hath promised still further to do for such as do not reject his counsel against themselves;—there is, in these particulars, a most sure and glorious foundation laid for the most firm, lively, enlarged, and blessed hope, for all who will be persuaded to come to it and build thereon, by true repentance, living faith, and new obedience.

13 Now the God of hope fill you
A. M. 4064. with all ⁴ joy and peace in believing,
A. D. 60. that ye may abound in hope, through the power of the Holy Ghost.

14 And ⁵ I myself also am persuaded of you, my brethren, that ye also are full of goodness, ⁶ filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the

xiv. 17.—² 2 Peter i. 12; 1 John ii. 21.—³ 1 Corinthians viii. 1, 7, 10.

And we may assure ourselves beyond a doubt, that
"No man too largely from his love can hope,
If what he hopes he labours to secure."

He is also called the *God of hope*, because, by raising his Son from the dead, and bringing life and immortality to light by the gospel, he hath presented to our view the most glorious object of hope possible to be presented to us; and because, by adopting believers into his family, regenerating them by his grace, constituting them his heirs, and giving them an earnest of their future inheritance in their hearts, he hath begotten them again to a lively hope of an incorruptible inheritance, an exceeding great and eternal weight of glory. *Fill you with all joy*—True spiritual joy, at all times, Phil. iv. 4; and in all things, 1 Thess. v. 16, 18; joy arising from the sources mentioned in the note on chap. xiv. 17: and *peace*, of all sorts, in believing—In or by the exercise of your faith in God and Christ, and the truths and promises of the gospel. *That ye may abound in hope*—In a lively expectation of eternal life, felicity, and glory, and of continued, increasing grace, to help you in every time of need—And of all things necessary for life and godliness. *Through the power of the Holy Ghost*—Enlightening and quickening, renewing, strengthening, and comforting you.

Verses 14–17. *And I myself am persuaded of you*—The apology which the apostle here offers for writing to a church with which he was not personally acquainted was the more necessary, because, in his letter, he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, (verse 15;) the truth of which he proved by his success in converting the Gentiles; (verses 16, 17;) and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts, in all the Gentile countries which he had visited. *That ye*—Some among you, by being created anew; *are full of goodness*—Of kindness, so as to forbear giving unnecessary offence to, or censuring one another; *filled with all knowledge*—A large measure of knowledge in all needful points, through your long experience in the ways of God; *able also to admonish*—To instruct, and confirm; *one another*—In all things of importance.

A. M. 4064. more boldly unto you in some sort,
A. D. 60. as putting you in mind, ⁷ because of
the grace that is given to me of God,

16 That ⁸ I should be the minister of Jesus
Christ to the Gentiles, ministering the gospel
of God, that the ² offering ⁸ up of the Gentiles
might be acceptable, being sanctified by the
Holy Ghost.

17 I have therefore whereof I may glory
through Jesus Christ, ^b in those things which
pertain to God.

⁷ Gal. i. 15; Eph. iii. 7, 8.—⁸ Gal. ii. 7-9; 1 Tim. ii. 7;
Phil. ii. 17.—⁸ Or, *sacrificing*.—⁸ Isa. lxxvi. 20; Phil. ii. 17.

There are several conclusions of this epistle: the first begins at this verse; the second, chap. xvi. 1; the third, verse 17; the fourth, verse 21; and the fifth, verse 25. *Nevertheless, brethren*—Notwithstanding your grace and knowledge; *I have written the more boldly unto you*—Have used the greater freedom and plainness in writing; *in some sort*—*Απο μερος, in part, or partly; as putting you in mind*—That is, setting before you, and inciting you to the practice of what you know already; *because of the grace that is given to me*—That is, because I am constituted an apostle of the Gentiles. Whitby thinks, that by the expression, *in part*, in the former clause of the verse, the apostle meant to signify the *Gentile part* of the Church of Rome to whom he wrote, to put them in mind of God's great goodness to them. But it seems more probable he intended thereby to insinuate, that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know. *That I should be the minister*—The servant; *of Jesus Christ to the Gentiles, ministering, preaching, the gospel of God*—In order to their conversion and edification; *that the offering up of the Gentiles*—To him, as living sacrifices; *might be acceptable*—In his sight; *being sanctified by the Holy Ghost*—Plentifully communicated to them, not only in a rich variety of gifts, but in his regenerating, purifying, and comforting influences; making them wise and good, holy toward God, and useful to their fellow-creatures. *I have, therefore*—Having, by the blessing of God upon my labours, been instrumental in converting many of them, *whereof I may glory through Jesus Christ*—In and through whom all my glorying is; *in those things which pertain to God*—In the success of my ministry, wherein the glory of God is so much concerned.

Verses 18, 19. *For I will not dare to speak, &c.* I will not glory of more than is true and has been really done by my ministry; *to make the Gentiles obedient*—To bring them to the faith, and to the worship and service of the true God; *by word and deed*—By preaching and miracles. The apostle would not speak of what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise

b

18 For I will not dare to speak of A. M. 4064.
any of those things ^c which Christ ^{A. D. 60.}
hath not wrought by me, ^d to make the Gen-
tiles obedient, by word and deed,

19 ^e Through mighty signs and wonders,
by the power of the Spirit of God; so that
from Jerusalem, and round about unto Illyri-
cum, I have fully preached the gospel of
Christ.

20 Yea, so have I strived to preach the gos-
pel, not where Christ was named, ^f lest I should

^b Heb. v. 1.—^c Acts xxi. 19; Gal. ii. 8.—^d Chap. i. 5; xvi. 26.
^e Acts xix. 11; 2 Cor. xii. 12.—^f 2 Cor. x. 13, 15, 16.

also from their success. But he would speak only of what Christ had wrought by him personally; namely, that he had preached the gospel with the greatest success, in many of the Gentile countries. *Through mighty signs and wonders*—It does not appear that the apostle intended by these different names to express different things, as some have supposed, namely, that the *σημεια, signs*, were the miracles intended to prove the truth of the doctrine asserted, or message brought by the miracle-worker; and that *τερατα, wonders*, were such miracles as were intended to astonish, and terrify, and draw the attention of beholders; of which sort was the punishment of Ananias and Sapphira with death, and of Elymas with blindness: he doubtless meant miracles in general, by both expressions. In the gospels, the miracles of Christ are commonly called *δυναμεις, powers*, or mighty works, to express the great power exerted in the performance of them. *By the power of the Spirit of God*—Enlightening men's minds, and changing their hearts, and thereby rendering the miracles wrought, and the word preached, effectual to their conviction and conversion. *So that I have fully preached the gospel of Christ*—Have made a full declaration thereof, not shunning to declare the *whole counsel of God*; not keeping back any thing that I had reason to believe would be profitable to my hearers: *from Jerusalem round about unto Illyricum*—This phraseology implies, that he had propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide, on every hand, through the interjacent countries. "Illyricum was a country in Europe, lying between Pannonia and the Adriatic sea. It is now called Sclavonia. In the history of the Acts, there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country, on the south, bordered on Macedonia, where Paul often preached, he may, on some occasion, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel *in*, but only *as far as Illyricum*: which country, it appears, at the time he wrote this epistle, was the boundary of his preaching westward."—Maeknight.

Verses 20-22. *Yea, so have I strived to preach*—Greek, *ωτω δε φιλοτιμωμενον ευαγγελιζεσθαι*, literally,

A. M. 4064. build upon another man's founda-
A. D. 60. tion :

21 But as it is written, "To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also ^bI have been ³much hindered from coming to you.

23 But now having no more place in these parts, and ¹having a great desire these many years to come unto you ;

24 Whensoever I take my journey into Spain,

^c Isa. lii. 15.—^d Chap. i. 18 ; 1 Thess. ii. 17, 18.—^e Or, many ways, or, oftentimes.—^f Acts xix. 21 ; Verse 32 ; Chap. i. 11.—^g Acts xv. 3.

being ambitious ; or, it being the object of my ambition ; namely, so far as Providence would permit me to indulge it ; to preach the gospel, not where Christ was named—Had been preached before by others : that is, This way I took, as to my choice of places where to preach, lest I should build on another man's foundation, and so decline the difficulties which attend the settlement of new churches, or should assume to myself the credit due to others. He generally, though not altogether, declined preaching where others had preached, having a holy ambition to make the first proclamation of the gospel in places where it was quite unheard of, in spite of all the difficulty and danger that attended the doing of it. And the providence of God seemed, in a special manner, to prevent his preaching where others had preached, (though not entirely,) lest his enemies, who sought every occasion to set light by him, should have had room to say that he was behind other apostles, not being sufficient for planting churches himself, but only for preaching where others had prepared his way ; or that he declined the more difficult part of the ministry. But as it is written—According to that prophecy which is now fulfilling in my ministry ; to whom he was not spoken of—Namely, the Gentiles ; they shall see—See on Isa. lii. 15. And they that have not heard—In former times ; shall understand—And obey the gospel. For which cause—That I might not build on another man's foundation ; I have been much hindered from coming^g to you—Among whom Christ had been named. Or he means, that he had been hindered by the important work of planting the gospel elsewhere.

Verses 23, 24. But now, having no more place in these parts—Where Christ has now been preached in every city ; and having a great desire—On various accounts ; to come to you—I will attempt to put it in execution. Whensoever—At whatever time ; I take my journey into Spain—Greek, εαν πορευομαι εις την Σπανιαν, if I go into Spain ; I will come to you—Namely, if God shall so permit. But this zealous design, it seems, was hindered by his imprisonment. It appears probable, from hence, considering the principle that Paul chose to govern

I will come to you : for I trust to see you in my journey, ^hand to be brought on my way thitherward by you, if first I be somewhat filled ⁴with your company.

25 But now ¹I go unto Jerusalem to minister unto the saints.

26 For ^mit hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily ; and their debtors they are. For ⁿif the Gentiles have

⁴ Gr. with you. Verse 32.—¹ Acts xix. 21 ; xx. 22 ; xxiv. 17. ^m 1 Corinthians xvi. 1, 2 ; 2 Corinthians viii. 1 : ix. 2, 12. Chapter xi. 17.

himself by, of not building on another man's foundation, that no apostle had yet planted any church in Spain. For I trust—I hope ; to see you in my journey thither—But he was not assured hereof by any divine revelation. Indeed this, among other instances, is a proof that, in speaking of what he meant to do afterward, the apostle did not make known any determinations of God revealed to him by the Spirit, but his own resolutions and opinions only. For there is no evidence that he ever went to Spain. And be brought on my way thitherward by you—By some of your church ; if first I be somewhat filled—Satisfied and refreshed ; with your company—Your society and fellowship. The Greek is only, with you. How remarkable is the modesty with which he speaks ! They might rather desire to be satisfied with his company. He says, somewhat satisfied, intimating the shortness of his stay, or perhaps that the presence of Christ alone can thoroughly satisfy the soul.

Verses 25–27. But now I go unto Jerusalem—Of this journey the apostle gave an account to Felix, Acts xxiv. 17 ; to minister unto the saints—To perform the office of carrying some contributions to them for their relief. For it hath pleased them—That is, the Christians ; of Macedonia and Achaia, particularly the brethren at Philippi, Thessalonica, Berea, Corinth, and in every other city of these provinces, where churches were planted by the apostle ; to make a certain contribution—Κοινωνιαν τινα, literally, some communication, namely, of money ; for the poor saints—For their believing brethren ; which are at Jerusalem—Exposed to peculiar persecution and affliction. It hath pleased them, I say, and their debtors they are—That is, they are bound in justice, as well as mercy. "This repetition is very emphatical, especially as the apostle immediately explains the obligation under which the Christians in Macedonia and Achaia lay to make these collections for the poor of the brethren at Jerusalem. And his intention in this, no doubt, was to show the brethren in Rome that they ought to follow the example of the Macedonians and Achaians in that matter." For if the Gentiles have been made partakers of their spiritual things—

A. M. 4064. been made partakers of their spi-
A. D. 60. ritual things, ° their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them ° this fruit, I will come by you into Spain.

29 ° And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

° 1 Corinthians ix. 11; Galatians vi. 6.—° Philippians iv. 17.—° Chap. i. 11.—° Philippians ii. 1.—° 2 Corinthians i. 11; Colossians iv. 12.—° 2 Thessalonians iii. 2.

That is, the gospel, and the blessings of it, which were first declared to the Jews, and were spread abroad from Jerusalem to the Gentiles, throughout the world, Acts i. 4-8. *Their duty is also*—They are under an obligation by the great benefit received from them to recompense them in some sort, and (which is the only way they can recompense them) *to minister unto them carnal things*—Things needful for the body. “By calling the knowledge of the gospel, which was imparted to the Gentiles by the Jewish preachers, spiritual things, and the money, which the Gentiles were sending to the Jews, carnal things, the apostle hath declared the true nature of both, and showed the great excellence of the one above the other; money procures conveniences only for the flesh; but the gospel improves the spirit, and fits it for a blessed immortality.”—Mac-knight.

Verses 28, 29. *When, therefore, I have performed this journey and service, and have sealed to them*—Safely delivered to them, without diminution, as a treasure under a seal; *this fruit*—This contribution, which is a fruit of their brethren's faith and love; *I will come by you into Spain*—Such was his design, though it seems it was never accomplished. There are often holy purposes in the minds of good men, which are overruled by the providence of God, so as never to take effect; and yet they are precious in the sight of God. *And I am sure—Oída, I know; that when I come to you, I shall come to you in the fulness, &c.*—I shall be a means of communicating to you abundance of gospel blessings. It is evident from this, and from the 28th verse, as well as from chap. i. 10, 11, that Paul wrote this epistle while he was at liberty, and before Christ had told him, as is mentioned Acts xxiii. 11, that he must testify of him at Rome; and before he was constrained to appeal to Cesar, as is related Acts xxv. 11; for in this epistle he speaks still of his journey to Rome as of a voluntary undertaking, not supposing that he should be sent thither as a prisoner.

Verses 30-33. *Now I beseech you for the Lord Jesus Christ's sake*—That is, by all which he has done for you; *and for the love of the Spirit*—That is, by the love to God, and Christ, and his saints and servants, which is the fruit of the Spirit, *that ye strive—Συναγωνισασθαι, that you agonize together*

30 Now I beseech you, brethren, for A. M. 4064. the Lord Jesus Christ's sake, and ° for A. D. 60. the love of the Spirit, ° that ye strive together with me in *your* prayers to God for me;

31 ° That I may be delivered from them that ° do not believe in Judea; and that ° my ser-vice which *I have* for Jerusalem, may be ac-cepted of the saints;

32 ° That I may come unto you with joy ° by

° Or, *are disobedient*.—° 2 Corinthians viii. 4.—° Chap-ter i. 10.—° Acts xviii. 21; 1 Corinthians iv. 19; James iv. 15.

with me; or, as Doddridge renders it, that you join your utmost strength with mine—In your prayers to God for me; the original expression being de- rived from a word which signifies exerting the great- est strength and agility, such as the combatants exerted in the Grecian games. They must pray for themselves, who would have *others* strive to- gether with them in prayer. Of all the apostles, Paul alone is recorded as desiring the prayers of the faithful for himself; and this he generally does in the conclusions of his epistles; yet not without making a difference. For, he speaks in one manner to them whom he treats as his children, with the gravity, or even severity of a father, such as Ti- mothy, Titus, the Corinthians, and Galatians; in another, to them whom he treats rather like equals, such as the Romans, Ephesians, Thessalonians, Co- lossians, Hebrews. *That I may be delivered from them that do not believe in Judea*—“The unbelie- ving Jews at Jerusalem had got notice of Paul's success in converting the Gentiles, to whom he preached salvation, without requiring them to obey the law of Moses. And being falsely informed that *he taught all the Jews which were among the Gentiles to forsake Moses, &c.*, (Acts xxi. 21,) they were exceedingly enraged against him.” Of this the apostle being well apprized, and knowing of what importance the preservation of his life was to the church, is thus urgent in his requests for the continued, fervent prayers of the brethren at Rome, that he might be preserved from the power of these enemies of Christ and his servants; and that his service in making the collections might be well re- ceived by the saints there. These were evidently the grand reasons why he was so earnest in desiring the prayers of the faithful for him; for, had his own personal safety alone been the object of his solicitude, independent of the prosperity of God's work, and the salvation of the souls of the Gentiles, he doubtless would have *desired to depart, and be with Christ*, which he knew would be *far better* than remaining longer in the body, in this world of sin and sorrow. *That I may come unto you with joy*—“As the apostle proposed to visit the Romans after delivering the collections at Jerusalem, he earnestly wished that that service might be accepta- ble to the brethren there; because, if it was well received, it would have great influence in producing

A. M. 4064. the will of God, and may with you
A. D. 60. ^a be refreshed.

33 Now ^a the God of peace be with A. M. 4064.
you all. Amen. A. D. 60.

^a Chap. xvi. 20; 1 Cor.

xiv. 33; Heb. xiii. 20.

that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much he was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us." See

chap. xxi.—xxvi. *Now the God of peace*—Who is at peace with us, being reconciled to us in Christ, and causes us to know, by experience, that the fruit of the Spirit is peace,—even a peace passing understanding,—*be with you all*—Whether I am present or absent. *Amen.*

CHAPTER XVI.

In this chapter, (1.) *Phebe, a deaconess of the church of Cenchrea, having occasion to go to Rome on some important business, the apostle earnestly recommends her to the good offices of the believers at Rome; 1, 2.* (2.) *He subjoins to this recommendation salutations to a number of persons by name, members of the church at Rome, with whom he seems to have been acquainted, 3-16.* (3.) *After finishing his salutations, he gives the Roman Christians a few more practical advices, suited to their circumstances; especially cautioning them against those who wished to divide the church, 17-20.* (4.) *He sends them salutations from his assistants, adding thereto his own apostolical benediction, 21-24.* (5.) *He concludes this letter, in which he had considered the dispensations of God to mankind from the beginning of the world to the end of time, with a sublime doxology to God the Father, 25-27.*

A. M. 4064. I COMMEND unto you Phebe our
A. D. 60. sister, which is a servant of the
church which is at ^a Cenchrea :
2 ^b That ye receive her in the Lord, as be-

cometh saints, and that ye assist her A. M. 4064.
in whatsoever business she hath need A. D. 60.
of you : for she hath been a succourer of many,
and of myself also.

^a Acts xviii. 18.

^b Phil. ii. 29; 3 John 5, 6.

NOTES ON CHAPTER XVI.

Verses 1, 2. *I commend*—Rather, *recommend*; *unto you*—That is, To your love and assistance; *Phebe our sister*—The bearer of this letter; *a servant*—Or *deaconess*, as the Greek word signifies; *of the church at Cenchrea*—Which seems to have been a church distant from that at Corinth. Indeed, this place, being situated on the Saronic gulf, was about seventy furlongs, near nine miles, distant from that city; therefore those Christians that lived there could not with convenience, at least generally, assemble with such as resided at Corinth. In the apostolic age, some grave and pious women were appointed deaconesses in every church; and it was their office, not to teach publicly, but to visit the sick, the women in particular, and to minister to them both in their temporal and spiritual necessities. The apostle calls Phebe his sister, because she was a true Christian, a genuine believer on the Lord Jesus, and consequently a child and heir of God, and joint heir with Christ. For the appellations of *brother* and *sister*, which the disciples gave to one another in the first age, were founded on their being all the children of God by faith, consequently the brethren and sisters of Christ, who acknowledged the relation by publicly declaring, Matt. xii. 50, *Whoever shall do*

the will of my Father, the same is my brother, and sister, and mother. That ye receive her—Entertain her, and treat her with affection; *in the Lord*—For the Lord Christ's sake, and in regard to her relation to him, our common Saviour; *as becometh saints*—According to the duty which Christians owe one toward another, and as it is proper they should act who profess to be saints, separated from the world to the honour of Christ's name; *and that ye assist her*—With counsel, and every necessary aid; *in whatsoever business she hath need of you*—This implies, that she had come to Rome on business of importance; perhaps to seek the payment of a debt owing to her by some of the inhabitants of Rome, or to complain of undue exactions by some of the emperor's officers in the province. *For she hath been a succourer of many*—Probably supplying their wants, if not also entertaining them at her house. The word *πρωταρις* properly signifies a *patron*, a name which the Romans gave to persons who assisted with their advice and interest those who were connected with them as clients. Therefore, as Phebe had this name given her, it is reasonable to believe that she was a person of considerable wealth and influence. Or, we may suppose the name was given her on account of the offices

A. M. 4064. 3 Greet ° Priscilla and Aquila, my
A. D. 60. helpers in Christ Jesus :

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet ° the church that is in their

° Acts xviii. 2, 18, 26; 2 Tim. iv. 19.

she performed to many as a deaconess. The apostle's direction implies, that all the faithful ought to be particularly attentive in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Verses 3-5. *Greet*—Or, *salute*, as *αἰνεῖτε* is generally rendered; *Priscilla and Aquila*—That is, declare to them my Christian love, and desires of their welfare. The apostle first became acquainted with this excellent couple at Corinth, to which city they had come from Rome in consequence of a decree of the Emperor Claudius commanding all Jews to depart thence. When Paul left Corinth the first time, they accompanied him to Ephesus, Acts xviii. 2, 18, 19: and when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned, as appears from their sending their salutations to the Corinthians in the apostle's first epistle to them, chap. xvi. 19, written from Ephesus while he abode there, after his return from Jerusalem, mentioned Acts xix. 1. But on the death of Claudius they appear, from this verse, to have gone back to Rome to follow their occupation, being there when this salutation was sent to them. *My fellow-helpers*—Namely, in propagating the gospel, being always ready to exert themselves to the utmost to aid its progress, as far as they had opportunity. They had been very active in spreading the gospel both at Corinth and Ephesus; and doubtless they were so now at Rome also. *Who have for my life laid down their own necks*—Hazarded their own lives to save mine; perhaps in the violent opposition which the Jews made to him, as mentioned Acts xviii. 6, 7; or in the uproar at Corinth, recorded Acts xviii. 12; or in that at Ephesus, Acts xix. 23. The expression, which is proverbial, and denotes their undergoing the greatest perils, is used in allusion to the custom of placing on blocks the necks of criminals, whose heads are to be cut off. *Unto whom not only I, but all the churches of the Gentiles*—Even that at Rome; *give thanks*—Because the preservation of his life redounded to the benefit of them all. *Likewise greet*—Salute; *the church that is in their house*—The Christian congregation, that was wont to assemble there for divine worship. Aquila, it seems, performed the same part at Rome which Gaius did at Corinth, verse 23; he opened his house to receive the gospel, and those that were desirous to attend the ministry of it, and to join in the worship of the true God. As yet, however, it seems the Christians at Rome had neither bishops nor deacons. So far were they from any shadow of papal power. Nay,

b

house. Salute my well-beloved Epe- A. M. 4064
netus, who is ° the first-fruits of Acha- A. D. 60.
ia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

° 1 Cor. xvi. 19; Col. iv. 15; Phil. ii.—° 1 Cor. xvi. 15.

there does not appear to have been then in the whole city any more than one of these domestic churches, otherwise there can be no doubt but Paul would have saluted them also. *Salute my well-beloved Epenetus*—Although the apostle had never been at Rome, yet he had many acquaintances there. It is justly observed by Theophylact, that it was a very great praise to any one to have been the beloved of Paul, because his love was not the effect of a blind partiality, but of a well-founded judgment concerning the person's true character. *Who is the first-fruits of Achaia*—The Alexandrine and Clermont MSS., with the Arabic, Ethiopic, and Vulgate versions, and many Greek and Latin commentators, have *της Ασιας*, of Asia, in this place; which some suppose to be the true reading, because, 1 Cor. xvi. 15, the apostle calls the house of Stephanas, *the first-fruits of Achaia*. But if Epenetus was one of that house, or was converted at the same time with Stephanas, he also was a part of the first-fruits of Achaia, for there is no manner of necessity to understand by that expression the very first Christian convert.

Verse 6. *Greet Mary, who bestowed much labour on us*—Performed many good offices for the faithful, especially for the preachers of the gospel. The apostle is very affectionate in these salutations, giving almost every one some signal epithet; that he might both recommend them for their piety and virtue, and propose them as examples for the imitation of others; as also that he might show his gratitude to them, and the esteem he had for them. And concerning these salutations, and others in the apostolic epistles, it is proper to remark in general, "that they were of great benefit to the persons saluted. For, being sent to individuals in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the sufferings attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ on account of their character. Further, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them were appealed to as witnesses of the things which he had written."

Verses 7, 8. *Salute Andronicus and Junia*—Or, *Junias* rather, it being evidently the name of a man, as appears from the apostle's terming them both his *kinsmen*—And saying, that they were of note among

A. M. 4064. men, and my fellow-prisoners, who
A. D. 60. are of note among the apostles, who
also ^f were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus's ¹ *household*.

11 Salute Herodian my kinsman. Greet them that be of the ² *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who la-

^f Gal. i. 22.—¹ Or, *friends*.—² Or, *friends*.—² John 1.

the apostles. My fellow-prisoners—That is, imprisoned for the gospel as I was. At the time when this epistle was written, Paul had been in prison often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where or when that happened, is not known. *Who also were in Christ before me*—Converted to the faith of Christ before I was. From these two persons being Christians before Paul, joined with their being of note among the apostles, Origen infers that they were of the number of the seventy disciples; but that is quite uncertain. Their being called the apostle's *kinsmen*, does not necessarily imply that they were his relations: he might term them so, as well as several others, mentioned in this chapter, merely because they were of the same nation with himself. The names, however, of many here saluted, show them to have been Greeks, or of Greek extraction. We may therefore conjecture, that they had formerly settled themselves at Rome, for the sake of commerce, or of exercising their particular trades; but, being afterward banished, by the Emperor Claudius, under the denomination of Jews, they had retired, some of them into Greece, others into the Lesser Asia, and others into Judea, where, it is supposed, they became known to the apostle in the course of his travels through these countries. These, with many others, returned to Rome in consequence of the death of Claudius, and re-established the church in its former lustre. See on chap. i. 7, 8.

Verses 9–11. *Salute Urbane, or Urbanus* rather, *our helper*—*Συνεργον*, *our fellow-labourer*—Mine and Timothy's, verse 21. *Salute Apelles, τον δοκιμον, the approved in Christ*—One who hath showed himself a sincere Christian and faithful servant of Christ, when tried by affliction and persecution for the gospel; a noble character this, and greatly to be respected. *Salute those of the family of Aristobulus*—Aristobulus himself is not saluted, either because he was not in Rome at that time, or because he was not yet converted, or perhaps because he was dead. He and Narcissus, mentioned in the next verse, seem each of them to have had a numerous family; some of whom only were converted, and are here saluted

bour in the Lord. Salute the be- A. M. 4064.
loved Persis, which laboured much in A. D. 60.
the Lord.

13 Salute Rufus ² chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 ^b Salute one another with a holy kiss. The churches of Christ salute you.

^b 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

by the apostle, whom the fame of their virtues had reached: for probably some of them, at least, were not known to him by face, but only by character.

Verses 12–15. *Salute Tryphena and Tryphosa*—Probably two sisters; *who labour in the Lord*—In the service of the Lord, according to their stations: as did also Persis, who seems to be here termed *beloved*, because she was distinguished among many for her fidelity and diligence. *Salute Rufus*—Perhaps the same that is mentioned Mark xv. 21. *And his mother and mine*—This expression may only denote the tender care which Rufus's mother had taken of him. *Salute Asyncritus, Phlegon, &c.*—He seems to join those together who were joined by kindred, nearness of habitation, or some other circumstance. It could not but encourage the poor especially to be saluted by name, who, perhaps, did not know that the apostle had ever heard of them. It is observable, that while the apostle forgets none who are worthy, yet he adjusts the nature of his salutation to the degrees of worth in those whom he salutes. *Salute all the saints*—Here all the believers at Rome, male and female, have the appellation of *saints*, or holy persons, given them; as being new creatures in Christ Jesus, having in them the mind that was in him, and walking as he walked. The Papists affirm, that at the time the apostle wrote this epistle, Peter was at Rome, exercising the office of bishop in the Christian Church there: but if so, Paul doubtless would have known it; and, in that case, he surely would not have omitted saluting him, and have mentioned so many others of inferior note; and yet if Peter were not there at this time, the whole Roman tradition, with regard to the succession of their bishops, fails in the most fundamental article.

Verse 16. *Salute one another with a holy kiss*—“The Jews considered the *kiss* as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. xx. 9. Our Lord says to Simoni, Luke vii. 45, *Thou gavest me no kiss*; meaning, that he had not expressed such affection to him as the woman had done who kissed his feet. Judas

A. M. 4064. 17 Now I beseech you, brethren,
A. D. 60. mark them ⁱ which cause divisions
and offences, contrary to the doctrine which ye
have learned; and ^k avoid them.

18 For they that are such serve not our Lord

ⁱ Acts xv. 1, 5, 24; 1 Tim. vi. 3.—^k 1 Cor. v. 9, 11; 2 Thes. iii. 6, 14; 2 Tim. iii. 5; Tit. iii. 10; 2 John 10.

also kissed our Lord, pretending friendship to him, at the time he betrayed him. This manner of expressing friendship to each other the disciples of Christ adopted, and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, *Apolog. Prayers being ended, we salute one another with a kiss, and then the bread and cup is brought to the president, &c.* This was called the *holy kiss*, to distinguish it from the lustful kiss; and the *kiss of charity*, 1 Pet. v. 14, to distinguish it from the treacherous kiss of Joab and Judas; being given as an expression of that sincere, chaste, and spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously: the men saluted the men only, and the women kissed none but their own sex; as may be known from their manner of sitting in the public assemblies, described *Apost. Constit.*, lib. ii. c. 57. *On the other side let the laics sit, with all silence and good order; and the women, let them sit also separately, keeping silence.* Then, after a long description of the worship, the author adds, *Then let the men salute one another, and the women one another, giving the kiss in the Lord.* Through length of time, and difference of manner, this method of sitting in public assemblies hath been changed. But that it was the ancient method cannot be doubted, being derived from the *synagogue*.—Macknight.

Verses 17, 18. *Now I beseech*—Παρακαλω, *I exhort you, brethren, mark them*—Observe and point them out for the caution of others. The word σιτοπειν, rendered *to mark*, signifies, to observe attentively and diligently, as those do who are placed on a watch-tower to observe the motions of their enemies. *Who cause divisions*—Or, *separations*, as διχραστας signifies, namely, by their false doctrine; and *offences*—Τα σκανδαλα, *stumbling-blocks*, or occasions of falling, by their factious spirit and scandalous conduct. Dr. Hammond thinks the apostle refers to the Gnostics, to whom indeed the characters, given in the next verse, of those here meant, do well agree. It is more probable, however, as Theodoret says, that he intends, τες κακεις τς νομς σνηγορας, *the wicked advocates of the law*, namely, those who preached up circumcision, and the observation of the ceremonies of the law, as necessary to the salvation of the Gentiles: and Chrysostom, Ecumenius, and Theophylact, agree with Theodoret in this opinion. And it is certain that these men caused divisions and separations from others, as unclean and not fit to be conversed with, Acts xi. 3; xv. 24; Gal. ii. 12, 13, 21: and set up separate assemblies for the wo ship

Jesus Christ, but^l their own belly; A. M. 4064. and ^m by good words and fair speeches A. D. 60. deceive the hearts of the simple.

19 For ⁿ your obedience is come abroad unto all men. I am glad therefore on your behalf:

^l Phil. iii. 19; 1 Tim. vi. 5.—^m Col. ii. 4; 2 Tim. iii. 6; Tit. i. 10; 2 Pet. ii. 3.—ⁿ Chap. i. 8.

of God, (see Jude, verse 19,) on pretence of greater orthodoxy and sanctity than others, and who would admit none into their communion but such as joined them in their peculiarities, and who represented all others as erroneous and impious. *Contrary to the doctrine which ye have learned*—Of us, the apostles of Jesus Christ, or from me in this epistle. Many of the Roman brethren, probably, had heard the apostles and other inspired men in Judca and elsewhere, from whom they had learned the genuine doctrines of the gospel. Estius justly observes here, that the apostle intimates that even the common people, by the help of general principles, might discern the true doctrine, even that which was delivered by the apostles, from that which was false and not so delivered. But this could only then be done by comparing that which was declared by the apostles, and confirmed by their miracles, with that which was delivered as different from, or in opposition to it, and was not so confirmed. And this can only now be done by private Christians in general, by comparing all pretenders to the apostle's doctrine, with those Scriptures which they wrote, under the influence of the Holy Ghost. *And avoid them*—Avoid all unnecessary intercourse with them. "It is worthy of notice," says Macknight here, "that the apostle desires the faithful to mark them who caused divisions, not for the purpose of disputing with them, and far less for the purpose of apprehending and punishing them with fines, imprisonment, torture, and death; but that they might avoid their company, lest, by conversing familiarly with such, they should be infected with their errors and vices. For, as the apostle told Timothy, 2d Epist. ii. 17, *their word eats as doth a canker, or gangrene.*" *For they that are such serve not our Lord Jesus*; they have not his glory in view, whatever they may pretend: *but their own belly*—Their chief aim and design is to advance their secular interests, and gratify their carnal desires. *And by good words*—Χρησολογιας, *by speaking kindly*, or by plausible discourse, *and fair speeches*—Ευλογιας, *by blessings*; by praying for, or pronouncing blessings upon their disciples, or by praising and flattering them; *deceive the hearts of the simple*—Των ακακων, *of the harmless*, who, doing no ill themselves, are not upon their guard against them that do. The word denotes persons free from guile, upright and unsuspecting; but who have not discernment or prudence sufficient to enable them to see and avoid the snares which the wicked lay in their way.

Verses 19, 20. *For, &c.*—As if he had said, *This exhortation I give you, to preserve you in the way in which hitherto you have walked, to the credit of the*

A. M. 4064. but yet I would have you ° wise
A. D. 60. unto that which is good, and ° simple
concerning evil.

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

21 ° Timotheus my work-fellow, and ° Lucius,

° Matt. x. 16; 1 Cor. xiv. 20.—° Or, harmless.—° Ch. xv. 33.
° Gen. iii. 15.—° Or, bread.—° Verse 24; 2 Cor. xvi. 23; 1 Cor.
xiii. 14; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; Rev.

gospel: for your ready obedience and conformity to it, is come abroad unto all men—Is generally taken notice of by all who observe such things: see 1 Thess. i. 8. The Greek is, literally, *your obedience hath come to all*—That is, the fame of your obedience. For that such a number of the inhabitants of the metropolis of the Roman empire had forsaken the gods whom they and their forefathers had worshipped, and had believed in and now worshipped the God of the Jews, and relied for salvation, present and eternal, on a person who had been crucified as a malefactor in Judea, must have been much spoken of through all the provinces, even among the heathen, and must have been observed by the Christians with great joy and gratitude to God. *I am glad, therefore, on your behalf*—That you manifested such readiness in embracing the gospel, and that you have hitherto had your conversation according to it. *But yet I would have you*—Not only obedient, but discreet also; *wise*, with regard to that which is good—As well-informed and knowing in this as possible; *and simple* with regard to that which is evil—As little as possible acquainted with it, or perfectly free from all improper views and designs of every kind. “The apostle’s argument is this: Since ye have shown such prudence and discernment in receiving the gospel, ye should show like prudence and discernment in your behaviour under it, by doing every thing that is good, and by preserving yourselves unpolluted with evil.” *And the God of peace*—Who hath made peace for us through the blood of the cross; He, from whom we derive all our peace and happiness, who delights in seeing this peaceful temper prevail among his servants, and who is an enemy to those divisions, mentioned verse 17, *shall bruise Satan*—Who, by his instruments, seeks to seduce and disturb you; *under your feet shortly*—Shall give you victory over him, and defeat all the artifices of that sower of tares. It is with great propriety that this epithet, *the God of peace*, is here used, because, unless peace had been made between God and us, Satan would have kept us in everlasting bondage and misery. *The grace of our Lord Jesus Christ*—The unmerited favour of God, as the fountain of all good, and the influences of the Spirit, as streams flowing from thence, together with the increase thereof, as blessings purchased for us, and communicated to us by Christ, *be with you*, still more constantly and abundantly! Amen.

Verse 21. *Timotheus my work-fellow*—Or fellow-

and ° Jason, and ° Sosipater, my kins- A. M. 4064.
men, salute you. A. D. 60.

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

23 ° Gaius mine host, and of the whole church, saluteth you. ° Erastus the chamberlain of the city saluteth you, and Quartus a brother.

xiii. 21.—° Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23.—° Acts xiii. 1.—° Acts xvii. 8
° Acts xx. 4.—° 1 Cor. i. 14.—° Acts xix. 22; 2 Tim. iv. 20

labourer, and Lucius, &c., salute you—Desire that their sincere love and Christian friendship may be testified to you. As Timothy had never been at Rome, he is not named in the beginning of the epistle. Of Paul’s first acquaintance with Timothy, see on Acts xvi. 1–3. We find a person of the name of Lucius, spoken of Acts xiii. 1, as one of the prophets of the church at Antioch; but that Lucius, being nowhere mentioned as Paul’s companion in travel, Origen was of opinion that the Lucius here mentioned was Luke the evangelist, whom the apostle called *Lucius* after the Roman manner, as he called *Silas, Silvanus*. But we have no proof that Luke was with the apostle at Corinth when he wrote this epistle. *Jason* is probably the person so called, with whom Paul lodged at Thessalonica, Acts xvii. 7; and who, on that account, was accused to the magistrates of harbouring seditious persons. *Sosipater* is the person called *Sopater* of Berea, Acts xx. 4: he and Jason are probably called the apostle’s *kinsmen*, merely because they were Jews.

Verses 22–24. *I Tertius, who wrote this epistle*—While the apostle dictated it to me; or he might mean that he transcribed it from the apostle’s autograph: *salute you in the Lord*—The Lord Christ, our common Master. This sentence Tertius inserted by the apostle’s advice, or at least, permission. *Gaius, mine host*, by whom I am entertained here at Corinth; see 1 Cor. i. 14: *and of the whole church*—To all the members of which he shows great hospitality. Or the meaning may be, that the members of the church at Corinth met for some time in his house. *Erastus the chamberlain of the city*—Namely, of Corinth, *saluteth you*—The original expression, *οικονομος της πολεις*, is, literally, *the steward of the city*; but in the Vulgate version it is translated, *arcarius civitatis, treasurer of the city*. *And Quartus a brother*—That is, a Christian brother; or, as some think the expression implies, a Christian minister: doubtless he was a person of some note among the first Christians, otherwise his name would not have been inserted here. *The grace of our Lord, &c., be with you all*—This apostolical benediction, (which the apostle here repeats to testify still further his great affection for them, and his earnest desire of their welfare,) he always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 Thess. iii. 17; and he commonly ended his letters with it. But on this occasion he added also,

A. M. 4064. 24 ^a The grace of our Lord Jesus
A. D. 60. Christ *be* with you all. Amen.

25 Now ^b to him that is of power to establish
you ^c according to my gospel, and the preaching
of Jesus Christ, ^d according to the revelation of
the mystery, ^e which was kept secret since the
world began,

^a Verse 20; 1 Thess. v. 28.—^b Eph. iii. 20; 1 Thess. iii. 13;
2 Thess. ii. 17; iii. 3; Jude 24.—^c Chap. ii. 16.—^d Eph. i. 9;
iii. 3-5; Col. i. 27.

(it seems in his own hand-writing,) that grand doxology contained in the three following verses; in which he offers a solemn thanksgiving to God for the calling of the Gentiles by the apostle's preaching Christ to them, according to the revelation of that mystery made to him, and according to God's express commandment in the prophetic writings of the Jews. And as he had explained these subjects in the foregoing epistle, this doxology was placed at the conclusion of it with great propriety, and could not but be very acceptable to all the Gentiles.

Verses 25-27. *Now to him that is of power, To δυναμεω, that is able, to establish you according to my gospel*—That is, in your belief of the great and important doctrines contained in it, particularly those that respect the gratuitous justification of Jews and Gentiles by faith. "These doctrines he calls *his gospel, or good news*, not in contradistinction to the good news of the other apostles, as Locke fancies, to the great discredit of the rest, whose doctrine was the same with Paul's, so far as it went: but in opposition to the doctrines taught by the Judaizers, and other false teachers, who added the law to the gospel, on pretence that the gospel was defective in rites of atonement." This is not all: he doubtless desired also that they should be established in the possession of all Christian graces, particularly in the faith whereby the *just live and walk*; in that hope of life eternal which is *as an anchor of the soul, sure and steadfast*; and in that love to God, his people, and all mankind, in which whosoever abideth, *dwelleth in God, and God in him*; and in all other graces comprehended in, or flowing from these. He wished them to be established also in the steady, persevering performance of every Christian duty, whether toward God or man: or, in *seeking glory, honour, and immortality*; by a *patient continuance in well-doing*—By being *steadfast, unmoveable, always abounding in the work of the Lord: according to the revelation of the mystery*—Of the admission of the Gentiles into the church of God, without subjecting them to the law of Moses; which, as plainly as it was foretold in the prophets, was still hid from many even of the believing Jews, and is therefore called a mystery, (in allusion to the mysteries of the heathen, which used to be concealed from all but the initiated,) *kept secret since the world began*—Or, as *χρονος αιωνιος σιωπημενος*, may be rendered, *kept in silence from eternal ages*; or in all

b

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

27 To ⁱ God only wise, *be glory through Jesus Christ for ever. Amen.*

^a 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26.—^f Eph. i. 9; 2 Tim. i. 10; Tit. i. 3, 9; 1 Pet. i. 20.—^g Acts vi. 7; Chap. i. 5; xv. 18.—^h 1 Tim. i. 17; vi. 16; Jude 25.

former ages from the beginning of the world. *But now is made manifest*—By the preaching of the gospel; and *by, or according to, the scriptures of the prophets*, the meaning whereof is now set forth and elucidated by the revelation of the Spirit; not by chance, but *according to the commandment* (which is the chief foundation of the apostolical office) of *the everlasting God*—A more proper epithet could not be used. A new dispensation infers no change in God. Known unto him are all his works, and every variation of them, from eternity. *Made known to all nations*—To the Gentile nations as well as the people of Israel; *for the obedience of the faith*—That they might not only know the blessings of the gospel, but enjoy them also, by believing in Christ, and in the truths and promises of his gospel, as they are commanded to do. *To God only wise*—Whose manifold wisdom is known in the church through the gospel, and who has so prudently contrived, and so effectually executed, this grand scheme. Dr. Mac knight renders the clause, *To the wise God alone*, thinking that is the true translation, both here and in 1 Tim. i. 17; Jude 25; because, "if the translation were to be, *To the only wise God*, it would imply that there are some gods who are not wise. Or if we render the clause, *To God only wise*, the reader might be apt to think that God hath no perfection but wisdom." Whereas "the apostle's meaning is, that glory ought to be ascribed to God alone in the highest degree: or that God alone is entitled thereto, in and of himself;" all other beings, to whom any glory is due, deriving their title to it from the perfection which God has communicated to them, or the authority which he has bestowed on them: *be glory* in all the churches on earth, and in the general assembly and church of the firstborn in heaven; *through Jesus Christ for ever*—Through his mediation and grace, through which alone guilty and sinful creatures can give glory to God in an acceptable manner; and let every believer say, *Amen!*

"Thus endeth Paul's Epistle to the Romans; a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any human composition; and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceedeth the twinkling of the stars."

PREFACE
TO THE
FIRST EPISTLE TO THE CORINTHIANS.

CORINTH, as has been observed in the note on Acts xviii. 1, was a celebrated city of Greece; for some time, indeed, the most illustrious of all the Greek cities, and the capital of Achaia. It is said to have been founded 1514 years before the Christian era, by Sisyphus, the son of Eolus, and grandfather of Ulysses. Various reasons are given for its name, but most authors derive it from Corinthus, the son of Pelops. It was situated in the south part of the isthmus which joins the Peloponessus (now the Morea) to the continent. It consisted of a citadel, built upon an eminence, and thence called Acro-corinthus; besides which, it had two maritime towns subject to it, named Lecheum and Cenchrea. And so advantageously were these ports situated, that they might have gained the Corinthians a superiority, if not a command, over all Greece, had not their advantageous situation for commerce inclined them to attend to it, rather than war: for their citadel was almost impregnable; and, commanding both the Ionian and Ægean seas, they could easily have cut off all communication from one half of Greece with the other; for which reason this city was called one of the fetters of Greece. But as the genius of the Corinthians led them to prefer commerce to martial exploits, their city became the finest in all Greece. It was adorned with the most sumptuous buildings, as temples, palaces, theatres, porticoes, and other edifices, all enriched with a beautiful kind of columns, which, with their capitals and bases, gave rise to the Corinthian order in architecture.

This city continued to preserve its liberty till the year before Christ 146, when it was pillaged and burned by the Romans. It was, at that time, the strongest place in the world; but the inhabitants were so disheartened by a preceding defeat, and the death of their general, that they had not presence of mind enough even to shut their gates. The Roman consul, Mummius, was so much surprised at this, that, at first, he could scarce believe it; but afterward, fearing an ambuscade, he advanced with all possible caution. As he met with no resistance, his soldiers had nothing to do but to destroy the few inhabitants who had not fled, and plunder the city. The men were all put to the sword, and the women sold for slaves. After this, the city was ransacked by the greedy soldiers, and the spoils of it are said to have been immense. There were more vessels, of all sorts of metal, more fine pictures and statues, done by the greatest masters, in Corinth than in any other city in the world. All the princes of Europe and Asia, who had any taste in painting and sculpture, furnished themselves here with their finest moveables: here were cast the finest statues for temples and palaces, and all the liberal arts brought to the greatest perfection. Many inestimable pieces of the most famous painters and statuaries fell into the hands of the ignorant soldiers, who either destroyed them, or parted with them for a trifle. When the city was thoroughly pillaged, fire was set to all the corners of it at the same time. The flames grew more violent as they drew near the centre; and at last, uniting there, made one prodigious conflagration; at which time the famous metalline mixture is said to have been made, which could never afterward be imitated by art. The gold, silver, and brass, which the Corinthians had concealed, were melted, and ran down the streets in streams; and when the flames were extinguished, a new metal was found, composed of several different ones, and greatly esteemed in after ages.

The town lay desolate till Julius Cesar settled there a Roman colony; when, in removing the rubbish, and digging, many vases were found of brass, or earth, finely embossed. The price given for these curiosities excited industry in the new inhabitants. They left no burying-place unexamined; and Rome, it is said, was filled with the furniture of the sepulchres at Corinth. After this, Achaia

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being made a Roman province, and Corinth becoming the residence of the pro-consul, who governed it, this city soon regained its ancient splendour; for, its inhabitants increasing exceedingly, they began to carry on, by means of its two sea-ports, an extensive commerce, which brought great wealth into it. From that time forth, the arts which minister to the conveniences and luxuries of life were carried on at Corinth in as great perfection as formerly; schools were opened in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth to be instructed in the sciences and arts: so that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce: in a word, a universal corruption of manners soon prevailed; so that Corinth, in its second state, became as corrupt as in any former period whatever; even as when, according to Strabo, "there were more than a thousand harlots in the temple of Venus, who, in honour of the goddess, prostituted themselves to all comers for hire, and through these the city was crowded, and became wealthy." And as it furnished to the debauched opportunities of gratifying their lusts, under the pretext of religion, it is easy to see what corruption of manners must have been caused thereby. Indeed, lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of "a Corinthian," given to a woman, imported that she was a prostitute; and, *Κορινθιαζειν*, "to behave as a Corinthian," spoken of a man, was the same as *εραπειειν*, "to commit whoredom." The apostle, therefore, had good reason, in this epistle, to exhort the Corinthian brethren to "flee fornication;" and, after giving them a catalogue of the "unrighteous, who shall not inherit the kingdom of God," (1 Cor. vi. 9, 10,) he was well entitled to add, "and such were some of you." In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece. Yet, even in this city, the gospel of our Lord Jesus Christ was preached with great success; a great reformation was effected in the manners of many of its inhabitants, and a flourishing Christian church was founded, in which were some Jews of note, (verse 8,) and a great number of Gentiles; (1 Cor. xii. 2;) a church which hath continued, though not without many changes, to the present times.

Of the manner in which Christianity was first introduced into Corinth, see the notes on Acts xviii. 2-11. This was about A. D. 54, at which period the apostle continued in this city eighteen months, preaching with considerable success, first in the synagogue of the Jews, every sabbath day, and afterward in the house of one Justus, a religious proselyte, whom he had been instrumental in converting to the faith. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him, from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which he wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed by his discourses and miracles, that many of them renounced their ancient superstition. So we learn from Acts xviii. 8, where Luke tells us that "many of the Corinthians hearing, believed, and were baptized." Such was the state of the church at Corinth during the time of the apostle's continuing with them. And soon after his departure, he appears, from 1 Cor. v. 9, to have written a friendly letter of admonition and advice to them, which is now lost. His cautions and counsels not producing the desired effect, but various disorders and schisms quickly taking place, partly, it seems, through false teachers creeping in among them, he judged it needful to write to them more at large than he had done before, to prevent, if possible, the fruit of his labours from being entirely blasted; and this letter, which seems to have fully answered the end intended, has been preserved, by the care of Providence, for the benefit of the church in all ages.

With regard to the place where this epistle, which is now to come under our consideration, was written, there never has been any doubt among commentators. The mention that is made (chap. xvi. 8) of the apostle's purpose of remaining at Ephesus till the pentecost, and the salutation of the churches of Asia, show that this letter was not written at Philippi, as the spurious postscript indicates; but at Ephesus, during his second abode in that city, of which we have an account Acts xix. 1-41. It is not, however, so generally agreed at what particular time of the apostle's abode in Ephesus this letter was written. Mill (Proleg. No. 9) says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, (chap. xv. 32,) which he thinks happened during the riot. But Paul did not then go into the theatre, being restrained by the disciples,

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and by some of the Asiarchs, who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts. That this epistle was written a little while before the riot of Demetrius, appears probable from two circumstances. The first is, the apostle told the Corinthians, (chap. xvii. 8, 9,) that he resolved to abide in Ephesus till pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsmen, mentioned Paul's turning much people from the worship of idols (and thereby putting an end to their occupation and wealth) as a recent event. These two circumstances joined, lead us to conclude that this epistle was written a little while before the riot; for if it had been written after it, the apostle could not have said, "I will abide at Ephesus till pentecost." And on this supposition, that it was written a little while before that riot, its date may be fixed to about A. D. 57. As to the design of this first epistle to the Corinthians, it was intended, partly, to correct some corruptions and abuses among the believers at Corinth, and partly to answer certain queries which they had proposed to him. After expressing his satisfaction at all the good he knew of them, particularly at their having received the extraordinary gifts of the Spirit, for the confirmation of the gospel, (chap. i. 1-9,) setting himself to correct the disorders and evils which had taken place among them, he, 1. Rebukes the factious men among them, and defends himself against one or more false teachers, who had alienated the affections of most of the Corinthians from him, chap. i. 10-v. 2. He considers the case of a notorious offender, who had married his father's wife, that is, his own step-mother; and orders them to excommunicate this person, and to acknowledge no fornicator as a brother, chap. v. 3. He reproves them for their covetous and litigious temper, which caused them to prosecute their Christian brethren in heathen courts of judicature, chap. vi. 1-9. 4. Cautions them against fornication, a vice to which they had been extremely addicted before their conversion, (chap. vi. 10-20,) and which some of them still reckoned among the things indifferent. In the next place, he answers certain queries which they had proposed: and, 1. He determines some questions relating to the marriage state, chap. vii. 2. He instructs them how to act with respect to things that had been offered to idols, chap. viii.-xi. 1. 3. He answers a query concerning the manner in which women should deliver any thing in public, when they thought themselves called to it by a divine impulse, chap. xi. 2-17; and he censures the unusual dress of both sexes, in prophesying, which exposed them to the contempt of the Greeks, among whom the men usually went uncovered, and the women veiled. He also takes occasion here to censure the irregularities committed at their celebrations of the Lord's supper, and in the exercise of the extraordinary gifts of the Holy Ghost, chap. xi. 18-xv. 4. He asserts the resurrection of the dead, which some among the Corinthians doubted, and others denied, chap. xv. He then concludes with some directions to the Corinthian church concerning the manner of collecting alms, promises them a visit, and salutes some of the members, chap. xvi.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAPTER I.

After an assertion of his apostolic authority, which some had called in question, the apostle, (1,) Affectionately salutes the church of God at Corinth, and gives them the usual benediction, 1-3. (2,) He congratulates them on their conversion to Christ, and on the rich variety of gifts and graces which God had bestowed on them, and encourages them to expect a continuance of his favour in the Lord Jesus, to the day of his final appearance, 4-9. (3,) He exhorts them to brotherly love and unity; and reproves them for their divisions, and ranking themselves under different ministers as heads of parties, when they were under such strong engagements to be united to Christ, as their common Saviour and Master, 10-16. (4,) He asserts and vindicates the doctrine of Christ crucified, (with his own simple and plain way of preaching it,) as a fundamental article of the Christian faith, and admirably calculated to advance the glory of God, and humble men before him, 17-31.

A. M. 4063. PAUL, ^a called to be an apostle
A. D. 59. of Jesus Christ ^b through the will
of God, and ^c Sosthenes our brother,

2 Unto the church of God which is A. M. 4063.
at Corinth, ^d to them that ^e are sancti- A. D. 59.
fied in Christ Jesus, ^f called to be saints, with

^a Romans i. 1.—^b 2 Cor. i. 1; Eph. i. 1; Col. i. 1.—^c Acts xviii. 17.

^d Jude 1.—^e John xvii. 19; Acts xv. 9.—^f Romans i. 7; 2 Tim. i. 9.

NOTES ON CHAPTER I.

Verse 1. *Paul, called to be an apostle*—There is great propriety in every clause of the salutation, particularly in this, as there was a faction at this time in the church at Corinth, which pretended to entertain doubts of his apostleship, chap. ix. 1; probably in consequence of insinuations thrown out against it by the Judaizing teacher, or teachers, who had come thither after his departure. The apostle, therefore, begins his letter by informing them, "that he was not, like Matthias, an apostle made by men, neither did he assume the office by his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven." The original expression, κλητος αποστολος Ιησου Χριστου, is literally, *a called apostle of Jesus Christ, or Jesus Christ's called apostle. Through the will of God*—Termed the commandment of God, 1 Tim. i. 1. This was, to the churches, the ground of his authority; to Paul himself, of an humble and ready mind. By the mention of *God*, the authority of *man* is excluded, Gal. i. 1; by the mention of *the will of God*, the *merit* of Paul, chap. xv. 8, &c. *And Sosthenes*—If,

as most commentators think, this person be that chief ruler of the synagogue at Corinth, mentioned Acts xviii. 17, as active in persecuting Paul, we must suppose that he was afterward converted, and became an eminent preacher of the gospel. And as it seems he had considerable influence among the Corinthians, it was prudence, as well as humility, in the apostle, thus to join his name with his own, in an epistle where he was to reprove so many irregularities. *Sosthenes our brother*—Probably this word is emphatical; as if he had said, Who, from a Jewish opposer of the gospel, became a faithful brother.

Verse 2. *Unto the church of God which is at Corinth*—The apostle, writing in a familiar manner to the Corinthians, as also to the Thessalonians and Galatians, uses this plain appellation; to the other churches he uses a more solemn address: *to them that are sanctified in, or through, Christ Jesus*—That is, called out of the world, set apart for God, and made holy, through faith in Christ, and by grace derived from him, the head of his mystical body. Thus sanctified, undoubtedly they were in general, notwithstanding some exceptions, called—

A. M. 4063. all that in every place ^a call upon the
A. D. 59. name of Jesus Christ ^b our Lord,

¹ both theirs and ours :

³ ^k Grace be unto you, and peace, from God
our Father, and *from* the Lord Jesus Christ.

⁴ ¹ I thank my God always on your behalf,
for the grace of God which is given you by
Jesus Christ ;^{*}

⁵ That in every thing ye are enriched by
him, ^m in all utterance, and *in* all knowledge ;

^a Acts ix. 14, 21 ; xxii. 16 ; 2 Tim. ii. 42.—^b Chap. viii. 6.
¹ Rom. iii. 22 ; x. 12.—² Rom. i. 7 ; 2 Cor. i. 2 ; Eph. i. 2 ;
1 Pet. i. 2.—³ Rom. i. 8.—⁴ Eighteenth Sunday after Trinity,
epistle, verse 4 to verse 9.—⁵ Chap. xii. 8 ; 2 Cor. viii. 7.
^m Chap. ii. 1 ; 2 Tim. i. 8 ; Rev. i. 2.

Of Jesus Christ, Rom. i. 6 ; *to be saints*—That is, holy persons, by virtue of that calling, or, as *αλειοις αγιοις* is literally, *saints*, or holy persons, called : *with all that in every place*—All the world over ; and particularly in every part of Achaia ; nothing could better suit that catholic love which Paul labours to promote in this epistle, than such a declaration of his good wishes for every true Christian upon earth. *Call upon the name of Jesus Christ our Lord*—This plainly implies that all true Christians pray to Christ, as well as to the Father through him. We have the same expression with that here used, Acts vii. 59 : *They stoned Stephen, επικαλεσαμενον, calling upon, or invoking, namely, Christ, and saying, Lord Jesus, receive my spirit.* See also Acts ix. 14 ; xxii. 16 ; Rom. x. 12–14. Praying to Christ was so much practised by the first Christians, that Pliny mentions it in the letter to Trajan : *Carmen Christo quasi Deo dicere, They sing a hymn to Christ as God.* *Both theirs and ours*—That is, who is Lord of all true believers everywhere. This the apostle mentioned in the beginning of his letter, to show the Corinthians how absurd it was for the disciples of one master to be divided into factions under particular leaders. Christ is the only Lord or Master of all his disciples, whether they be Jews or Gentiles ; and therefore they ought not to disagree among themselves. “Though this epistle was written primarily to correct the disorderly practices of the Corinthians, it contains many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place : for which reason the inscription consists of three members, and includes them all.”

Verses 3–9. *Grace be unto you, &c.*—See on Rom. i. 7. *I thank my God always*—Whenever I mention you to God in prayer, or on every occasion ; *on your behalf*—On your account ; *for the grace of God which is given you, &c.*—For all those spiritual blessings which are freely conferred upon you by God, for Christ's sake. *That in every thing*—With all kinds of spiritual gifts, pertaining to the knowledge and preaching of the gospel ; *ye are enriched by him*—That is, many among you are ; *in all utter-*

6 Even as ⁿ the testimony of Christ A. M. 4063.
was confirmed in you : A. D. 59.

⁷ So that ye come behind in no gift ; ^o waiting for the ¹ coming of our Lord Jesus Christ :

⁸ ^p Who shall also confirm you unto the end,
^q *that ye may be blameless* in the day of our
Lord Jesus Christ.

⁹ ^r God is faithful, by whom ye were called
unto ^s the fellowship of his Son Jesus Christ
our Lord.

^o Phil. iii. 20 ; Tit. ii. 13 ; 2 Pet. iii. 12.—¹ Gr. *revelation* ;
Col. iii. 4.—² 1 Thess. iii. 13.—³ Col. i. 22 ; 1 Thess.
v. 23.—⁴ Isa. xlix. 7 ; Chap. x. 13 ; 1 Thess. v. 24 ; 2 Thess.
iii. 3 ; Heb. x. 23.—⁵ John xv. 4 ; xvii. 21 ; 1 John i. 3 ;
iv. 13.

ance—With great freedom of speech ; and *in all knowledge*—Namely, of the mystery of the gospel. These gifts the Corinthians particularly admired. Therefore this congratulation naturally tended to soften their spirits, and make way for the reproofs which follow. *Even as the testimony of Christ*—The gospel, which testifies of Christ, and declares the will of God concerning the way of saving sinners, Matt. xxiv. 14 ; *was confirmed in*—Or among, *you*—That is, was plainly proved to be from God, Rev. xix. 10, by these gifts bestowed upon you. They knew they had received these gifts by the hand of Paul, and that long before the false teachers came among them, and that they had received none from them. And this consideration was highly proper to revive in them their former reverence and affection for their spiritual father, and to show them how much they were to blame for attaching themselves to teachers who had given them no proof at all either of their divine mission or of the truth of their doctrine. *So that ye come behind*—Other churches, and are defective in no gift—Namely, tending to edification and confirmation in the faith and hope of the gospel ; *waiting for the coming*—Την αποκλυψιν, *the revelation of our Lord Jesus Christ*—A sure mark of a true or false Christian, to long for, or dread, the second glorious revelation of the Lord Jesus. The apostle speaks here, not of all individual believers at Corinth, but of the church there in general ; as having in it many spiritual persons, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13, *What is it wherein ye were inferior to other churches ? Who shall also*—If you faithfully apply to him ; *confirm you*—In these gifts and graces ; *unto the end*—Of your lives, and of the time of your trial ; *that ye may be blameless*—Clear from the guilt of any known sin ; *in the day of our Lord Jesus Christ*—The time of his coming to judgment. Now it is our day, wherein we are to work out our salvation : then it will be eminently *the day of Christ*, and of his glory in the saints. *God is faithful* to all his promises, and therefore *to him that hath shall be given : by whom ye were called*—By his word and Spirit *unto the*

A. M. 4063. 10 Now I beseech you, brethren,
A. D. 59. by the name of our Lord Jesus Christ,
that ye all speak the same thing, and that
there be no divisions among you; but that ye
be perfectly joined together in the same mind,
and in the same judgment.

11 For it hath been declared unto me of

*Romans xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16;
1 Pet. iii. 8.—²Or, schisms; Chap. xi. 18.

fellowship of his Son—To partake, through him, of all the blessings of the gospel. And this calling, as if he had said, you should consider as a pledge of his willingness to save you unto the uttermost.

Verse 10. *Now I beseech*, παρακαλω, *I exhort you, brethren*—You have faith and hope, secure love also; *by the name of our Lord Jesus Christ*—That endearing name, infinitely preferable to all the human names in which you glory. The apostle intending, says Locke, to abolish the names of the leaders, whereby the parties distinguished themselves, besought them by the name of Christ. Indeed, as the same writer observes, the apostle scarcely ever makes use of a word or expression which hath not some relation to his main purpose. *That ye all speak the same thing*—That ye agree both in your judgments and expressions concerning the doctrines of the gospel: or, that you do not unnecessarily and unkindly contradict each other, but rather maintain a peaceful and loving disposition toward each other. *And that there be no divisions*—Greek, σχισμα, *schisms, among you*—No alienation of affection from each other, and no factions or parties formed in consequence thereof: *but that ye be perfectly joined together*—κατηρημενοι, *perfectly united, or knit together, in the same mind and in the same judgment*—Touching all the great truths of the gospel; waiving unnecessary controversies, debating those which are necessary with temper and candour, and delighting to speak most concerning those great and excellent things, in which, as Christians, you cannot but be agreed, and which, if duly considered, will cement your hearts to each other in the strictest and most tender bonds. “It was morally impossible, considering the diversities of their educations and capacities, that they should all agree in opinion; nor could he intend that, because he does not urge any argument to reduce them to such an agreement, nor so much as declare what that one opinion was in which he would have them agree. The words must therefore express that peaceful and unanimous temper, which Christians of different opinions may and ought to maintain toward each other; which will do a much greater honour to the gospel, and to human nature, than the most perfect uniformity that can be imagined.”—Doddridge. In short, “the meaning is, that in our deliberations we should yield to each other from mutual affection, and from a love of peace. Accordingly the heathen moralists describe true friendship as cemented by the same inclinations and aversions: *idem velle, et idem nolle*,” &c.

b

you, my brethren, by them *which are* A. M. 4063.
of the house of Chloe, that there are A. D. 59.
contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for

*Chapter iii. 4.—²Acts xviii. 24; xix. 1; Chap. xvi. 12.
†John i. 42.—²2 Cor. xi. 4; Eph. iv. 5.

Verses 11, 12. *For it hath been declared*—Not out of ill-will, but to procure a remedy of the evil; *unto me*—Whom it concerns to know such things, that I may redress them; *of you, my brethren*—Brethren, says Locke, is a name of union and friendship, and is twice used by the apostle in this exhortation to these virtues. *By them of the house of Chloe*—According to Grotius, these were Stephanas, Fortunatus, Achaicus, mentioned chap. xvi. 17; who, he thinks, were Chloe's sons, and the bearers of the letter which the Corinthians sent to the apostle, chap. vii. 1. *That there are contentions among you*—A word equivalent with *schisms*, in the preceding verse: *now this I say*—That is, what I mean is this; *that every one of you saith, I am of Paul, &c.*—There are various parties among you, who set themselves one against another, in behalf of the several teachers they admire. *And I of Cephas*—This seems to have been the boast of the Judaizing teachers: for as they came recommended by letters from Judea, they might be particularly attached to Peter, perhaps having been converted under his ministry: *and I of Christ*—Such spoke well, if they did not, on this pretence, despise their teachers. It seems there were now in the church at Corinth some Jewish Christians, who, having heard Christ preach, had been converted by him, and who claimed greater respect on that account. Chrysostom thought this was said by Paul himself, to show the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master; otherwise they derogated from the honour due to Christ. The Greeks, it must be observed, “valued themselves greatly on account of the fame of their masters in philosophy and the arts. This humour the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others on account of the dignity of the persons who had converted them, and to whom they had attached themselves, as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, *a walking after the manner of men*, chap. iii. 3.”—Macknight.

Verses 13–16. Why do you not all say the same thing, namely, *I am of Christ*, chap. iii. 23. *Is Christ divided?*—Did one Christ send Paul, and another Apollos, to preach the gospel to you? Is not

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A. M. 4:63. you? or were ye baptized in the
A. D. 59. name of Paul?

14 I thank God that I baptized none of you,
but ^a Crispus and ^b Gaius;

15 Lest any should say that I had baptized
in mine own name.

^a Acts xviii. 8.—^b Rom. xvi. 23.—^c Chap. xvi. 15, 17.

one and the same Christ preached to you by us all? or is his body divided? See 2 Cor. xi. 4. *Was Paul*—Or any other but Christ Jesus; *crucified for you*—That you should be baptized into his death, as Christians are into the death of Christ? that is, engaged by baptism to be conformed to his death, by dying to sin and to the world. As if he had said, Are your obligations to me, or to any other apostle or Christian minister, equal or comparable to those which you are under to our common Master? to him who died for us upon the cross? He mentions himself, as it was least invidious to do so; though the application was equally just as to every other instance. The apostle's question here implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, or can have. *Or were ye baptized in the name of Paul*—By his authority, and dedicated to his service? To be baptized *in* or *into* the name of any person is, as Locke observes, "to enter himself a disciple of him into whose name he is baptized, with profession to receive his doctrine and rules, and submit to his authority: a very good argument here, why they should be called by no one's name but Christ's." In this sense the Israelites are said, chap. x. 2, to have been baptized *into Moses, in the cloud, and in the sea.* *I thank God*—Who so ordered it in the course of his providence: it is a pious phrase for the common one, *I rejoice: that I baptized none of you, but Crispus and Gaius*—Crispus was the ruler of the synagogue at Corinth, and among the first of the Corinthians who were converted by Paul, Acts xviii. 8: Gaius, or Caius, was the person with whom the apostle lodged when he wrote his epistle to the Romans, chap. xv. 23. Both of them were persons of eminence. The other Corinthians may have been baptized by the apostle's assistants, Silas, Titus, and Timothy. *Lest any should say I had baptized in my own name*—In order to attach the persons baptized to myself, and cause them to acknowledge me for their head. *Also the household of Stephanas*—Who, according to Theophylact, was a person of note among the Corinthians; and his family seem all to have been adults when they were baptized, being said, chap. xvi. 15, *to have addicted themselves to the ministry of the saints.* *I know not*—That is, it does not at present occur to my memory; *whether I baptized any other*—"Here the apostle intimates that he is not speaking by inspiration, but from memory. He did not remember whether he baptized any more of the Corinthians. The Spirit was given to the apostles indeed to lead them into all truth; but it was truth relative to the

16 And I baptized also the house- A. M. 4063.
hold of ^a Stephanas; besides, I know A. D. 59.
not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach
the gospel: ^dnot with wisdom of ³words, lest the
cross of Christ should be made of none effect.

^d Chap. ii. 1, 4, 13; 2 Pet. i. 16.—³ Or, speech.

plan of man's salvation, which was thus made known to them, and not truth, like the fact here mentioned, the certain knowledge of which was of no use whatever to the world."

Verse 17. *For Christ sent me not to baptize*—Not chiefly: this was not the principal end of my mission. He did not call me in so wonderful a way, and endue me with extraordinary powers, chiefly in order to my doing that which might be done as well by an ordinary minister: (all the apostles, however, were also sent to baptize, Matt. xxviii. 19:) *but to preach the gospel*—Or to plant churches by preaching the gospel to those that never heard it before, Acts xxvi. 17, 18. "The apostles, being endued with the highest degrees of inspiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, because they were best qualified for converting the world, and had not time to give the converted, either before or after their baptism, such particular instruction as their former ignorance rendered necessary. These offices, therefore, were committed to the inferior ministers of the Word." The apostle here slides into his general proposition, respecting preaching the gospel, namely, the doctrine which he preached, and the manner in which he preached it. *Not with wisdom of words*—*λογος, of speech*, with the artificial ornaments of discourse, invented by human wisdom. This observation was intended to show the Corinthians how ill-founded the boasting of the faction was, who valued themselves on the learning and eloquence of their teachers. *Lest the cross of Christ should be made of none effect*—Lest the bare preaching of Christ crucified, verse 23, as a fundamental article of Christianity, and the foundation of all our hopes, should be thought unavailing to procure salvation for guilty sinners. The whole effect of Paul's preaching was owing to the power of God accompanying the plain declaration of this great truth, *Christ bore our sins upon the cross.* But this effect might have been imputed to another cause, had he come with that wisdom of speech which the Greeks admired. "To have adorned the gospel with the paint of the Grecian rhetoric would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the gospel arise not from its being proved by philosophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God."—MacKnight.

A. M. 4063. 18 For the preaching of the cross
A. D. 50. is to *them that perish, †foolishness;
but unto us ‡which are saved, it is the † power
of God.

19 For it is written, †I will destroy the wisdom
of the wise, and will bring to nothing the
understanding of the prudent.

20 † Where is the wise? where is the scribe?
where is the disputer of this world? † hath not
God made foolish the wisdom of this world?

21 † For after that in the wisdom of God the

* 2 Cor. ii. 15.—† Acts xvii. 19; Chap. ii. 14.—‡ Ch. xv. 2.
§ Rom. i. 16; Verse 24.—¶ Job v. 12, 13; Isa. xxix. 14; Jer.
viii. 9.—‡ Isa. xxxiii. 18.—¶ Job xii. 17, 20, 24; Isa. xlv. 25;
Rom. i. 22.—¶ Rom. i. 20, 21, 28; Matt. xi. 25; Luke x. 21.

Verses 18-21. *The preaching of the cross*—The doctrine of the crucifixion of the Son of God, to expiate the sins of mankind, and procure salvation for such as should believe in him; *is to them that perish*—By obstinately rejecting the only name whereby they can be saved; *foolishness*—Accounted an absurd, ridiculous, and impossible thing, and what no men of sense will believe; *but unto us who are saved*—That is, believe in order to salvation; *it is the power of God*—The great instrument whereby his power regenerates, sanctifies, and finally saves us. *For, &c.*—As if he had said, It appears that this is the only means of salvation, because all other ways of man's own invention are ineffectual; *it is written*—And the words are remarkably applicable to this great event, (see the note on Isa. xxix. 14,) *I will destroy the wisdom of the wise, &c.*—That carnal and worldly wisdom, which they so much confide in and boast of, as to despise the doctrine of the gospel, shall be of no advantage to them for their salvation. *Where is the wise, &c.*—The deliverance of Judea from Sennacherib is what Isaiah refers to in these words, (see note on Isa. xxxiii. 18;) in a bold and beautiful allusion to which, the apostle, in the clause that follows, triumphs over all the opposition of human wisdom, to the victorious gospel of Christ. What could the wise men of the Gentiles do against this? Or the Jewish scribes? Or the disputers of this world?—Those among both, who, proud of their acuteness, were fond of controversy, and thought they could confute all opponents. *Hath not God made foolish the wisdom of this world?*—That is, shown it to be very foolishness? *For after that*—Since it came to pass, that *in the wisdom of God*—According to his wise disposals, leaving them to make the trial; *the world*—Whether Jewish or Gentile, by all its boasted wisdom knew not God—Though the whole creation declared its Creator, and though he declared himself by his servants the prophets, the heathen were not brought to the true saving knowledge of God, and the generality of the Jews did not attain that spiritual, experimental, and practical knowledge of him, which entitles to, and prepares for eternal life. *It pleased God by the foolishness of preaching*—By a way which those who

world by wisdom knew not God, it A. M. 4063.
pleased God by the foolishness of A. D. 50.
preaching to save them that believe.

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

23 But we preach Christ crucified, † unto the
Jews a stumbling-block, and unto the Greeks
‡ foolishness ;

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

† Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48.
‡ Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; John vi. 60, 66;
Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8.—¶ Verse 28; Chap. ii. 14.
§ Rom. i. 4, 16; Verse 18.—¶ Col. ii. 3.

perish count mere foolishness; *to save them that believe*—From the guilt and power of sin here, and from its consequences hereafter.

Verses 22-25. *For the Jews require a sign*—Demand of the apostles, as they did of their Lord, more signs still, after all they have seen already. *And the Greeks*—Or Gentiles; *seek after wisdom*—The depths of philosophy, and the charms of eloquence. *But we preach Christ crucified*—We proceed to bear our testimony in a plain and historical, not rhetorical or philosophical manner, to the sufferings and death of Christ, endured to expiate the guilt of mankind, and procure for them pardon, holiness, and eternal life: *unto the Jews a stumbling-block*—An occasion of offence, by reason of his mean appearance, his sufferings, and death; they having looked for a glorious and victorious Messiah, who should rescue them from all their enemies, and exalt them to wealth, dignity, and power; and because the profession of Christianity was attended with reproach, and various other sufferings. This doctrine therefore was in direct opposition to the signs which they demanded, and to all their secular expectations; *and unto the Greeks foolishness*—A silly tale, just opposite to the wisdom they seek. *But unto them which are called*—And who obey the call; *both Jews and Greeks*—For the effect is the same on both; *Christ*—With his doctrine, his miracles, his life, his death, his resurrection, &c.; *the power of God*—Creating men anew by his word and Spirit, enabling them to withstand and conquer all their spiritual enemies, and to do with cheerfulness, and suffer with patience, the whole will of God: *and the wisdom of God*—The person by whom God also manifests his infinite wisdom in the contrivance and execution of his plan of redemption and salvation, and the preaching of whom in the gospel, is not such folly as the Greeks count it; but the declaration of that great mystery of godliness, in which are hid all the treasures of wisdom and knowledge. *Because the foolishness of God*—That preaching of Christ crucified which men account foolishness; *is wiser than men*—Contains more true wisdom than any or all of the apparently wise contrivances of men: or, the lowest expressions of God's wisdom in those actions and

A. M. 4063. 25 Because the foolishness of God
A. D. 59. is wiser than men; and the weakness
of God is stronger than men.

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

* John vii. 48.

dispensations, which are most contrary to the judgment, wisdom, and experience of carnal persons, are incomparably wiser than all the projects which the wit of men can devise; and the weakness of God—Those weak means by which God is wont to accomplish his purposes, or the smallest effects of his power; are stronger than men—More available than any human power to bring about their designs. In other words, the weakness of Christian teachers which God makes use of will be found to be stronger than all the efforts which men can make, either to reform the world any other way, or to obstruct the prevalence and success of this.

Verse 26. And hereby it appears that the foolishness of God is wiser than men, &c.—Because he makes use of such weak and mean instruments to bring men to the knowledge of the truth. For ye see—*Βλεπετε, behold, consider; your calling*—And you will discern how agreeably to these things the divine wisdom hath ordered it; observe especially the state of your fellow-Christians in general, and what method he uses, and what manner of persons he employs, to bring men to the knowledge of, and to obedience to the gospel; that not many wise men after the flesh—In secular matters, and according to the wisdom of this world, or in the account of carnal, worldly men. Not many mighty, &c., are called—Are brought to the knowledge of the truth: or, as the apostle rather means, and as ought to have here been supplied to complete the sense, are employed to call you. Our translators, in supplying the words, are called, “convey a sentiment,” says Macknight, “neither true nor suitable to the apostle’s design. It is not true: for even in Judea, among the chief rulers, many believed on him, John xii. 42; particularly Nicodemus, and Joseph of Arimathea. Other Jews, likewise, of rank and learning were called; such as the nobleman whose sick son Jesus cured, John iv. 53; and Manaen, Herod’s foster-brother, and Cornelius, and Gamaliel; and that great company of priests mentioned Acts vi. 7, who were obedient to the faith. At Ephesus many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books, which they burned after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth, and Rome, it can hardly be doubted that there were disciples in the higher ranks of life. There were brethren even in the emperor’s family, Phil. iv. 22. In short, the precepts in the epistles to masters, to treat their slaves with humanity, and to

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:

28 And base things of the world, and things

† Matt. xi. 25; James ii. 5; Psa. viii. 2.

women, concerning their not adorning themselves with gold and silver, and costly raiment, show that many wealthy persons had embraced the gospel. On the other hand, though it were true, that not many wise men, &c., were called, it did not suit the apostle’s argument to mention it here. For surely God’s not calling many of the wise, &c., joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse be understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent. God chose, not the learned and mighty, and the noble ones of this world, to preach the gospel, but illiterate and weak men, and men of low birth: and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathen, and the learned scribes and doctors among the Jews, who never had done any thing to the purpose in that matter.”

Verses 27-29. But God hath chosen the foolish things—Or, supplying the word *προσωπα, the foolish persons of the world*. Such persons as are of little esteem in the world, for want of learning, parts, eloquence, and such other endowments as some have attained, and who are judged altogether unfit to teach others, especially the Greeks and Romans. To confound the wise—To shame those who account themselves, and are accounted wise; and of whom the world is most ready to boast. In this passage the apostle imitates the contemptuous language in which the Greek philosophers, and men of learning, affected to speak of the Christian preachers: yet, as he does it in irony, he aggrandizes them. The first preachers of the gospel, as Bishop Newton observes, “were chiefly a few poor fishermen, of low parentage, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome?” But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See on 2 Cor. iv. 7. And the weak things of the world—Persons who pretend to no extraordinary abilities or endowments; to confound—Or shame; the things which are mighty—Which, with all their boasted powers and qualifications, have never been able to work such a reformation among

A. M. 4063. which are despised, hath God chosen, A. D. 59. *yea*, and ^a things which are not, ² to bring to naught things that are :

29 ⁷ That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of

^a Rom. iv. 17.—⁷ Chap. ii. 6.—⁷ Rom. iii. 27; Eph. ii. 9. ^a Verse 24.—^a Jer. xxiii. 5, 6; Rom. iv. 25; 2 Cor. v. 21;

men, as these despised disciples of Jesus have been the means of effecting. *And base things of the world*—Things accounted vile and despised, *εἰςθνημενα, set at naught*; and things which are not—Which are as little regarded, or as much overlooked, as if they had no being, and were below contempt itself; *hath God chosen*—To be his instruments in renewing and saving mankind; *to bring to naught*—To annihilate; *things that are*—In the highest esteem, and that make the most illustrious figures among mankind. *That no flesh*—A fit appellation; flesh is fair, but withering as grass; *should glory in his presence*—That no human being might boast of any advantages or distinctions, or of any excellence in himself, as the cause of his being appointed an apostle, evangelist, or minister of Christ, and employed in preaching the gospel: and that none who are converted by the preaching of such, should consider their conversion as the effect of any human abilities, natural or acquired, but should be compelled to ascribe the glory of all to God.

Verses 30, 31. *But of him*—Of his free mercy and grace; *are ye in Christ Jesus*—Ingrafted into

God is made unto us ^a wisdom, and A. M. 4063. ^a righteousness, and ^b sanctification, A. D. 59. and ^c redemption :

31 That, according as it is written, ^d He that glorieth, let him glory in the Lord.

Phil. iii. 9.—^b John xvii. 19.—^c Eph. i. 7.—^d Jer. ix. 23, 24; 2 Cor. x. 17.

him, and therefore possessed of an interest in him, and union with him; *who of God*—The original source of our salvation in all its parts, and of all the gifts and graces we possess; *is made unto us who now believe*—But were formerly ignorant and foolish; *wisdom*—Teaching us by his word and Spirit, and making us wise unto salvation; *righteousness*—The procuring cause of justification through his obedience unto death, to us who were before under guilt, condemnation, and wrath; *sanctification*—The principle and example, source and author of universal holiness to us, whereas before we were altogether polluted and dead in sin; *and redemption*—Complete deliverance from all the consequences of sin, and especially from death, the punishment of it, by a glorious resurrection, (termed *the redemption of our body*, Rom. viii. 23,) and eternal bliss both of soul and body. *That, as it is written*, (see on Jer. ix. 23, 24,) *He that glorieth, let him glory in the Lord*—Not in himself, not in the flesh, not in the world, not in any creature, nor in any endowment or qualification, mental or bodily.

CHAPTER II.

The apostle proceeds, (1.) To illustrate further the reasons for which he had declined all ostentation of eloquence when he came among the Corinthians, and had preached Christ crucified in a plain manner, and with humility, diffidence, and fear; viz., that their faith might not be grounded on "the wisdom of man," but "in the power of God," 1-5. (2.) He represents the deep and excellent wisdom contained in this doctrine, 6-9. (3.) Shows that it cannot be duly known and received but by the light and influence of the Holy Ghost, 10-16.

A. M. 4063. **AND I**, brethren, when I came to A. D. 59. you, ^a came not with excellency

^a Chap. i. 17; Verses 4, 13; 2 Cor. x. 10; xi. 6.

NOTES ON CHAPTER II.

Verse 1. *And I, brethren, &c.*—As if he had said, I have been showing that God is wont to call and convert persons to himself by unlikely and contemptible means; and that his design in the gospel is of a very humbling nature, and admirably calculated to stain human pride, and bring men to glory in him alone; therefore, in perfect harmony with this wise and excellent scheme, *when I came to you*—To preach the gospel; *I came not with excellency of speech, &c.*—I did not affect either deep wisdom, or commanding eloquence; *declaring the testimony*

b

of speech, or of wisdom, declaring A. M. 4063. unto you ^b the testimony of God. A. D. 59.

^b Chap. i. 6.

of God—What God gave me to testify concerning his Son, namely, concerning his incarnation, his doctrine, his miracles, his life, his death, his resurrection and exaltation to be a *Prince and a Saviour*. This is called *the testimony of God*, 1 John v. 9, because God bore witness to the truth of these things by signs, and wonders, and divers miracles, and distributions of the Holy Ghost, Heb. ii. 4. The expression implies that the evidence of the great facts of Christianity, and of the truth and importance of the doctrines of the gospel, is not founded on proofs drawn from human reason, but

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A. M. 4063. 2 For I determined not to know any
A. D. 59. thing among you, ° save Jesus Christ,
and him crucified.

3 And ⁴ I was with you ° in weakness, and
in fear, and in much trembling.

4 And my speech and my preaching ¹ was
not with ¹ enticing words of man's wisdom,
¹ but in demonstration of the Spirit, and of
power :

° Gal. vi. 14; Phil. iii. 8.—⁴ Acts xviii. 1, 6, 12.—² Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13.—¹ Verse 1; Chap. i. 17; 2 Pet. i. 16.—¹ Or, *persuasive*.—¹ Rom. xv. 19; 1 Thesa. i. 5.—¹ Gr. *be*.

on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles, and by the extraordinary influence which they had on the hearts and lives of multitudes.

Verses 2-5. *For I determined not to know any thing, &c.*—To act as one who knew nothing, or to waive all my other knowledge, and not to preach any thing *save Jesus Christ and him crucified*—That is, what he taught, did, and suffered. Or, not only to preach the gospel sincerely, without any mixture of human wisdom, but chiefly to insist upon that part of it which seems most contemptible, and which human wisdom does most abhor, namely, concerning the sufferings and crucifixion of Christ. *And I was with you*—At my first entrance; *in weakness*—Of body, 2 Cor. xii. 7; *and in fear*—Lest I should offend any; *and in much trembling*—The emotion of my mind affected my very body. For I knew that I had enemies about me on every side, Acts xviii. 6, 9, and laboured under natural disadvantages, 2 Cor. x. 10; and the force of the prejudice which I had to encounter was strong. *And my speech*—In private; *and my preaching*—In public; *was not with enticing words*—Or persuasive discourses; *of man's wisdom*—With eloquence or philosophy, or with that pomp and sophistry of argument, which the learned men of the world are so ready to affect; *but in demonstration of the Spirit and of power*—With that powerful kind of demonstration which flows from the Holy Spirit; which works on the conscience with the most convincing light, and the most persuasive evidence. *That your faith should not stand in the wisdom of men, &c.*—That your belief of the gospel, and the various important truths of it, might not be grounded on, or appear to be gained by, human wisdom or eloquence; *but in the wisdom and power of God*—Teaching men's ignorance, guiding their foolishness, and giving efficacy to such weak means as he has seen fit to use.

Verses 6-8. *Howbeit, we speak wisdom*—Yea, the truest and most excellent wisdom: for the subject matter of our preaching is the most wise contrivance and counsel of God concerning the salvation of mankind by Christ crucified, which will be acknowledged to be the highest wisdom, though not by learned philosophers, yet by humble, sincere,

5 That your faith should not ² stand A. M. 4063.
in the wisdom of men, but ² in the A. D. 59.
power of God.

6 Howbeit, we speak wisdom among them
¹ that are perfect: yet not ² the wisdom of this
world, nor of the princes of this world, ¹ that
come to naught :

7 But we speak the wisdom of God in a mys-
tery, *even the hidden wisdom* ² which God

² 2 Cor. iv. 7; vi. 7.—¹ Chap. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14.—² Chap. i. 20; iii. 19; Verses 1, 13; 2 Cor. i. 12; James iii. 15.—¹ Chap. i. 28.—² Rom. xvi. 25, 26; Eph. iii. 5, 9; Col. i. 26; 2 Tim. i. 9.

and well-instructed Christians. Such are here meant by *them that are perfect*—That is, perfectly enlightened by the Word and Spirit of God, and renewed by his grace, so as to have attained to a maturity of Christian knowledge and experience: being no longer *children, but men in understanding*, (chap. xiv. 20,) having arrived at spiritual manhood, called, Eph. iv. 13, *the measure of the stature of the fullness of Christ*. See also Heb. v. 14, and vi. 1, where *τελειοι, perfect*, is taken in the same sense, and is rendered, *of full age*, and signifies those who no longer need to be fed with milk, being able to digest strong meat, *having, by reason of use, or habit, their senses exercised to discern both good and evil*. What the apostle here calls *wisdom*, includes, as Macknight justly observes, “the doctrine concerning *the person and offices of Christ*, treated of in his epistles to the Ephesians and Colossians; *the justification of sinners by faith counted to them for righteousness*, explained in his epistle to the Romans; *the rejection and resumption of the Jews*, foretold in the same epistle; *the coming and destruction of the man of sin*, foretold 2 Thes. ii.; *the priesthood, sacrifice, and intercession of Christ*, explained in his epistle to the Hebrews; and *the resurrection of the dead*, foretold in this epistle: in short, the whole doctrine of the gospel, taken complexly.” *Yet not the wisdom of this world*—The wisdom admired and taught by the men of this world, such as that which teaches men how to manage their temporal affairs properly, in order to their living comfortable lives upon earth, and the various branches of human learning. *Nor of the princes*—Or *rulers*; *of this world*—The wisdom admired and sought by the great politicians of the age, whether Jews or Gentiles; *that come to naught*—Both they, and their wisdom, and the world itself. *But*—Being taught of God to despise the transient vanities which delude the generality of mankind; *we speak the wisdom of God*—Infinitely more worthy, surely, of the attentive consideration and regard of all rational and immortal beings, than the short-lived wisdom of this world: *in a mystery*—Such as no creature could discover without supernatural revelation, Eph. iii. 9, 10, and which was especially kept secret from the wise and learned of the world, verse 8: *even the hidden wisdom*—Hidden formerly under holy mysteries and Jewish types,

A. M. 4063. ordained before the world unto our
A. D. 59. glory;

8 * Which none of the princes of this world knew: for *had they known it, they would not have crucified the Lord of glory.

9 But as it is written, † Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But † God hath revealed them unto us by

* Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14.
† Luke xxiii. 34; Acts iii. 17; John xvi. 3.—† Isaiah liiv. 4.

and but darkly revealed to and by the prophets; and altogether unknown to the heathen: *which God ordained before the world*—Purposed from everlasting to reveal in the gospel; *unto our glory*—To bring us to glory by the saving knowledge of it: glory arising from the glory of our Lord, and then to be revealed when all worldly glory vanishes. So far is this wisdom from coming to naught, like worldly wisdom! *Which none of the princes of this world knew*—Whether Jewish or heathen; *for had they known it*—Had they understood this wisdom, and known that the only way to attain happiness was to receive in faith, love, and new obedience, Jesus of Nazareth, as the true Messiah and only Saviour, and the great truths of his everlasting gospel; *surely they would not have crucified*—Punished as a slave; *the Lord of glory*—The glorious Head of his church and of the world, the final Judge of men and angels, and the author of eternal salvation to all that obey him, Heb. v. 9. The giving Christ this august title, peculiar to Deity, plainly shows him to be, in union with the Father and the Holy Spirit, the true God. Thus the Father is styled, *the Father of glory*, Eph. i. 17, and the Holy Ghost, *the Spirit of glory*, 1 Pet. iv. 14. The application of this title to all the three, shows that the Father, Son, and Holy Ghost are *the God of glory*, as the only true God is called, Psa. xxix. 3, Acts vii. 2.

Verses 9-11. *But*—This ignorance fulfils what is written concerning the blessings of the Messiah's kingdom; *eye hath not seen, &c.*—No merely natural or unenlightened man hath either seen, heard, or known; *the things which God hath prepared*, saith the prophet, *for them that love him*—“These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel state, and the blessings then to be enjoyed by them that should love God, Rom. viii. 28. *For all the prophets, say the Jews, prophesied only of the days of the Messiah.*”—Whitby. Indeed, as he adds, both the context and the opposition of these words to the revelation of these things by the Spirit, show the primary intent of the apostle to be, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with the things taught by the Holy Spirit, without a supernatural illumination. *But God hath revealed*—Yea,

his Spirit; for the Spirit searcheth all things, yea, the deep things of God. A. M. 4063. A. D. 59.

11 For what man knoweth the things of a man, † save the spirit of man which is in him? * even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but † the Spirit which is of God; that we might know the things that are freely given to us of God.

† Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27.
* Prov. xx. 27; xxvii. 19; Jer. xvii. 9.—† Rom. xi. 33, 34.
† Rom. viii. 16.

and freely given, verse 12, *them to us by his Spirit*—Who intimately and fully knows them; *for the Spirit searcheth*—Knows and enables us to search and find out; *all things*—Which it concerns us, and would be for our profit, to be acquainted with; even *the deep things of God*—Be they ever so hidden and mysterious; the depths both of his nature and attributes, and of his kingdom of providence and grace. Or, these deep things of God “are the various parts of that grand plan which the wisdom of God hath formed for the salvation of mankind, their relation to and dependance on each other, and operation and effect upon the system of the universe, the dignity of the person by whom that plan had been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know till the light of the other world break in upon us.”—Macknight. *For what man knoweth the things of a man*—What individual of the human race could know the things belonging to human nature; *save the spirit of man which is in him*—Unless he were possessed of a human spirit? Surely the spirit of a creature inferior to man, can neither discern nor comprehend the things peculiar to the human nature. *Even so the things of God*—Things that belong to the divine nature; *knoweth no man*—No mere man; no man devoid of divine teaching; the teaching of the Spirit of God. In other words, as soon might brute creatures, by the help of the faculties peculiar to them, understand human things, as a man, only possessed of human faculties, could, merely by the aid of them, understand divine things; and indeed much sooner; for God is infinitely more elevated above man, than man is above the brutes.

Verses 12, 13. *Now we have received, not the spirit of the world*—Which suggests worldly wisdom; the spirit that is in worldly, carnal people, and which guides and governs them; a spirit which is earthly, sensual, and devilish. This spirit is not, properly speaking, *received*, for the carnal and unregenerate always had it; but true believers properly receive the Spirit of God, which before they had not. *That we might know*—Might discern, understand, form just ideas of, and be experimentally acquainted with; *the things freely given to us of God*—Which, without that Spirit, it is as impossible we should know, as it is that the inferior creatures should know the

A. M. 4063. 13 ² Which things also we
A. D. 59. speak, not in the words which
man's wisdom teacheth, but which the Holy
Ghost teacheth; comparing spiritual things
with spiritual.

² 2 Pet. i. 16; Chap. i. 17; Verse 4.—² Matt. xvi. 23.

things belonging to man. *Which things also we speak*—Make it our business to communicate to others; *not in the words which man's wisdom teacheth*—To excite men's curiosity, amuse their imaginations, or gain their applause; *but which the Holy Ghost teacheth*—And consequently must be best adapted to convey such ideas as he would impart; and to impress the hearts and consciences of men with a reverent and deep sense of those holy mysteries: *comparing spiritual things with spiritual*—Or rather, as the apostle seems to mean, *explaining spiritual things by spiritual words*; or, *adapting spiritual words to spiritual things*; being taught by the Spirit to express the things of the Spirit. The original word, *συγκρινοντες*, is rightly translated *interpreting*, or *explaining*, being used by the LXX. to denote the interpretation of dreams, Gen. xl. 16, 22; xli. 12, 13, 15; Dan. ii. 4; v. 7, 12. Pearce translates the clause, *explaining spiritual things to spiritual men*; a sense which the original will doubtless bear; but it does not agree so well with the first part of the verse, where words taught by the Holy Spirit are mentioned. This language of the apostle, as Doddridge justly observes, "may certainly convince us of the great regard which we ought always to maintain to the words of Scripture; and may especially teach ministers how attentively they should study its beauties, and how careful they should be to make it the support of their discourses." Indeed, "this language, in which the doctrines of the gospel were revealed to the apostles, and in which they delivered these doctrines to the world, is what Paul calls *the form of sound words*, which Timothy had heard from him, and was to *hold fast*, 2 Tim. i. 13. Every one, therefore, ought to beware of altering or wresting the inspired language of Scripture, in their expositions of the articles of the Christian faith. Taylor, in the sixth chapter of his *Key*, explains the verse under consideration thus: *Which things we speak, not in philosophical terms of human invention, but which the Spirit teacheth in the writings of the Old Testament*; and contends that the apostle's meaning is, that he expressed the Christian privileges in the very same words and phrases by which the Spirit expressed the privileges of the Jewish Church, in the writings of the Old Testament. But if the Spirit suggested these words and phrases to the Jewish prophets, why might not he suggest to the apostles the words and phrases in which they communicated the gospel revelation to the world? especially as there are many discoveries in the gospel, which could not be expressed clearly, if at all, in the words by which the prophets expressed the privileges of the Jewish Church. Be-

14 ² But the natural man receiveth
not the things of the Spirit of God: ²
for they are foolishness unto him: ² neither
can he know *them*, because they are spiritually
discerned.

² Chap. i. 18, 23.—² Rom. viii. 5, 6, 7; Jude 19.

sides, it is evident, that when the apostles introduce into their writings the words and phrases of the Jewish prophets, they explain them in other words and phrases, which no doubt were suggested to them by the Spirit.—See Macknight, and 2 Tim. iii. 16.

Verse 14. *But the natural man*—The man who has only the powers of nature, the faculties derived from Adam, but not a supernatural principle of saving grace; who has a soul in his body, (as the word *ψυχικός*, derived from *ψυχή*, a *soul*, implies,) but no divine inspiration in that soul; or who is not truly enlightened and renewed by the Word and Spirit of God, and therefore has no other way of obtaining knowledge but by his senses and natural understanding; *receiveth not*—Does not understand or apprehend; *the things of the Spirit of God*—Whether relating to his nature or kingdom. *For they are foolishness to him*—He is so far from understanding, that he utterly despises them. *Neither can he know them*—As he has not the will, so neither has he the power; *because they are spiritually discerned*—They can only be discerned by the aid of that Spirit, and by those spiritual senses which he has not. Some commentators consider these declarations of the apostle as being only applicable to mere *animal* or *sensual* persons, who are under the guidance and government of their natural senses, appetites, and passions; and it must be acknowledged that the word above mentioned, rendered *natural* in the beginning of this verse, is translated *sensual* James iii. 15; Jude 19. And yet it is certain that the word *ψυχή*, from which it is derived, frequently signifies the rational and immortal soul; even that soul which they *that kill the body*, cannot *kill*, Matt. x. 28, 30; and therefore the epithet formed from it may justly be considered as referring to the powers of the mind, as well as to the inferior faculties. Besides, though the word is rendered *sensual*, in the before-mentioned passages, yet in the latter of them (Jude 19) it is explained as signifying those *who have not the Spirit*. And it is evident that in this verse St. Paul is not opposing a man that is governed by his appetites and passions, or by his mere animal nature, and his prejudices arising therefrom, to one that is governed by his reason; or one destitute of consideration and judgment, and of amiable, moral qualities, to one possessed of them; but a *carnal* to a *spiritual* man; or a mere natural and unrenewed, to a truly enlightened and regenerated man. Indeed, "the apostle's argument," as Mr. Scott justly observes, "absolutely requires that by *the natural man*, we should understand the unregenerate man, however sagacious, learned, or abstracted from sensual indulgences, for he opposes him to the *spiritual*

A. M. 4063. 15 ^a But he that is spiritual ³ judgeth
A. D. 59. all things, yet he himself is ⁴ judged
of no man.

^a Prov. xxviii. 5; 1 Thess. v. 21; 1 John iv. 1.—³ Or, *discerneth*.—⁴ Or, *discerned*.

man: and the pride of carnal reasoning is at least as opposite to spirituality, as the most grovelling sensuality can be. No man, as naturally born into the world, and not supernaturally born again of the Spirit, can see the kingdom of God, or receive, in faith and love, the spiritual mysteries of redemption by the cross of Christ. To all unregenerate men, these things will, in one way or other, appear foolishness, uninteresting, unnecessary, inconsistent, absurd: and doubtless proud reasoners have scoffed at them, more than ever mere sensualists did. No ingenuity, address, or reasoning of the preacher can prevent this effect: no application of a man's own mind, except in humble dependance on the teaching of the Holy Spirit, can enable him to perceive the real nature and glory of them. *For they are spiritually discerned*—That is, by the illuminating and sanctifying work of the Spirit of God upon the mind, by which a spiritual capacity is produced, which discerns, loves, admires, and delights in, the divine excellence of heavenly things. When this change has taken place, and a man's spiritual senses have been matured by growth and exercise, he may be called a *spiritual man*: and he perceives the spiritual glory and excellence of every truth and precept in the Word of God; he distinguishes one object from another by a spiritual taste, or a kind of *extempore* judgment, and so he becomes a competent judge in these matters."

Verses 15, 16. *But he that is spiritual*—Whose mind is enlightened, and his heart renewed by the Spirit of God; *judgeth*—Or rather discerneth; *all things*—Namely, all the things of God whereof we have been speaking; *yet he himself is judged*—Is discerned; by *no man*, by no natural men; they neither understand what he is, nor what he says, while, perhaps, they are very forward and confident in their censures of him: he remains, says Doddridge, like a man endowed with sight among those born blind, who are incapable of apprehending what

16 ^b For who hath known the mind A. M. 4063
of the Lord, that he ⁵ may instruct A. D. 59.
him? ⁶ But we have the mind of Christ.

^b Job xv. 8; Isaiah xl. 13; Jer. xxiii. 18; Rom. xi. 34
⁵ Gr. *shall*.—⁶ John xv. 15.

is clear to him, and amidst their own darkness cannot participate of, nor understand, those beautiful ideas and pleasing sensations, which light pours upon him. And surely if matters be considered aright, this cannot be any cause of wonder. *For who*—That is not supernaturally enlightened, but is a mere natural man; *hath known the mind of the Lord*—Those counsels of his respecting the salvation of mankind, which exist in his eternal mind, or his deep designs concerning us; *that he may instruct him?*—So as to take upon him to judge of his schemes, and arraign his conduct. "There must undoubtedly be in the divine counsels many secret and hidden things, and a man must have a mind capacious as that of the blessed God himself, to take upon him to judge of his schemes. See note on Isa. xl. 13, 14, the passage here referred to. But many approved commentators suppose, although the words of the prophet evidently refer to God, yet that, as they are here varied, they were intended by the apostle of the spiritual man, intending thereby chiefly a divinely-inspired teacher, and that the question means, What unenlightened, carnal man, *hath known the mind of the Lord*, his deep counsels, (verse 10,) so that he can *instruct* the spiritual man? that is, as the expression, *ουκ οιδεισιν αυτου*, seems to imply, prove to him that the principles on which he judges of spiritual things are false, inform him of things he is ignorant of, and show him, that in believing the gospel he hath fallen into error. "The truth implied in this question," says Macknight, "must afford great satisfaction to all the faithful. No man, no infidel, hath been, or ever will be, able to confute the gospel; or to show a better method of instructing, reforming, and saving mankind, than that which God hath chosen, and made known by revelation." *But we*—Spiritual men, apostles in particular; *have*—Know, understand; *the mind of Christ*—Concerning the whole plan of gospel salvation.

CHAPTER III.

In this chapter, (1.) The apostle reproves the Corinthians for their carnality and contentions about ministers, 1-4. (2.) Shows the absurdity of such contentions, since ministers were but mere instruments in God's hands, who could do nothing effectual toward the salvation of mankind without his aid, and who all unanimously preached Christ as the great foundation of all true religion, and its blessed consequences, 5-11. (3.) He mentions the different ways men take of building on this foundation, and warns them of the great trial which every man's work was to undergo, and of the great guilt of destroying, or defiling, God's church or temple, 12-17. (4.) Shows the vanity of human wisdom in the sight of God, and cautions them against glorying in men, as through Christ, ministers, and all things necessary for their welfare, were by God's grant made the property of true believers, 18-23.

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A. M. 4063. A. D. 59. **AND** I, brethren, could not speak unto you as unto ^aspiritual, but as unto ^bcarnal, *even* as unto ^cbabes in Christ.

2 I have fed you with ^dmilk, and not with meat: ^efor hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for ^fwhereas *there is* among you envying, and strife, and ^gdivisions, are ye not carnal, and walk ^has men?

4 For while one saith, ⁱI am of Paul; and another, I am of Apollos; are ye not carnal?

^a Chap. ii. 15.—^b Chap. ii. 14.—^c Heb. v. 13.—^d Heb. v. 12, 13; 1 Pet. ii. 2.—^e John xvi. 12.—^f Chap. i. 11; xi. 18; Gal. v. 20, 21; James iii. 16.—^g Or, factions.—^h Gr. according to man.—ⁱ Chap. i. 12.—^j Chap. iv. 1; 2 Cor. iii. 3.—^k Rom. xii. 3, 6; 1 Pet. iv. 11.

NOTES. ON CHAPTER III.

Verses 1-3. *And I, brethren*—The apostle having, in the latter part of the preceding chapter, observed that mere natural men, still unenlightened and un-renewed, receive not the things of the Spirit, begins this chapter with informing the Corinthians, that though he was an apostle, fully instructed in the mind of Christ, he could not, during his abode with them, speak to them as to truly spiritual persons: inasmuch as they really were not such, but still in a great measure *carnal*, even mere *babes in Christ*; as little acquainted with, and experienced in, the things of God, as babes are with respect to the things of the world. He had spoken before (chap. ii. 1) of his entrance, now he speaks of his progress among them. *I have fed you with milk*—With the first and plainest truths of the gospel, alluding to milk being the proper food of babes: *not with meat*—The higher truths of Christianity; such as are more difficult to be understood, received, and practised, and therefore belong to those believers who have made some considerable progress in Christian knowledge and holiness. *For ye were not able to bear it*—Your state of grace has been, and still is, so low, that it would not properly admit of such a way of teaching. So should every preacher suit his doctrine to the state and character of his hearers. *For ye are yet carnal*—That is, the greater part of you are so in some degree; *for whereas there is among you envying*—One another's gifts in your hearts, or uneasiness of mind that others have greater gifts than yourselves: or the word *ζηλος* may be rendered, *emulation*, a kind of rivalry, or a desire of superiority over others; *and strife*—Outward contentions in words and deeds; *and actual divisions*—Of one party from another; *are ye not carnal*—Is not this a clear proof that you are so; *and walk as men?*—*Κατα ανθρώπων*, according to man; as worldly men walk, who have no higher principle from which to act than that of mere nature, and not according to God, as thorough Christians walk.

Verses 4-7. *For while one saith, I am of Paul*—I am one of Paul's disciples, admiring his sublime

5 Who then is Paul, and who is ^{A. M. 4063. A. D. 59.} Apollos, but ^bministers by whom ye believed, ⁱeven as the Lord gave to every man?

6 ^kI have planted, ^lApollos watered: ^mbut God gave the increase.

7 So then, ⁿneither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth and he that watereth are one: ^oand every man shall receive his own reward, according to his own labour.

^k Acts xviii. 4, 8, 11; Chap. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15.—^l Acts xviii. 24, 27; xix. 1.—^m Chap. i. 30; xv. 10; 2 Cor. iii. 5.—ⁿ 2 Cor. xii. 11; Gal. vi. 3.—^o Psa. lxxii. 12; Rom. ii. 6; Chap. iv. 5; Gal. vi. 4, 5; Rev. ii. 23; xxiii. 12.

sentiments, and being greatly edified by his instructive discourses: *and another, I am of Apollos*—I give the preference to Apollos, being delighted with his fine language, and the pleasing manner of his address. St. Paul names himself and Apollos, to show that he would condemn any division among them, even though it were in favour of himself, or the dearest friend he had in the world. *Are ye not carnal?*—For the Spirit of God allows no party zeal. *Who then is Paul*—That some of you are so attached to him; *and who is Apollos*—That others of you are so charmed with him? Are they the authors of your faith and salvation? Surely not: they are *but ministers*—Or servants; *by whom*—As instruments; *ye believed*—The word of the truth of the gospel; *as the Lord*—Of those servants gave to each of them gifts and grace for the work. *I have planted*—A Christian Church at Corinth, being instrumental in converting many of you to the faith of Christ: *Apollos* came afterward, and, by his affecting and useful addresses, *watered* what I had planted; *but God gave the increase*—Caused the plantation thus watered to grow, quickened and rendered effectual the means used to produce the fruit of the conversion of souls to God, and their confirmation in the faith and hope of the gospel. *So then*, the inference to be drawn is, *neither is he that planteth any thing*—Comparatively speaking; *neither he that watereth*—When you compare our part with that of God, it appears even as nothing: *but God that giveth the increase*—Who by his efficacious operation causes fruit to be produced, is all in all: for without him neither planting nor watering avails.

Verses 8, 9. *He that planteth and he that watereth are one*—United in affection, and engaged in one general design, the design of glorifying God in the salvation of souls, though their labours may be in some respect different: and hence, instead of being pleased, we are rather displeased and grieved with those invidious comparisons in favour of one against another. Our great concern is to please our common Lord, to whom we are shortly to give up our account; and from whom *every man*—He primarily means every

A. M. 4063. 9 For ²we are labourers together
A. D. 59. with God: ye are God's ³husbandry,
ye are ⁴God's building.

10 ¹According to the grace of God which is given unto me, as a wise master-builder, I have laid ²the foundation, and another buildeth thereon. But ³let every man take

¹ Acts xv. 4; 2 Cor. vi. 1.—² Or, *tillage*.—³ Eph. ii. 20; Col. ii. 7; Hebrews iii. 3, 4; 1 Peter ii. 5.—⁴ Romans i. 5; xii. 3.

minister of Christ; *shall receive his own reward*—The reward in some respects peculiar to himself; *according to his own peculiar labour*—For as some labour with greater zeal and diligence, and others with less, so they shall be rewarded with different degrees of felicity and glory. He does not say, according to his success, because he who labours much, supposing he labours with a single eye to the glory of God, from a principle of love to him, and a conscientious regard to his will, shall have a great reward, though it may please God to give him little success. Has not all this reasoning the same force still? Ministers are still barely instruments in God's hand, and depend as entirely as ever on his blessing, to give the increase to their labours. Without this they are nothing; with it their part is so small, that they hardly deserve to be mentioned. May their hearts and hands be more united; and, retaining a due sense of the honour God doth them in employing them, may they faithfully labour, not as for themselves, but for the great Proprietor of all, till the day come when he will reward them in full proportion to their fidelity and diligence! *For we are labourers together, &c.*—Greek, *ὅτι ἅμα ἐσμεν οὐνεργοί, we are fellow-labourers of God*; or, we are God's labourers, and fellow-labourers with each other. *Ye are God's husbandry*—Or God's tillage, God's cultivated ground: a comprehensive word, taking in a field, a garden, and a vineyard. This is the sum of what went before. *Ye are God's building*—This refers to what follows.

Verses 10, 11. *According to the grace of God*—This he premises, lest he should seem to ascribe any thing to himself; *as a wise master-builder*—A skilful architect, directed by divine wisdom; *I have laid the foundation*—Jesus Christ and him crucified, a foundation sufficient to support the whole fabric of Christianity, with all its blessed effects: *and another buildeth thereon*—Succeeding teachers bestow further labour for your instruction and edification. *But let every man*—Every minister; *take heed how he buildeth thereon*—That all the doctrines which he teaches may be consistent with the foundation. *For other foundation*—On which the whole church, with all its doctrines, privileges, and duties, may be built; *can no man lay*—How much soever he may endeavour to do it; *than that which is laid*—In the counsels of divine wisdom, in the prophecies and promises of the Old Testament, and in the preaching of Christ himself and his apostles, St. Paul in par-

heed how he buildeth thereup—
A. M. 4063.
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11 For other foundation can no man lay than ²that is laid, ³which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

¹ Rom. xv. 20; Verse 6; Chap. iv. 15; Rev. xxi. 14.—² 1 Pet. iv. 11.—³ Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7.—⁴ Eph. ii. 20.

ticular; *which is Jesus Christ*—Who in his person and offices, in his love and sufferings, his humiliation and exaltation, his atoning death, his victorious resurrection, his glorious ascension, and his prevalent intercession, is the firm, immovable rock of ages; a foundation every way sufficient to bear all the weight that God himself, or the sinner, when he believes, can lay upon him, even to support his immortal hopes. Christ, in his prophetic office, as a teacher come from God, is the foundation of all the doctrines of Christianity, and as *made of God unto us wisdom*, the source of our knowledge of, and faith in those doctrines: in his priestly office, atoning and interceding for us, he is the foundation of all the privileges of Christianity; and, when made of God unto us righteousness, puts us in possession of those privileges; in his kingly office he is the foundation of all the duties of Christianity, and when made of God unto us sanctification, of our power to perform those duties; for when the tree is good, the fruit is good; when we are *created anew in Christ Jesus*, good works are the never-failing consequence, Eph. ii. 10. Add to this, that as *the firstborn of them that sleep*, and our forerunner into glory, he is the foundation of all our hopes; and when made of God unto us complete and eternal redemption, he brings us to the enjoyment of the blessings hoped for.

Verse 12. *If any man build upon this foundation*—Thus firmly laid; *gold, silver, precious stones*—The most valuable materials in nature, the most solid, durable, and precious, and which can bear the fire. And here they stand for true, firm, and important doctrines; doctrines necessary to be known, believed, and laid to heart, and which, when so received, fail not to build up the people of God in faith, love, and obedience; rendering them wise unto salvation, holy and useful here, and preparing them for eternal life hereafter. The apostle mentions next, as materials wherewith some might possibly build, and with which indeed many have built in all ages, *wood, hay, and stubble*; materials flimsy, unsubstantial, worthless, if compared with the former, and which cannot bear the fire. And these are here put, not merely for false doctrines, condemned or unsupported by the word of God, or doctrines of human invention, but all ceremonies, forms, and institutions, which have not God for their author, and are neither connected with, nor calculated to promote, the edification and salvation of mankind: all doctrines that are unimportant, and not suited to the

A. M. 4063. 13 'Every man's work shall be
A. D. 59. made manifest: for the day ^a shall
declare it, because ^a it ^a shall be revealed by fire;
and the fire shall try every man's work, of
what sort it is.

14 If any man's work abide which he hath

^a Chap. iv. 5.—^b 1 Pet. i. 7; iv. 12.—^c Luke ii. 35.—^d Gr.
is revealed.

state and character of the hearers; all but the vital, substantial truths of Christianity. To build with such materials as these, if it do not absolutely destroy the foundation, yet disgraces it; as a mean edifice, suppose a hovel, consisting of nothing better than planks of wood, roughly put together, and thatched with hay and stubble, would disgrace a grand and expensive foundation, laid with great pomp and solemnity.

Verse 13. *Every man's work shall be made manifest—God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccl. xii. 14. There is nothing covered that shall not be revealed, neither hid, that shall not be known.* But the apostle's primary meaning here is, that it shall be made manifest what kind of materials every spiritual builder uses, that is, what kind of doctrines every minister of Christ preaches, whether they are true or false, important or trivial, calculated to produce genuine repentance, faith, and holiness in the hearers, or not; to promote the real conversion of sinners, and edification of believers, or otherwise: and of consequence, what kind of converts every minister makes, whether they be such as can stand the fiery trial or not. *For the day shall declare it*—Perhaps, 1st, *η ημέρα δηλώσει*, might be rendered, *time will declare it*; for time, generally a little time, manifests whether a minister's doctrine be Scriptural and sound, and his converts genuine or not. If his preaching produce no saving effect upon his hearers, if none of them are reformed in their manners, and renewed in their hearts; if none of them are turned from sin to righteousness, and made new creatures in Christ Jesus, there is reason to suspect the doctrine delivered to them is not of the right kind, and therefore is not owned of God. 2d, The expression means, *The day of trial shall declare it*; (see 1 Peter iv. 12;) for a day of trial is wont to follow a day of merciful visitation; a time of suffering to succeed a season of grace. Where the gospel is preached, and a church is erected for Christ, the religion of such as profess to receive the truth is generally, in the course of divine providence, put to the test; and if it be a fabric of wood, hay, and stubble, and not of gold, silver, and precious stones, it will not be able to bear the fiery trial, but will certainly be consumed thereby. The religion (if it can be called religion) of those who are not grounded on, and built up in Christ, (Col. ii. 7,) will evaporate like smoke from wood, hay, and stubble, in the day of trial. But, 3d, and especially the day of final judgment, the great

built thereupon, ^b he shall receive a ^a reward. A. M. 4063
A. D. 59.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; ^c yet so as by fire.

16 ^d Know ye not that ye are the temple of

^b Chap. iv. 5.—^c Jude 23.—^d Chap. vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; Heb. iii. 6; 1 Pet. ii. 5.

day of the Lord, is here intended, and this day *shall declare it*; shall declare every man's work to all the universe: *because it shall be revealed by fire*—Which shall consume the earth with its increase, and shall melt down the foundations of the mountains; *the heavens and the earth, which are now, being kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. And the fire shall try every man's work*—As fire tries metals, and finds out and separates whatever dross is mixed with them; or, as the fire of that great and awful day will penetrate the earth to its centre, and consume whatever is combustible, so shall the strict process of the final judgment try, not only the religion of every private Christian, but the doctrine of every public teacher, and manifest whether it came up to the Scripture standard or not. Although there is here a plain allusion to the general conflagration, yet the expression, when applied to the trying of doctrines, and consuming those that are wrong, and the trying of the characters of professors, is evidently figurative; because no material fire can have such an effect on what is of a moral nature.

Verses 14, 15. *If any man's work abide which he hath built, &c.*—If the superstructure which any minister of Christ raises on the true foundation, if the doctrines which he preaches can bear the test by which they shall be tried at that day, as being true, important, and adapted to the state of his hearers; and the converts which he makes by preaching these doctrines, be of the right kind, truly regenerated and holy persons, *he shall receive a reward*—In proportion to his labours. *If any man's work shall be burned*—If the doctrines which any minister preaches cannot bear the test of the great day, as being false or trivial, or not calculated to convert and edify his hearers; or if the converts which he makes by preaching such doctrines be only converts to some particular opinion, or mode of worship, or form of church government, or to a certain sect or party, and not converts to Christ and true Christianity, to the power as well as the form of godliness, to the experience and practice, as well as to the theory of true religion, and therefore cannot stand in that awful judgment, *he shall suffer loss*—Shall lose his labour and expectation, and the future reward he might have received, if he had built with proper materials; as a man suffers loss who bestows his time and labour on the erection of a fabric of wood, hay, and stubble, which is afterward consumed. *But he himself*—That preacher

A. M. 4063. God, and *that* the Spirit of God
A. D. 59. dwelleth in you ?

17 If any man ^b defile the temple of God, him shall God destroy : for the temple of God is holy, which *temple* ye are.

^a Or, *destroy*.—Prov. v. 7; Isa. v. 21.

himself; *shall be saved*—Supposing he himself be a true disciple of Christ, built up in faith and holiness on the true foundation; *yet so as by fire*—As narrowly as a man escapes through the fire, when his house is all in flames about him: or rather, if so be that his own religion, his personal faith and holiness, can bear both the fiery trial which he may be called to pass through on earth, whether of reproach and persecution, or of pain and affliction, or any other trouble, and also the decisive trial of the last day. Let it not be supposed by any that the apostle is here putting a case that never occurs, or can occur: such cases, there is reason to believe, have often occurred, and still do and will occur; in which ministers, who are themselves real partakers of the grace of Christ, and truly pious, yet, through error of judgment, attachment to certain opinions, or a particular party, or under the influence of peculiar prejudices, waste their time, and that of their hearers, in building wood, hay, and stubble, when they should be labouring to raise an edifice of *gold, silver, and precious stones*; employ themselves in inculcating unessential or unimportant, if not even false doctrines, when they ought to be testifying with sincerity, zeal, and diligence, the genuine gospel of the grace of God. Dr. Macknight, who considers the apostle as speaking in these verses, not of the foundation and superstructure of a system of doctrines, “but of the building or temple of God, consisting of all who profess to believe the gospel,” gives us the following commentary on the passage: “*Other foundation of God's temple, no teacher, if he teaches faithfully, can lay, except what is laid by me, which is Jesus, the Christ, promised in the Scriptures. Now if any teacher build on the foundation, Christ, sincere disciples, represented in this similitude by gold, silver, valuable stones; or if he buildeth hypocrites, represented by wood, hay, stubble, every teacher's disciples shall be made manifest in their true characters; for the day of persecution, which is coming on them, will make every one's character plain, because it is of such a nature as to be revealed by the fire of persecution: and so that fire, falling on the temple of God, will try every teacher's disciples, of what sort they are. If the disciples, which any teacher has introduced into the church, endure persecution for the gospel without apostatizing, such a teacher shall receive the reward promised to them who turn others to righteousness, Dan. xii. 3. If the disciples of any teacher shall, in time of persecution, fall away, through the want of proper instruction, he will lose his reward; he himself, however, having in general acted sincerely, shall be saved; yet, with such difficulty, as one is*”

b

18 ^a Let no man deceive himself. A. M. 4063.
If any man among you seemeth to ^{A. D. 59.}
be wise in this world, let him become a fool, that he may be wise.

19 For ^c the wisdom of this world is foolish-

^c Chap. i. 20; ii. 6.

saved who runs through a fire.” But, as by the *foundation*, which he says he had laid, the apostle undoubtedly meant the doctrine concerning Christ, and salvation through him, it seems more consistent with his design to interpret what refers to the superstructure attempted to be raised by different builders, of doctrines also, and not of persons introduced by them into the Christian Church: and to understand him as cautioning the Corinthians against disfiguring and destroying the beautiful edifice, by inculcating tenets which were heretical, and pernicious to the souls of men, and would not stand the test of the approaching fiery trial. Thus what follows.

Verses 16, 17. *Know ye not, &c.*—As if he had said, You should also take heed what doctrine you deliver, lest by teaching what is false, unimportant, or improper to be taught, you should defile or destroy the temple of God; *that ye*—True believers, genuine Christians; *are the temple of God*—Whether considered collectively as a church, (Eph. ii. 21; 1 Tim. iii. 15,) or as individuals and members of one, (chap. vi. 19; 2 Cor. vi. 16; Eph. ii. 22; Heb. iii. 6; 1 Pet. ii. 5,) being set apart from profane uses, and dedicated to his service, among whom, and in whom, he manifests his gracious presence by his Spirit. See on Rom. viii. 9. *If any man defile, corrupt*—Or *destroy* rather, (as it seems the word *φθειρει* should be rendered,) that is, should divide and scatter a Christian church or society, by schisms or unscriptural doctrines, or leaven with error, and lead into sin, a real Christian; *him shall God destroy*—Punish with eternal condemnation and wrath; so that he shall not be saved at all, not even as through fire: *for the temple of God is holy*—Consecrated to him, separated from all pollution, and to be considered as peculiarly sacred; and therefore it is an awful thing to do any thing which tends to destroy it. *Which temple ye are*—Called and intended to be such.

Verses 18–20. *Let no man deceive himself*—Neither teacher, by propagating errors through pride of his own understanding; nor hearers, by a factious preferring of one above another for his gifts. *If any man among you seemeth to be wise in this world*—Be wise with respect to the things of this world only, and on that account be puffed-up with pride; *let him become a fool*—Such as the world accounts so; let him renounce his carnal wisdom, and submit to the doctrine of the gospel, which the world considers as folly; *that he may be*—Prove himself to be, *wise*—Namely, spiritually, and in God's account; *wise* in matters that concern his everlasting salvation. *For the wisdom of this world*—However men may boast of it, and think highly

A. M. 4063. ness with God. For it is written, A. D. 59. ^a He taketh the wise in their own craftiness.

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

^c Job v. 13. — ^d Psa. xciv. 11. — ^e Chap. i. 12; iv. 6; Verses 4, 5, 6.

of themselves because they suppose they possess it; is foolishness with God—Is accounted so by him. For it is written, (Job v. 13, where see the note,) He taketh the wise in their own craftiness—Not only while they think they are acting wisely, but by their very wisdom, which itself is their snare, and the occasion of their destruction. In other words, they are entangled and brought to ruin by those subtle contrivances, whereby they thought to secure themselves. The Lord knoweth the thoughts of the wise—The worldly wise, or of those that think themselves wise; that they are vain—Empty, foolish, unprofitable, ineffectual to secure themselves against God.

Verses 21–23. Therefore—Upon the whole, considering all that has been advanced, and especially considering in what view the great God regards these things which we are so ready to value ourselves upon; let no man glory in men—So as to divide into parties on their account; for all things are yours—And we in particular. We are not your lords, but

21 Therefore ¹ let no man glory in A. M. 4063. men: for ² all things are yours; A. D. 59.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ¹ ye are Christ's: and Christ is God's.

¹ 2 Cor. iv. 5, 15. — ² Rom. xiv. 8; Chap. xi. 3; 2 Cor. x. 7; Gal. iii. 29.

rather your servants: whether Paul, or Apollos, or Cephas—We are all equally yours, to serve you for Christ's sake: or the world—This leap, from Peter to the world, greatly enlarges the thought, and argues a kind of impatience of enumerating the rest. Peter, and every one in the whole world, however excellent in gifts, or grace, or office, are also your servants for Christ's sake; or life or death—These, with all their various circumstances, are disposed as will be most for your advantage; or things present—On earth, or things to come—In heaven. Contend therefore no more about these little things, but be ye united in love as ye are in blessings. And ye are Christ's—His property, his subjects, his members; and Christ is God's—As Mediator, he acted as his Father's servant, and referred all his services to his Father's glory. Others understand the passage thus: "All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory."

CHAPTER IV.

As a further antidote against the pride and the factious spirit working, and ready to prevail, among the Christians at Corinth, the apostle, in this chapter, (1.) Leads them into several useful reflections on the nature of the ministerial office, and the final judgment of Him who searches all hearts, 1–5. (2.) Represents the obligations they were under to the divine goodness for every advantage by which they were distinguished from others, and cautions them against thinking highly of themselves on account of what they had received, and against despising him and his fellow-servants, on account of the ignominious treatment they met with from the world; which treatment he contrasts with that easy state in which the Corinthians were, 6–13. (3.) He claims their regard to him as their spiritual father in Christ, 14–16. (4.) He shows that, in great concern for them, he had sent Timothy to them, and intended himself to come and rectify disorders among them, warning them not to force him to use severity, which he was very averse to do, 17–21.

A. M. 4063. LET* a man so account of us, A. D. 59. as of ^a the ministers of Christ,

* Third Sunday in Advent, epistle, verse 1 to verse 6.

NOTES ON CHAPTER IV.

Verse 1. Let a man, &c.—Having warned the believers at Corinth against entertaining an undue esteem for their own ministers, he now proceeds to show them in what light they ought to view all true ministers of Christ: and lest, from what was advanced in the preceding chapters concerning the inspiration of the apostles by the Holy Spirit, these Corinthians should imagine that Paul claimed to himself and his brethren an authority not derived

^b and stewards of the mysteries of A. M. 4063. God. A. D. 59.

* Matt. xxiv. 45; Chap. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25.—^b Luke xii. 42; Tit. i. 7; 1 Pet. iv. 10.

from Christ, he here tells them that even the apostles were only Christ's servants; obliged in all things to act in entire subjection to him, and obedience to his will. So account of us as of the ministers of Christ—The original word, *υπηρατας*, properly signifies such servants as laboured at the oar in rowing vessels, and accordingly intimates the pains which every faithful minister of Christ takes in his Lord's work. O God! where are these ministers to be found? Lord, thou knowest! and stewards of the

A. M. 4063. 2 Moreover, it is required in stew-
A. D. 59. ards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:

¹ Gr. day; Chap. iii. 13.—² Job ix. 2; Psa. cxxx. 3; cxliii. 2; Prov. xxi. 2; Rom. iii. 20; iv. 2.—³ Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 12.—⁴ Chap. iii. 13.

mysteries of God—Dispensers of the mysterious truths of the gospel. "The apostle gives to those doctrines, which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation of the *mysteries of God*, to recommend them to the Corinthians. And he calls himself the steward of these mysteries, to intimate, that the deepest doctrines, as well as the first principles of the gospel, were intrusted to him to be dispensed or made known."—Macknight.

Verses 2-5. *Moreover*—As for what remains to be done in the discharge of this office; it is required of stewards—Since they also, as well as lower servants in the family, are subject to account; that a man be found faithful—That he act according to his commission, and neither withhold any privilege, or any part of God's will from the people; nor deliver his own notions as the will of God, nor take more authority upon him than God has given him; as also that he discover and communicate divine truths and blessings as the hearers are able to receive them. *With me it is a very small thing*—A thing that concerns me very little; that I should be judged of you—*ἵνα ἀνασπῶ*, that I should be examined, as the word properly signifies, namely, in order to the being judged, or to a judicial sentence being passed, which is evidently the meaning of the same word in the last clause of the verse; or of man's judgment—A judgment passed by any man whatsoever, though in the most solemn manner. The original expression, *ἀνθρώπων κριταί*, is literally, *human day*; namely, of judgment, in allusion to the great day of judgment. *Yea, I judge not myself*—Namely, finally, infallibly, definitively: my final state is not to be determined by my own judgment. *For I know nothing by myself*—I am not conscious to myself of doing any thing evil, or of any unfaithfulness or negligence in the discharge of my ministry; yet am I not hereby justified—Acquitted from all fault in God's sight, who observes those failings in us which we cannot discern in ourselves; for who can understand his errors? Psa. xix. 12: or, I do not depend on my own conscience not condemning me, as a sufficient justification of myself in God's

and then shall every man have A. M. 4063.
A. D. 59. praise of God.

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

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

¹ Rom. ii. 29; 2 Cor. v. 10.—² Chap. i. 12; iii. 4.—³ Rom. xii. 3.—⁴ Chap. iii. 21; v. 2, 6.—⁵ Gr. distinguisheth thee. ⁶ John iii. 27; James i. 17; 1 Pet. iv. 10.

sight: but he that judgeth me is the Lord—By his sentence I must stand or fall. *Therefore judge nothing before the time*—Appointed for judging all men; until the Lord come—To judge the world in righteousness; who—In order to pass a righteous judgment, which otherwise would be impossible; will both bring to light the hidden things of darkness—The things covered with the veil of impenetrable obscurity, and will make manifest the counsels of the heart—The most secret springs of action, the principles and intentions of every heart: and then shall every man—Who is sincere, faithful, and praiseworthy; have praise of God—Both commendation and reward.

Verses 6, 7. *And these things*—Mentioned chap. i. 10, &c., iii. 4, &c.; I have in a figure very obviously transferred to myself and Apollos—And Cephas, instead of naming those particular preachers at Corinth, to whom you are so fondly attached; that ye might learn in us—From what has been said concerning us; not to think of any man above what is written—Here or elsewhere, in God's word; that is, above what Scripture warrants; not to set a higher value upon any of your teachers, or their gifts and abilities, than what I have expressed, chap. iii. 6-8, agreeable to Scripture; namely, that they are only instruments in God's hand, and that all the success of their labours depends on his blessing. Thus this great apostle, by stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, taught the heads of the faction to lay aside their boasting, and behave with modesty, especially as all the teachers at Corinth did nothing but build upon the foundation which he had laid, and exercised no spiritual gift but what they had received, either through him or through some other apostle. That none of you be puffed up for one against another—That you should not value yourselves by reason of your relation to, or dependance upon, one teacher more than another, thereby magnifying one, and vilifying another. For who maketh thee to differ—Either in gifts or graces; or who has so far advanced thee in point of wisdom and judgment above all other believers, as that thou canst, by thy own authority, set up any one teacher

A. M. 4063. 8 Now ye are full, ¹ now ye are rich,
A. D. 59.

ye have reigned as kings without us :
and I would to God ye did reign, that we also
might reign with you.

9 For I think that God hath set forth ³ us the
apostles last, ² as it were appointed to death :
for ⁴ we are made a ⁴ spectacle unto the world,
and to angels, and to men.

10 ⁵ We are ⁶ fools for Christ's sake, but ye

are wise in Christ ; ⁷ we are weak, A. M. 4063.
but ye are strong ; ye are honourable, A. D. 59.
but we are despised.

11 ⁸ Even unto this present hour we both
hunger, and thirst, and ⁹ are naked, and ¹⁰ are
buffeted, and have no certain dwelling-place ;

12 ¹¹ And labour, working with our own
hands. ¹² Being reviled, we bless ; being perse-
cuted, we suffer it ;

¹ Rev. iii. 17.—² Or, *us the last apostles, as.*—³ Psa. xlv. 22 ; Rom. viii. 36 ; Chap. xv. 30, 31 ; 2 Cor. iv. 11 ; vi. 9.
⁴ Heb. x. 33.—⁵ Gr. *theatre.*—⁶ Chap. ii. 3.—⁷ Acts xvii. 18 ;
xxvi. 24 ; Chap. i. 18, &c. ; ii. 14 ; iii. 18 ; 2 Kings ix. 11.
⁸ 2 Cor. xiii. 9.

⁹ 2 Cor. iv. 8 ; xi. 23-27 ; Phil. iv. 12.—¹⁰ Job xxii. 6 ;
Rom. viii. 35.—¹¹ Acts xxiii. 2.—¹² Acts xviii. 3 ; xx. 34 ;
1 Thess. ii. 9 ; 2 Thess. iii. 8 ; 1 Tim. iv. 10.—¹³ Matt. v. 44 ;
Luke vi. 28 ; xxiii. 34 ; Acts vii. 60 ; Rom. xii. 14, 20 ; 1 Peter
ii. 23 ; iii. 9.

above another ? *What hast thou that thou didst not receive*—From God, who has given as much to others also ? *Why dost thou glory*—Or boast in the unmerited gift of his liberal goodness ; *as if thou hadst not received it?*—As if thou hadst it originally from thyself ?

Verse 8. *Now ye are full*—The Corinthians abounded with spiritual gifts ; and so did the apostles. But the apostles, by continual want and sufferings, were preserved from self-complacency. The Corinthians suffered nothing ; and having plenty of all things, were pleased with and applauded themselves. And they were like children who, being raised in the world, disregard their poor parents. *Now ye are full*, says the apostle, in a beautiful gradation ; *ye are rich ; ye have reigned as kings*—A proverbial expression, denoting the most splendid and plentiful circumstances ; *without us*—That is, without any thought of us ; or, by the ministry of your own teachers, without our help. *And I would to God ye did reign*—In the best sense : I would ye had attained to an eminence of grace and holiness as well as of gifts ; *that we also might reign with you*—Might have no more sorrow on your account.

Verse 9. *For God hath set forth us the apostles*—And all faithful ministers ; *last, as it were appointed to death*—He alludes to the Roman theatrical spectacles, in which those persons were brought forth last on the stage, either to fight with each other, or with wild beasts, who were devoted to death ; so that if they escaped one day, they were brought out again and again, till they were killed. For, from a passage of Seneca's Epistles, quoted by Whitby, it appears that in the morning those criminals, to whom they gave a chance of escaping with their lives, fought with the wild beasts armed. But in the afternoon the gladiators fought naked, and he who escaped was only reserved for slaughter to another day ; so that they might well be called *ενδραματις, persons appointed to death*. "By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers which the apostles encountered in the course of their ministry ; dangers which at length proved fatal to most of them. Their labours and sufferings were greater than those of the ancient prophets." *A spectacle to the world, to angels, and to men*—"By

the angels, to whom the apostles were made a spectacle, some understand the evil angels, who may be supposed to delight in the blood of the martyrs. Others understand the good angels, to whom the faith and constancy of the apostles gave great joy. Probably both were intended. For it must have animated the apostles in combating with their persecutors, to think that they were disappointing the malice of evil spirits, while they were making the angels in heaven and good men on earth happy, by the faith, and patience, and fortitude, which they were exerting in so noble a cause."—Macknight.

Verses 10-13. *We are fools*—In the account of the world, *for Christ's sake*—Because we expose ourselves to so many dangers and sufferings for his cause : or because we preach the plain truths of the gospel, and affirm such high things of one who was crucified as a malefactor. *But ye are wise in Christ*—Though ye are Christians, ye think yourselves wise ; and ye have found means to make the world think so too : or, you think you have found out a way at once of securing the blessings of the gospel, and escaping its inconveniences and persecutions. *We are weak*—In presence, in infirmities, and in sufferings : *but ye are strong*—Just in opposite circumstances. *Ye are honourable*—Adorned with extraordinary gifts, in which you are ready to glory, and some of you appear in circumstances of external distinction ; *but we are despised*—Treated with contempt wherever we come. Or the apostle may be considered in this verse as repeating ironically the things which his enemies in Corinth said of him, and as attributing to them, in the same spirit of irony, the contrary qualities. *Even unto this present hour*—Not only at our first entrance upon our office, when all the world was set against Christianity, but still, though many thousands are converted ; *we both hunger and thirst, &c.*—Are destitute of necessary food and apparel, and exposed to wants of all sorts. Who can imagine a more glorious triumph of the truth than that which is gained in these circumstances ? When Paul, with an impediment in his speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered dress, before persons of the highest distinction, and yet commanded such attention, and made such deep impressions upon them ! *Being reviled, we bless,*

A. M. 4063. 13 Being defamed, we entreat: ^a we
A. D. 59. are made as the filth of the world, and
are the off-scouring of all things unto this day.

14 I write not these things to shame you,
but ^a as my beloved sons I warn you.

15 For though ye have ten thousand in-
structors in Christ, yet *have ye* not many fa-
thers: for ^a in Christ Jesus I have begotten
you through the gospel.

16 Wherefore, I beseech you, ^b be ye follow-
ers of me.

17 For this cause have I sent unto you ^c Ti-

^a Lam. iii. 45.—^b 1 Thess. ii. 11.—^c Acts xviii. 11; Rom. xv.
20; Chap. iii. 6; Gal. iv. 19; Philem. 10; Jam. i. 18.—^d Chap.
xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9.—^e Acts xix.
22; Chap. xvi. 10; Phil. ii. 19.

suffer it, entreat—We do not return revilings, perse-
cution, defamation; nothing but blessing. *We are
made as the filth of the world, and the off-scouring
of all things*—Such were those poor wretches among
the heathen, who were taken from the dregs of the
people to be offered as expiatory sacrifices to the
infernal gods. They were loaded with curses, af-
fronts, and injuries, all the way they went to the
altars. And when the ashes of those unhappy men
were thrown into the sea, those very names were
given them in the ceremony.

Verses 14–16. *I write not these things to shame
you*—Publicly to disgrace you, and stain your credit
with other churches; *but as my beloved sons I warn
you*—Show you in a mild and tender way what is
wrong in your conduct, and put you in mind of
your duty. It is with admirable prudence and
sweetness the apostle adds this, to prevent any un-
kind construction of his words. *For though you
have ten thousand instructors*—To advance you in
the knowledge of Christ; *yet have ye not many
fathers; to convert you to Christ: for in Christ
Jesus*—By his blessing upon my labours; *I have
begotten you through the gospel*—Began the first
instrument of your conversion. This excludes, not
only Apollos, his successor, but also Silas and
Timothy, his companions. And the relation between
a spiritual father and his children brings with it an
inexpressible nearness and affection. *Be ye follow-
ers of me*—In that spirit and behaviour which I have
so largely declared.

Verse 17. *For this cause*—That you may be
better able to trace my steps, and may be animated
to do it with the greater care; *I have sent unto you
Timotheus, my beloved son*—One whom I love with
an entire fatherly affection, as if he were my son,
2 Tim. i. 2. Elsewhere he styles him *brother*, but
here paternal affection takes place. *And faithful
in the Lord*—In the Lord's work, (Phil. ii. 20,) and
by his assistance; *who shall bring you into remem-
brance of my ways*—My Christian course of life for
your imitation, verse 16. *As I teach everywhere*—
According to the constant tenor of my preaching.
With regard to Paul's sending Timothy to Corinth,
the case seems to have been this: the great success

b

motheus, ^d who is my beloved son, A. M. 4063.
and faithful in the Lord, who shall ^{A. D. 59.}
bring you ^e into remembrance of my ways
which be in Christ, as I ^f teach everywhere
^g in every church.

18 ^h Now some are puffed up, as though I
would not come to you.

19 ⁱ But I will come to you shortly, ^j if the
Lord will, and will know, not the speech of
them which are puffed up, but the power.

20 For ^k the kingdom of God is not in word,
but in power.

^a 1 Tim. i. 2; 2 Tim. i. 2.—^b Chapter xi. 2.—^c Chapter
vii. 17.—^d Chapter xiv. 33.—^e Chapter v. 2.—^f Acts
xix. 21; Chapter xvi. 5; 2 Corinthians i. 15, 23.—^g Acts
xviii. 21.—^h Chapter ii. 4.

with which the apostle preached at Ephesus having
induced him to remain a while longer there, after he
heard of the dissensions in Corinth, he judged it
proper to send Timothy and Erastus into Macedo-
nia, (of which mention is made Acts xix. 22,) to
learn how matters stood at Corinth. And if, on the
information they received, they should judge their
presence would be of use in composing the disagree-
ments among the Corinthians, they were to go for-
ward and attempt it, by putting them in remem-
brance of the apostle's doctrine and practice. Yet
it appears from chap. xvi. 10, where he says, *if
Timothy come*, that he was uncertain whether he
went to Corinth or not.

Verses 18–21. *Now some are puffed up*—Are
grown insolent; *as though I would not come*—To
censure them for their misconduct, and to reform
abuses; fancying that, because I have sent Timothy,
I am not coming myself, being afraid to appear in a
place where I have so many opposers. The apostle
saw, by a divine light, the thoughts which would
arise in their hearts. *But I will come to you shortly*
—So he *purposed in spirit*, (Acts xix. 21,) intending
to take Macedonia in his way; *if the Lord will*—
Who guides us in all our journeys, Acts xvi. 7–10;
Gal. ii. 2; *and will know*—Consider, examine, and
find out; *not the speech of them that are puffed up*
—Their specious profession of religion, and vain
ostentation of knowledge and eloquence; *but the
power*—How much of the power of God attends the
ministrations of such of them as take upon them to
teach, and how much true and vital godliness is found
in their disciples. *For the kingdom of God*—Real,
genuine religion, Rom. xiv. 17; *is not in word*—
Does not consist in empty professions, and vain
boastings, nor in delivering elegant and eloquent dis-
courses; *but in power*—Namely, the power of God,
creating men anew, and governing their hearts and
lives in the fear and love of God, and obedience to
his holy will. *What will ye*—What, on the whole,
do ye desire? *Shall I come unto you with a rod*—
To chastise by the exercise of my apostolic power?
Will you, by persisting in your dissensions and dis-
orders, compel me to come in this spirit, and for this
purpose? *Or in love, and a spirit of meekness*—

A. M. 4063. 21 What will ye? ^a shall
A. D. 59. I come unto you with a rod,

^a 2 Cor. x. 2;

Commending and comforting, instead of chastising? Will you amend your ways, and reform what is amiss, that I may be kind and gentle toward you? The apostle, in speaking of coming with a rod, alludes to the power which he and the other apostles possessed of punishing obstinate offenders by miracle. For that they had often such a miraculous power, extending even in some cases of aggravated offence to the inflicting of temporal death, appears from several other passages of Scripture; (see Acts v. 5, &c.; xiii. 10, 11; 1 Tim. i. 20;) and is referred to more than once or twice in these epistles to the

or in love, and in the spirit of A. M. 4063.
meekness? A. D. 59.

xiii. 10.

Corinthians; (as 1 Cor. v. 5; 2 Cor. i. 29; x. 6; xiii. 2, 3, 10.) And here we see the wisdom of Providence in permitting such opposition to arise against St. Paul, particularly at Corinth; as it gave him an opportunity of making the strongest appeals to what they knew of his miraculous power; appeals which, had they not been indeed founded on the most certain and evident truth, must, instead of restoring him to their regards, (as we find in fact they did,) have been sufficient of themselves utterly to have ruined all his reputation and interest among the Corinthians, had it before been ever so great.

CHAPTER V.

The apostle now proceeds to speak of the irregularities which prevailed in the church at Corinth; and here, (1.) Censures the Corinthians for their connivance at the sin of an incestuous person, and orders them to separate him from their communion, 1-5. (2.) Exhorts them to purge out every thing offensive, from a regard to Christ's death and their own danger, 6-8. (3.) Directs them to avoid all familiarity with such professors of Christianity as disgraced their profession by their conduct, even to a far greater degree than with mere heathens, 9-13.

A. M. 4063. IT is reported commonly that
A. D. 59. there is fornication among you,
and such fornication as is not so much

^a Eph. v. 3.—^b Lev. xviii. 8;

NOTES ON CHAPTER V.

Verses 1, 2. *It is, &c.*—As if he had said, I have spoken of coming to you with a rod of correction, and it is too probable I may be laid under a necessity of using it, though it be an unwilling necessity: for it is commonly reported that there is fornication practised among you—The original word, πορνεία, implies criminal conversation of any kind whatever; and is used by the LXX., and by the writers of the New Testament, in the latitude which its correspondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether between men and women, or between men, or with beasts. Accordingly it is used in the plural number, chap. vii. 2. Here the word signifies incest joined with adultery, the woman's husband being still living, as appears from 2 Cor. vii. 12. In the Old Testament whoredom sometimes signifies idolatry, because the union of the Israelites with God as their king being represented by God himself as a marriage, their giving themselves up to idolatry was considered as adultery. Such fornication as is not named among the Gentiles—Degenerate as they are, and abandoned to very vile practices; but is generally much condemned and detested.

as ^a named among the Gentiles, A. M. 4063.
^b that one should have his ^c father's A. D. 59.
wife.

Deut. xxii. 30; xxvii. 20.—^c 2 Cor. vii. 12.

Accordingly many quotations brought by Whitby and others on this text, show that incest was held in high abomination among the heathen. And an enormity of this kind, as is well known, is called by Cicero, *scelus incredibile et inauditum, an incredible and unheard-of wickedness. That one should have—Should cohabit with, or should marry, his father's wife—His step-mother, and that during his father's life. And ye, notwithstanding, are puffed up—Glory in your present condition, (chap. iv. 8, 10,) and make an ostentation of your spiritual gifts to the neglect of your duty. And have not rather mourned—Given evident proofs of sorrow, such as one would have supposed a crime like this should have occasioned to the whole society, throwing every member of it into a state of humiliation and self-abasement; that he who hath done this deed might be taken from among you—Might, at that time of solemn mourning, have been expelled from your communion. From the Corinthians tolerating this crime, Macknight infers "that the guilty person was of some note among them; perhaps one of the teachers of the faction, who, being greatly admired for his personal qualifications, had escaped censure by arguing that such marriages were not forbidden by the gospel." "It is*

A. M. 4063. 2^d And ye are puffed up, and
A. D. 59. have not rather^e mourned, that he
that hath done this deed might be taken away
from among you.

3^f For I verily, as absent in body, but present in spirit, have¹ judged already as though I were present, *concerning* him that hath so done this deed.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit,^g with the power of our Lord Jesus Christ,

5^h To deliver such a one untoⁱ Satan for

⁴ Chap. iv. 18.—² Cor. vii. 7, 10.—¹ Col. ii. 5.—¹ Or, *determined*.—² Matt. xvi. 19; xviii. 18; John x. 23; 2 Cor. ii. 10; xiii. 3, 10.—³ Job ii. 6; Psa. cix. 6; 1 Tim. i. 20. ¹ Acts xxvi. 18.—² Verse 2; Chap. iii. 21; iv. 19; Jam. iv. 16.

remarkable, that neither here, nor in any of the passages where this affair is spoken of, is the woman mentioned, who was the other party in the crime. Probably she was a heathen, consequently not subject to the discipline of the church."

Verses 3-5. *I verily, as absent*—Or though absent; *in body, but present in spirit*—Having a full (it seems a miraculous) view of the whole fact; *have judged already*—Passed sentence upon him by my apostolical authority, since you have neglected doing it; *as though I were present*—As deliberately, justly, and authoritatively; *that hath so done*—Hath acted in such a scandalous manner. *In the name of our Lord Jesus*—By his authority and command; *when ye are gathered together*—In an assembly for judgment, and calling upon his name, Matt. xviii. 20; *and my spirit*—Being present with you; *with the power of our Lord Jesus*—To confirm what you do; *to deliver such a one to Satan*—To expel him from your communion. This was the highest degree of punishment in the Christian Church; and we may observe, the passing this sentence was the act of the apostle, not of the Corinthians: whereupon usually followed terrors of conscience, and bodily pains or diseases inflicted by Satan, the terrible executioner of the divine justice and displeasure. *For the destruction*—Though slowly and gradually; *of the flesh*—Unless prevented by speedy repentance; *that the spirit*—Being brought to true contrition and humiliation; *may be saved*—From those infinitely more insupportable and everlasting agonies to which it might otherwise be doomed. It was observed, in the note on chap. iv. 21, that the apostles were empowered to punish notorious offenders miraculously with diseases and death. And doubtless the command here given by the apostle to deliver the incestuous person to Satan, was an exertion of that power, especially as it was to be done at the command of the inspired apostle, and by the power of the Lord Jesus. "Accordingly Chrysostom, Theophylact, and Ecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. The Latin fathers

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the destruction of the flesh, that the A. M. 4063.
spirit may be saved in the day of the A. D. 59.
Lord Jesus.

6^k Your glorying is not good. Know ye not, that^l a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even^m Christ ourⁿ passover^o is sacrificed for us:

8 Therefore^p let us keep^q the feast, ^rnot with old leaven, neither^s with the leaven of ma-

¹ Chapter xv. 33; Gal. v. 9; 2 Tim. ii. 17.—² Isa. v. 3, 7; John i. 29; Chap. xv. 3; 1 Pet. i. 19; Rev. v. 6, 12.—³ John ix. 14.—⁴ Or, *is slain*.—⁵ Exod. xii. 15; xiii. 6.—⁶ Or, *holiday*.—⁷ Deut. xvi. 3.—⁸ Matt. xvi. 6, 12; Luke xii. 1.

and Beza, however, thought no such effect followed that sentence; because when the Corinthians were ordered (2 Cor. ii. 7) to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore, by the *destruction of the flesh*, they understood the destruction of the offender's *pride, lust*, and other *fleshly passions*; which they thought would be mortified, when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion," says Macknight, "agree with the threatenings written 1 Cor. iv. 21; 2 Cor. xiii. 1, 2, 10; nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted by some grievous disease, in consequence of the apostle's sentence, it could not fail to terrify such of them as were capable of serious thought."

Verses 6-8. *Your glorying*—Of the flourishing state of your church, or of your gifts, at such a time as this; *is not good*—Is very unseasonable, your church being defiled by tolerating such vices, and thereby exposed to God's judgments, and also in danger of infection from such an example. *Know ye not*—Who boast so much of your knowledge; *that a little leaven*—One sin or one sinner; *leaveneth the whole lump*—Diffuses guilt and infection perhaps through a whole religious society or congregation; that is, this single example, if tolerated, will infect others, and draw them to the like evil practices. *Purge out, therefore, the old leaven*—Both of sinners and of sin; *that ye may be a new lump*—That your whole church may be a holy society; *as ye are unleavened*—As, by profession, you are obliged to be saints, and separated from sin, or that, being unleavened, ye may be a new lump, holy unto the Lord. *For even Christ our passover*—Who was represented by the paschal lamb, John i. 29; *is sacrificed for us*—Has been slain to make satisfaction for our sins, chap. xv. 3. As if he had said, It concerns you to let nothing of leaven, nothing of sin, be found about you, because as Christians we are now keeping a perpetual passover, of which the Jewish passover (about the time of which this epistle was written) was only a type.

A. M. 4063. lice and wickedness; but with the un-
A. D. 59. leavened bread of sincerity and truth.

9 I wrote unto you in an epistle, ^a not to company with fornicators:

10 ^a Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go ^a out of the world.

11 But now I have written unto you not to keep company, ^a if any man that is called a

^a Verses 2, 7; 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. ^b Chap. x. 27. ^c Chap. i. 20. ^d John xvii. 15; 1 John v. 19. ^e Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10.

What exquisite skill, both here and everywhere, conducts the zeal of the inspired writer! How surprising a transition is here! And yet how perfectly natural! The apostle, speaking of the incestuous criminal, slides into his darling topic, a crucified Saviour! Who would have expected it on such an occasion? Yet when it is thus brought in, who does not see and admire both the propriety of the subject, and the delicacy of its introduction? *Therefore let us keep the feast*—Let us feed on him by faith; or let the whole of our lives be like the Jewish feast of passover and unleavened bread. Here is a plain allusion to the Lord's supper, which was instituted in the room of the passover; *not with the old leaven*—Of heathenism or Judaism; or with such errors and vices as we were formerly addicted to, and influenced by: *neither with the leaven of malice and wickedness*—Nor allowing ourselves in any unkind and corrupt affections, or sinful practices, or tolerating among us any scandalous conduct. *Malice* is ill-will in the mind; but *wickedness* is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled *ὁ ὄνυχος*, the wicked one. *But with the unleavened bread of sincerity and truth*—With the most simple and sincere desire of knowing and practising every branch of our duty; which if we really have, it will keep us from all these evils, and will ensure such a uniformity of behaviour, as will be honourable to our profession, and agreeable to the design of its glorious author. The apostle gives the epithet of *unleavened* to the graces of *sincerity and truth*, in allusion to the emblematical meaning of the unleavened bread, which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and holy dispositions.

Verses 9–11. *I wrote to you in a former epistle*—Doubtless both Paul and the other apostles wrote many things which are not extant now; *not to company*—*Μη συνναμικτρούδαί, not to be intermixed*, not to associate with fornicators, and such scandalous sinners; not to contract any intimacy or acquaintance with them, more than is absolutely necessary. *Yet not altogether*—I did not mean thereby that ye should altogether refrain from conversing with heathen, who are guilty of that sin, or others

brother be a fornicator, or covetous, or A. M. 4063
an idolater, or a railer, or a drunkard, A. D. 59.
or an extortioner: with such a one ^a no not to eat.

12 For what have I to do to judge ^a them also that are without? do not ye judge ^a them that are within?

13 But them that are without God judgeth. Therefore ^b put away from among yourselves that wicked person.

^a Gal. ii. 12.—^b Mark i. 11; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7.—^c Chap. vi. 1, 2, 3, 4.—^d Deut. xiii. 5; xvii. 7; xxi. 21; xxii. 21, 22, 24.

equally heinous; or with the covetous, or extortioners, or idolaters—Sinners against themselves, their neighbour, and God. *For then must ye needs go out of the world*—Then all civil commerce must cease, the citizens of Corinth being generally such. So that *going out of the world*, which some account a perfection, Paul accounts an utter absurdity. *But now I have written unto you*—Now I explain my mind more fully, that I meant it of persons professing Christianity: *not to keep company*—To abstain from ordinary, familiar, unnecessary converse with them. *If any man that is called a brother*—A Christian, and a member of your church; *be a fornicator, &c., with such a one, no not to eat*—Which is the lowest degree of familiarity. The sense of this is, that a conscientious Christian should choose, as far as he can, the company, intercourse, and familiarity of good men, and such as fear God; and avoid, as far as his necessary affairs will permit, the conversation and fellowship of such as Paul here describes. This is a thing (what decay soever of public discipline there may be) in each particular Christian's power.

Verses 12, 13. *For, &c.*—I speak of Christians only: *for what have I to do to judge them that are without*—Namely, heathen: *do not ye judge them that are within?*—Ye, as well as I, judge those of your own community: *them that are without, God judgeth*—The passing sentence on these God hath reserved to himself, and they shall not go unpunished, though they fall not under your censure. *Therefore*—In consideration of this, both in one view and the other, let it be your immediate care, as you regard the peace of the church, and the safety of your own souls; *to put away from among yourselves*—Speedily, and with all due solemnity; *that wicked person*—Whom I have mentioned, and any others, whose characters may, like his, be scandalous and infectious. The apostle is thought, by some, to have written this, and the preceding verse, to show the Corinthians the reason why, after commanding them to pass so severe a sentence on the man, he said nothing to them concerning the woman, who was guilty with him. The discipline of the church was not to be exercised on persons out of it. Hence it appears that this woman was a heathen.

CHAPTER VI.

Here, (1.) The apostle reproves the Corinthians for prosecuting their brethren in heathen courts, 1-8. (2.) He solemnly warns them of the sad consequences which would attend the indulgence of those criminal dispositions and practices to which they had been formerly addicted, but from which they were now reformed and cleansed, through the merits of Christ and the Spirit of God, 9-11. (3.) After cautioning them against the abuse of their Christian liberty, in meats and other things indifferent, 12, 13, he vehemently exhorts them to shun all uncleanness, as a defilement and abuse of their bodies, which were the members of Christ, inhabited by his Spirit, and purchased by his blood, to be instruments of glorifying God, 13-20.

A. M. 4063. **DARE** any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

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

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

^a Psa. xlix. 14; Dan. vii. 23; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4.—^b 2 Pet. ii. 4; Jude 6.

NOTES ON CHAPTER VI.

Verses 1-6. The apostle, having mentioned one very great irregularity among the professors of Christianity at Corinth, proceeds now to animadvert upon another, namely, their entering into suits of law with each other in heathen courts: *Dare any of you*—Have you so little regard for the glory of God, and the credit of Christianity, that, *having a matter against another*—Any controversy about civil affairs; you go to law before the unjust—Heathen judges, who generally were very corrupt, and from whom a Christian could expect no justice: *and not before the saints*—Who might easily decide these smaller differences in a private and friendly manner. *Do ye not know*—This expression occurs six times in this single chapter, and that with a peculiar force: for the Corinthians knew, and gloried in their knowledge, but their conduct was not consistent therewith. *That the saints*—After having been judged themselves; *shall judge the world*—Shall be assessors with Christ in the judgment wherein he shall condemn all the wicked, as well angels as men, Matt. xix. 28; Rev. xx. 4. *And if the world shall be judged by you, are ye unworthy*—Unfit, unable for such a work; *to judge the smallest matters*—Differences about worldly affairs, which are of small moment, in comparison of spiritual and heavenly matters. *Know ye not that we shall judge angels?*—Namely, evil angels: as Christ is their judge, we shall be honoured to join with him in that judgment also, when all his enemies shall be put under his feet and ours. *How much more* are ye fit to decide in these low and transitory secular affairs? *If then ye have judgments*—Differences to

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5 I speak to your shame. Is it a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

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

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

^c Chap. v. 12.—^d Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15.—^e 1 Thess. iv. 6.

be decided; of things pertaining to this life, set them to judge who are least esteemed in the church—Even the weakest among you might be adequate to that work, and certainly fitter for it than unjust heathen. *I speak to your shame*—To make you ashamed of your proceedings. The apostle certainly did not seriously design that they should set persons to judge in these matters, (though of little importance, in comparison of spiritual things,) who were the weakest and of least esteem among them, as appears from the next clause; but he spoke ironically. *Is it so, that there is not a wise man among you*—Among you who are such admirers of wisdom, who is wise enough to decide in such causes? *Not one able to judge between his brethren*—In those disputes which they have about earthly things? *But brother goeth to law with brother*—One Christian with another; *and that before the unbelievers*—To the great discredit of the Christian name; yea, to the scandal of the whole Christian institution; for they cannot but take occasion, from your mutual quarrels and accusations, to brand the whole body of you as injurious and avaricious; who, while you pretend to be so far superior to secular views, are yet so strongly attached to them, that, with all your professions of universal benevolence and brotherly love, you cannot forbear wronging one another.

Verses 7, 8. *Now therefore*—But, indeed, there is plainly a fault in you, whoever may have the right on his side; that ye go to law with one another—Or that ye quarrel with one another at all, whether ye go to law or not. *Why do ye not rather take, or suffer, wrong*—Endure it patiently, and sit down with the loss? *Why do ye not suffer yourselves to*

A. M. 4063. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are

^f Chap. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15.—^g Chap. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Tit. iii. 3.—^h Chap. i. 30; Heb. x.

be defrauded—Rather than seek a remedy in such a way as this? All men cannot, or will not, receive this saying. Many aim only at this, "I will neither do wrong nor suffer it." These are honest heathen, but no Christians. *Nay—Αλλα, but, ye are so far from bearing injuries and frauds, that ye do wrong to, or injure openly, and defraud—Privately, and that even your Christian brethren.*

Verses 9–11. *Know ye not*—With all your boasted knowledge; *that the unrighteous*—That is, not only the unjust, but those destitute of true righteousness and holiness, comprehending the various classes of sinners afterward mentioned, the term *unrighteous* here including them all: *shall not inherit the kingdom of God*—Namely, the kingdom of eternal glory. And can you contentedly sacrifice this great and glorious hope which the gospel gives you, for the sake of those pleasures of sin which are but for a short season? *Be not deceived*—By a vain imagination that the Christian name and privileges will save you, while you continue in the practice of your vices. *Neither fornicators, nor idolaters, &c.*—Idolatry is here placed between fornication and adultery, because these things generally accompanied it. Indeed, among the heathen idolatry was not only a great crime in itself, but was the parent of many other crimes. For the heathen were encouraged in the commission of fornication, adultery, sodomy, drunkenness, theft, &c., by the example of their gods. *Nor effeminate*—Who live in an easy, indolent way, taking up no cross, enduring no hardship. But how is this, that these good-natured, harmless people are ranked with idolaters and sodomites, those infamous degraders of human nature? We may learn hence, that we are never secure from the greatest sins, till we guard against those which are thought to be the least; nor indeed till we think no sin is little, since every one is a step toward hell. *And such were some of you*—Namely, in some kind or other; *but ye are washed*—Delivered from the guilt and power of those gross abominations. *Ye are sanctified*—Renewed in the spirit of your minds, dedicated to, and employed in the service of God; conformed, at least in a measure, to his image, and possessed of his divine nature, and this not before, but in consequence of your being justified. Or, Ye are regenerated and purified, as

justified in the name of the Lord Jesus, and by the Spirit of our God. A. M. 4063. A. D. 59.

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

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

22.—ⁱ Chap. x. 23.—^j Or, profitable.—^k Matt. xv. 17; Rom. xiv. 17; Col. ii. 22, 23.—^l Verses 18, 19, 20; 1 Thess. iv. 3, 7.—^m Eph. v. 23.

well as discharged, from the condemnation to which ye were justly obnoxious. See the nature of justification explained in the notes on Rom. iii. 21, 22; and its fruits, on Rom. v. 1–5. *In the name of the Lord Jesus*—Through his merits, or his sacrifice and intercession; *and by the Spirit of our God*—Creating you anew, and inspiring you with all those blessed graces which are the genuine fruits of his divine influence, Gal. v. 22, 23. You ought therefore, as if he had said, to maintain the most grateful sense of these important blessings which God hath conferred upon you, to stand at the utmost distance from sin, and to be tender of the peace and honour of a society which God hath founded by his extraordinary interposition, and into which he hath been pleased in so wonderful a manner to bring even you, who were in a most infamous and deplorable state.

Verses 12–14. *All things*—That are indifferent in their own nature, and neither commanded nor forbidden; *are lawful unto me*—Or, as some paraphrase the clause, *All things which are lawful for you are lawful for me*. Since the apostle could not say, in any sense, that absolutely all things were lawful for him, the sentence must be considered as elliptical, and what is wanting to complete it must be supplied, according to the apostle's manner, from the subsequent verse. *But all things are not expedient*—Proper to be used, in regard of circumstances; as when they would offend our weak brethren, or when they would enslave our own souls. *Although all things*—Of the above description; *are lawful for me, yet I will not be brought under the power of any*—So enslaved to any thing, as to be uneasy when I abstain from it, for in that case I should be under the power of it. *Meats for the belly, &c.*—As if he had said, I speak this chiefly with regard to meats; particularly with regard to those offered to idols, and those forbidden in the Mosaic law. These, I grant, are all indifferent, and have their use, but it is only for a time, for soon, meats, and the organs which receive them, will together moulder into dust. *For God will destroy both it and them*—Namely, when the earth, and the things which it contains, are burned. From this it is evident, that at the resurrection, the parts of the body which minister to its nutrition are not to be

A. M. 4063. 14 And ^a God hath both raised up
A. D. 59. the Lord, and will also raise up us
^b by his own power.

15 Know ye not, that ^b your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for ^a two, saith he, shall be one flesh.

^a Rom. vi. 5, 8; viii. 11; 2 Cor. iv. 14.—^b Eph. i. 19, 20.
^c Rom. xii. 5; Chapter xii. 27; Eph. iv. 12, 15, 16; v. 30.
^d Gen. ii. 24; Matt. xix. 5; Eph. v. 31.—^e John xvii. 21, 22,

restored; or, if they are to be restored, that their use will be abolished. *Now—Or rather but; the body is not for fornication—*As if he had said, The case is quite otherwise with fornication; this is not a thing indifferent, but at all times evil; for *the body is for the Lord—*Designated only for his service: *and the Lord—*In an important sense; is *for the body—*Being the Saviour of this as well as of the soul, and consequently must rule and employ it. And as a further proof that the body was made for glorifying the Lord, *God hath both raised up the body of the Lord, and will also raise up our bodies, and render them immortal like his.*

Verses 15–18. *Know ye not that your bodies are the members of Christ—*Mystically united to him, as well as your souls, if you are his true disciples, as you profess to be. *Shall I then take the members of Christ—*My body, which is united to him, with its members; *and make them the members of a harlot—*United to her, and used to gratify her sinful inclinations? *Know ye not—*Need I inform you; *that he who is joined to a harlot is one body with her? But he that is joined unto the Lord—*By faith and love; *is one spirit with him.* And shall he make himself one flesh with a harlot? *Flee fornication—*All unlawful commerce with women, with speed, with abhorrence, with all your might. *Every sin that a man doeth—*Every other sin, except gluttony and drunkenness, or every other sin that a man commits against his neighbour; *is without the body—*Terminates in an object out of himself, and does not so immediately pollute his body, though it does his soul. *But he that committeth fornication—*Or any kind of lewdness; *sinneth against his own body—*Pollutes, dishonours, and degrades it to a level with brute beasts; and perhaps infects and enfeebles, wastes and consumes it, which these vices have a manifest tendency to do. Inasmuch as the person who is addicted to gluttony and drunkenness sins against his own body, as well as a fornicator, and debilitates it by introducing into it many painful and deadly diseases: in this prohibition of fornication, those vices likewise are comprehended, being indeed the ordinary concomitants of it. And the way to flee whoredom, is to banish out of the mind all lascivious imaginations, and to avoid carefully the objects and occasions of committing that vice, and

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17 ^a But he that is joined unto the A. M. 4063.
Lord is one spirit. A. D. 59.

18 ^a Flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth ^a against his own body.

19 What! ^a know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, ^a and ye are not your own?

23; Eph. iv. 4; v. 30.—^a Rom. vi. 12, 13; Hebrews xiii. 4.
^b Rom. i. 24; 1 Thess. iv. 4.—^c Chap. iii. 16; 2 Cor. vi. 16.
^d Rom. xiv. 7, 8.

to maintain habitual temperance in the use of meat and drink.

Verses 19, 20. *Know ye not, &c.—*As if he had said, There is another view in which the baseness of this crime must appear to you, Christians, in consequence of your relation to that blessed agent, the Spirit of God. *For your body is the temple of God—*Dedicated to him; and inhabited by him; even by that Spirit *which is in you—*As true believers in Jesus, John vii. 37, 38; Eph. i. 13. *Which ye have—*Which you receive; *of God—*As a most important, most necessary gift, without which you could not be Christ's, Rom. viii. 9. What the apostle calls elsewhere, *the temple of God,* (chap. iii. 16, 17,) and *the temple of the living God,* (2 Cor. vi. 16,) he here styles *the temple of the Holy Ghost;* plainly showing that the Holy Ghost is the living God. The two things, as Whitby observes, necessary to constitute a temple of God, belong to the bodies of believers: they are consecrated to God, and he resides in them. "Excellent, therefore," says he, "is the inference of Tertullian; that since all Christians are become the temple of God, by virtue of his Holy Spirit sent into their hearts, and consecrating their bodies to his service, we should make chastity the keeper of this sacred house, and suffer nothing unclean or profane to enter into it, lest the God who dwells in it, being displeased, should desert his habitation thus defiled." *And ye are not your own—*Even as to your bodies, any more than your souls. Both are God's, not only by creation and preservation, but by redemption, being *bought with a price;* and that infinitely beyond what you can pretend to be worth, even the precious blood of Christ, by which you have been redeemed out of the hands of divine justice, and through which, being put in possession of the Holy Spirit, you are rescued from the bondage of sin and Satan, and have become subjects and servants of Christ, who has thus obtained an eternal dominion over you: whose you are too by a voluntary donation of yourselves to him, and a mystical union with him as his temples. *Therefore glorify God in your body—*By temperance, chastity, purity; *and in your spirit—*By faith, hope, and love; humility, resignation, patience; by meekness, gentleness, long-suffering, and universal benevolence. Or, as the words may with equal propriety be rendered, *Glorify him*

A. M. 4063. 20 For ye are bought with a
A. D. 59. price: therefore glorify God in

your body, and in your spirit, which are God's. A. M. 4063.
A. D. 59.

1 Acts xx. 28; Chap. vii. 23; Gal. iii. 13;

Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

with your body and your spirit; that is, yield your bodies and all your members, as well as your souls and all their faculties, as instruments of right-

eousness to God: or devote and employ all you have, and all you are, entirely, unreservedly, and for ever, to his glory.

CHAPTER VII.

The apostle now proceeds to answer certain questions which the Corinthians had put to him: and first those which related to the marriage state; with respect to which he determines, (1.) That, in some circumstances, it should be entered into and continued in, but in others forborne, 1-9. (2.) That for the honour of Christ, and for preserving the federal holiness of their children, married Christians should not separate from their heathen consorts, 10-16. (3.) That ordinarily, persons should be content to abide in that civil station in which they were first called to the faith of Christ, 17-24. (4.) That marriage was not generally expedient in the distressed circumstances of the church at that time; and the rather, as all such things were very transitory, and marriage cares often hindered the service of God, 25-35. (5.) That great prudence, as well as piety, ought to be exercised in the marriage both of virgins and widows, 36-40.

A. M. 4063. NOW concerning the things where-
A. D. 59. of ye wrote unto me: * It is good for a man not to touch a woman.

benevolence: and likewise also the A. M. 4063.
A. D. 59. wife unto the husband.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

3 ^b Let the husband render unto the wife due

5 ^c Defraud ye not one the other, except if

* Verses 8, 26.—^b Exod. xxi. 10; 1 Pet. iii. 7.

^c Joel ii. 16; Zech. vii. 3; Exod. xix. 15; 1 Sam. xxi. 4, 5.

NOTES ON CHAPTER VII.

Verses 1, 2. Now concerning the things whereof ye wrote unto me—The letter of the Corinthian believers to which the apostle alludes here, and in which it appears they put divers questions to him, hath long been lost; a circumstance to be much regretted; for had it been preserved, it would doubtless have illustrated many passages of the two epistles to the Corinthians, which are now obscure because we are ignorant of the matters to which the apostle alludes in these passages. *It is good for a man*—Who is master of himself, and has his passions and appetites under due control; *not to touch a woman*—That is, not to marry; so great and many are the advantages of a single life, especially in the present calamitous state of the church. *Nevertheless*—Since the God of nature has, for certain wise reasons, implanted in the sexes a mutual inclination to each other; *to avoid*—That is, in order to prevent; *fornication*—And every other species of uncleanness and pollution; *let every man*—Who finds it expedient in order to his living chastely; *have his own wife*—His own, for Christianity allows no polygamy; *and every woman her own husband*—“Here the apostle speaks in the imperative mood, using the style in which superiors give their commands; but

although he recommends a single life in certain circumstances, this and the injunction (verse 5) given to all who cannot live chastely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Further, as no person in early life can foresee what his future state of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, vows of celibacy and virginity, taken in early life, must in both sexes be sinful.”—Macknight.

Verses 3, 4. *Let the husband*—Where this relation is commenced; *render unto the wife*, την οφειλουμενην εννοιαν, the due benevolence—That is, the conjugal duty, the duty resulting from the nature of the marriage-covenant. Or, let not married persons fancy that there is any perfection in living with each other as if they were unmarried. *The wife hath not power over her own body*—Namely, in this respect, but by the marriage-covenant hath transferred it to her husband. *And likewise the husband hath not power over his own body*; but it is, as it were, the property of the wife, their engagements being mutual; so that, on every occasion, conscience obliges them to remain appropriated to each other. “The

A. M. 4063. *be* with consent for a time, that ye
A. D. 59. may give yourselves to fasting and
prayer; and come together again, that ^d Satan
tempt you not for your incontinency.

6 But I speak this by permission, ^e and not
of commandment.

7 For ^f I would that all men were ^g even as

^d 1 Thess. iii. 5.—^e Verses 12, 25; 2 Cor. viii. 8; xi. 17.
^f Acts xxvi. 29.

right of the wife to her husband's body, being here represented as precisely the same with the husband's right to her body, it excludes the husband from simultaneous polygamy; otherwise the right of the husband to his wife's body would not exclude her from being married to another, during her husband's lifetime. Besides, the direction, (verse 2,) *let every woman have her own husband*, plainly leads to the same conclusion. The right of the wife to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the prevention of fornication. But these ends would, in a great measure, be frustrated, if the wife had not an exclusive right to her husband's person."—Macknight.

Verses 5-7. *Defraud not*—Or deprive not; *one the other*—Of this benevolence; or withdraw not from the company of each other; *except it be with consent for a time, that*—On those special and solemn occasions, you may entirely give yourselves up to the exercises of devotion. From this passage it appears, that, in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate habitations, or rather in different parts of their own house. For in the eastern countries the houses were so built, that the women had apartments allotted to themselves. *And come together again*—As usual, and do not continue the separation too long; *that Satan tempt you not*—To unclean thoughts, if not actions too, which he probably might do, if you should long remain separate from each other; *for your incontinency*—The word *ακρασια*, thus translated, properly signifies, *the want of the government of one's passions and appetites*. It is properly observed here by Dr. Macknight, "that marriage being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the obligation and duties of the other relations of life, should be declared by inspiration in the Scriptures. This passage, therefore, of the word of God ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because throughout the whole of his discourse the apostle has used the greatest chastity and delicacy of expression." *But I speak this*—That which I have said, for the preventing of incontinency, both in the unmarried, (verse 2,) and married, (verse 5,) *by permission*—From Christ, to leave you to your liberty therein, if you have the gift of continency. Or, *as an advice*, as some render *κατα συγγνωμην*. Bengelius says the word denotes an opinion, rightly suited to the state

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I myself. But ^h every man hath ^{A. M. 4063.}
his proper gift of God, one after this ^{A. D. 59.}
manner, and another after that.

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

9 But ^k if they cannot contain, let them mar-

^h Chap. ix. 5.—ⁱ Matt. xix. 12; Chap. xii. 11.—^j Verses 1,
26.—^k 1 Tim. v. 14.

or disposition of another. *And not of commandment*—Not as an *injunction*. Or, as some commentators suppose, he may refer to what follows. *For I would that all men*—All the disciples of Christ who are unmarried, and can live chastely, *were even as I myself*—That is, would remain *eunuchs for the kingdom of heaven's sake*; or, that they could as easily bear the restraints of a single life in present circumstances, and exercise as resolute a command over their natural desires. Paul, having tasted the sweetness of this liberty, wished others to enjoy it as well as himself. *But every man hath his proper gift of God*—According to our Lord's declaration, *All men cannot receive this saying, save they to whom it is given*, Matt. xix. 11.

Verses 8, 9. *I say, therefore*—I give this advice; *to the unmarried and widows, It is good for them*—It is a condition of life which will tend to promote their eternal welfare, that, *if they conveniently can, they abide even as I*—Namely, unmarried; for that Paul was then single is certain: and from Acts vii. 58, compared with the following parts of the history, it seems probable that he always was so. It may not be improper to observe, that many of the things which the apostle delivers here, as also chap. xiv., and in some other parts of this epistle, are rather to be considered as advices about what was best to be done in many particular cases, to which the general precepts, or doctrine of the gospel revealed to this apostle, did not descend, than as commands, enjoining these things to the believers, under the penalty of their contracting guilt, and exposing themselves to the divine displeasure, if they did not comply with them. Yet these also were directions, or counsels of the Lord, concerning what was expedient to be done, and were delivered to the apostle by the infallible inspiration of the Holy Spirit, (as appears by comparing 1 Cor. xiv. 37; 2 Cor. i. 17; 1 Thess. iv. 1, 2, 8; with 1 Cor. xiv. 40,) and were faithfully delivered by him; and therefore the assent of the Corinthians is required to them as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. viii. 8, 10; the apostle distinguishing between the commands of God, which none might disobey without sin, and these advices, concerning what was fitting and proper, though not absolutely necessary. And therefore, as he directs, that it was better to observe them, so he acknowledges that there was no command that made it unlawful to omit them. *But if they cannot*—Live continently, or preserve themselves in purity of body and spirit in a single state; *let them marry*—Espe-

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A. M. 4063. ry: for it is better to marry than to
A. D. 59. burn.

10 And unto the married I command, ¹yet not I, but the Lord, ²Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and

¹ Verses 12, 25, 40.—² Mal. ii. 14, 16; Matt. v. 32;

cially the younger widows, (1 Tim. v. 14,) or widowers; for it is better to marry—And suffer the inconveniences attending marriage, than to be tormented with unchaste desires.

Verses 10, 11. *The married I command*—Greek, τοῖς δε γεγαμηκόσι παραγγέλλω, Now those that have married I charge: so these words should be rendered, the phrase being the same with that in 1 Tim. i. 3, rendered by our translators, *that thou mightest charge some*. Yet not I—Only, or not I by any new revelation, nor by mere counsel, or prudential advice, as verses 25, 40. But the Lord—Namely, in the first institution of marriage, Gen. ii. 24; and the Lord Christ also commanded the same, Matt. v. 32; xix. 6, 9. The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore there is a just foundation for distinguishing the commandments which the Lord delivered in person, from those which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not only made by Paul; it is insinuated likewise by Peter and Jude, 2 Pet. iii. 3, Jude 17, where the commandments of the apostles of the Lord and Saviour are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person,) but as different in the manner of their communication. And the apostle's intention here was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to show us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be collected from 1 Cor. xi. 23; xv. 3; 1 Tim. v. 18; and from many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings, not recorded by any of the evangelists, Acts xx. 35. Further, that the apostle's intention, in distinguishing the Lord's commandments from those he calls his own, was not to show what things he spake by inspiration, and what not, is evident, from his adding certain circumstances, which prove that, in delivering his own commandments, or judg-

let not the husband put away his ^{A. M. 4063.} wife. ^{A. D. 59.}

12 But to the rest speak I, ² not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband

xix. 6, 9; Mark x. 11, 12; Luke xvi. 19.—² Verse 6.

ment, he was really inspired. Thus, when he asserted that a widow was at liberty to marry a second time, by adding, (verse 40,) *she is happier if she so abide, after* (that is, according to) *my judgment; and I think, or, (as δοκω rather means,) I am certain that I also have the Spirit of God*, he plainly asserted that he was inspired in giving that judgment or determination. See more on this subject in Macknight. Let not the wife depart from her husband—Wilfully leave him, on account of any disagreement between them. But if she depart—Contrary to this express prohibition, assigning, perhaps, reasons apparently necessary for it, as that her life is in danger, or the like; let her remain unmarried, or—Rather, if it may be accomplished by any submission on her part, let her be reconciled to her husband—That, if possible, they may live in such a union and harmony as the relation requires. And let not the husband put away his wife—Except for the cause of adultery; because the obligations lying on husbands and wives are mutual and equal. The apostle, after saying concerning the wife, that if she departed from her husband, she must remain unmarried, or be reconciled to him, did not think it necessary to add a similar clause respecting the husband, namely, that if he put away his wife, he must remain unmarried, or be reconciled to her. This, however, is implied in what he says concerning him.

Verses 12, 13. *To the rest*—Who are married to unbelievers; *speak I*—By revelation from God; *not the Lord*—Who, during his ministry, gave no commandment concerning the matter. *If any brother hath a wife that believeth not*—Is a heathen, not yet converted; *let him not put her away*—If she consent to dwell with him. The Jews indeed were obliged, of old, to put away their idolatrous wives, Ezra x. 3; but their case was quite different. They were absolutely forbid to marry idolatrous women; but the persons here spoken of were married while they were both in a state of heathenism. It is probable that some of the more zealous Jewish converts, on the authority of that example of Ezra, contended that the Corinthians, who before their conversion had been married to idolaters, were bound to put away their spouses, if they continued in idolatry. Therefore the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as a difference of religion often proves an occasion of family quarrels, and there was danger, if the believers should be connected in marriage with idolaters and open sin-

A. M. 4063. that believeth not, and if he be
A. D. 59. pleased to dwell with her, let her not
leave him.

14 For the unbelieving husband is sanctified
by the wife, and the unbelieving wife is sancti-
fied by the husband: else ^o were your children
unclean; but now are they holy.

* Mal. ii. 15.—Rom. xii. 13; xiv. 19; Chap. xiv. 33; Heb.

ners, lest they should be drawn by their partners
into similar vices and abominations, the apostle ad-
vised them, in his second epistle, in contracting
marriages after their conversion, by no means to
marry idolaters, 2 Cor. vi. 14. And—On the other
hand, if any Christian woman have an unbelieving
husband, whether he be a Jew or a Gentile, and he
consent to dwell with her, let her not leave him.—Nor
put him away, as the expression *ἀφίηται αὐτὸν* (the
same that is used in the preceding verse) implies.
And it is certain, though the Jewish law did not put
it into a woman's power to divorce her husband, yet
that in those countries, in the apostle's days, the
wives among the heathen had a power of divorce
as well as the husbands; and that the Roman women
practised it in a most scandalous manner, as did se-
veral Jewish ladies of distinguished rank; and
among them, even Josephus's own wife. See Lar-
ner's *Credibility*, part 1, vol. ii. p. 890, *Juv. Sat.*,
vi. 222–230.

Verse 14. For the unbelieving husband is sancti-
fied by the wife—That is, so far that their matrimo-
nial converse is as lawful, holy, and honourable, as
if they were both of the same faith: and in many
instances the unbeliever, whether husband or wife,
hath been converted to God by the instrumentality
of the believing partner. The former sense, how-
ever, and not this latter, seems to be the primary
meaning of the apostle. Else were your children
unclean—And must be looked upon as unfit to be
admitted to those peculiar ordinances by which the
seed of God's people are distinguished; but now are
they holy—Confessedly; and are as readily admitted
to baptism as if both the parents were Christians:
so that the case, you see, is in effect decided by this
prevailing practice. So Dr. Doddridge, who adds,
“On the maturest and most impartial consideration
of this text, I must judge it to refer to infant bap-
tism. Nothing can be more apparent than that the
word *holy* signifies persons who might be permitted
to partake of the distinguishing rites of God's peo-
ple. See Exod. xix. 6; Deut. vii. 6; xiv. 2; xxvi. 19;
Ezra ix. 2; Acts x. 28, &c. And as for the interpre-
tation, which so many of our brethren, the Baptists,
have contended for, that *holy* signifies *legitimate*,
and *unclean*, *illegitimate*, (not to urge that this seems
an unscriptural sense of the word,) nothing can be
more evident, than that the argument will by no
means bear it; for it would be proving a thing by
itself, (*idem per idem*), to argue that the converse
of the parents was lawful, because the children were
not bastards; whereas all who thought the converse

15 But if the unbelieving depart, A. M. 4063.
let him depart. A brother or a sis- A. D. 59.
ter is not under bondage in such cases; but
God hath called us ^p to ¹peace.

16 For what knowest thou, O wife, whether
thou shalt ^q save *thy* husband? or ² how knowest
thou, O man, whether thou shalt save *thy* wife?

xii. 14.—¹ Gr. in peace.—^q 1 Peter iii. 1.—² Gr. what.

of the parents unlawful, must of course think that
the children were illegitimate.” Thus also Dr.
Whitby: “He doth not say, ‘else were your children
bastards, but now they are legitimate,’ but ‘else were
they unclean;’ that is, heathen children, not to be
owned as a holy seed, and therefore not to be ad-
mitted into covenant with God, as belonging to his
holy people. That this is the true import of the
words *καθαρά* and *αγία*, will be apparent from the
Scriptures, in which the heathen are styled *the un-
clean*, in opposition to the Jews, who were in cov-
enant with God, and therefore styled a *holy people*.
Whence it is evident that the Jews looked upon
themselves as *δούλοι θεῶν καθαροί*, *the clean servants of
God*, Neh. ii. 20; and upon all the heathen and their
offspring, as unclean, by reason of their want of
circumcision, and the sign of the covenant. Hence,
whereas it is said that *Joshua circumcised the people*,
chap. v. 4, the LXX. say, *πεπεκαθαρεν*, *he cleansed
them*. Moreover, of heathen children, and such as
are not circumcised, they say, *they are not born in
holiness*; but they, on the contrary, are styled *σπέρ-
μα αγίου*, *a holy seed*, Isa. vi. 13; Ezra ix. 2; and the
offspring from them, and from those proselytes
which had embraced their religion, are said to be
born *in holiness*, and so thought fit to be admitted
to circumcision, or baptism, or whatsoever might ini-
tiate them into the Jewish Church; and therefore to
this sense of the words *holy* and *unclean*, the apostle
may be here most rationally supposed to allude.
And though one of the parents be still a heathen,
yet is the denomination to be taken from the better,
and so their offspring are to be esteemed, not as
heathen, that is, unclean, but holy; as all Christians
by denomination are. Hence, then, the argument
for infant baptism runs thus: ‘If the holy seed among
the Jews was therefore to be circumcised, and be
made federally holy, by receiving the sign of the
covenant, and being admitted into the number of
God's holy people, because they were born in sanc-
tity; then, by like reason, the holy seed of Chris-
tians ought to be admitted to baptism, and receive
the sign of the Christian covenant, the laver of re-
generation, and so be entered into the society of the
Christian Church.’ So also Clemens Alexandrinus
and Tertullian.”

Verses 15–17. But if the unbelieving party depart,
let him or her depart—And take the course they
think best. A brother or sister—A Christian man or
woman; is not under bondage—Is at full liberty;
in such cases: but—Let it be always remembered;
God hath called us to peace—To live peaceably with

A. M. 4063. 17 But as God hath distributed to
A. D. 59. every man, as the Lord hath called every one, so let him walk. And ^r so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? ^t let him not be circumcised.

19 ^u Circumcision is nothing, and uncircumcision is nothing, but ^x the keeping of the commandments of God.

^r Chapter iv. 17; 2 Corinthians xi. 23.—^s Acts xv. 1, 5, 19, 24, 28; Galatians v. 4.—^t Galatians v. 6; vi. 15.—^u John xv. 14; 1 John ii. 3; iii. 24.—^v John viii. 36; Rom. vi. 18, 22;

them, if it be possible: and therefore it ought to be our care to behave in as inoffensive a manner as may be, in all the relations of life; that so, if there must be a breach, the blame may not be chargeable upon the Christian. *For what knowest thou, &c.*—As if he had said, It is of great importance that you should conduct yourselves properly toward those who thus make, as it were, a part of yourselves, and that you should adorn the gospel by the most amiable and engaging behaviour possible, that thereby the unbeliever may be gained over to Christianity. And surely the everlasting happiness of the person, now the companion of your life, will be more than an equivalent for all the self-denial to which you may be required at present to submit. See on 1 Pet. iii. 1, 2. *But*—However it be, whether the unbeliever be converted or not; *as God hath distributed to every man*—The various stations of life, and various relations, let him take care to discharge his duty therein; for the gospel disannuls none of them: *And as the Lord hath called every one, so let him walk*—“By declaring here, and verses 20, 24, that men were bound, after their conversion, to continue under all the moral and just political obligations, which lay on them before their conversion, the apostle condemned the error of Judaizers, who taught, that, by embracing the true religion, all the former obligations, under which the convert lay, were dissolved. The gospel, instead of weakening any moral or just political obligation, strengthens them all.” *This I ordain in all churches*—This I lay down as a general rule for all Christians to observe, and insist on it, as a matter of the greatest importance.

Verses 18, 19. *Is any man called*—Brought to the saving knowledge of Christ, and to a participation of his grace; *being circumcised*—Having been born of Jewish parents, and therefore circumcised in his childhood, or being a proselyte of righteousness, and therefore circumcised; *let him not become uncircumcised*—Not act as if he were desirous, as far as possible, to undo what was done for him by his Jewish parents, or others. *Is any called in uncircumcision*—Having been a Gentile by birth; *let him not be circumcised*—The Judaizing teachers urged the Gentile converts to receive circumcision as necessary to salvation. This the apostle declared to

20 Let every man abide in the same A. M. 4063.
calling wherein he was called. A. D. 59.

21 Art thou called *being* a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is ^v the Lord's ^w freeman: likewise also he that is called, *being* free, is ^x Christ's servant.

23 ^y Ye are bought with a price; be not ye the servants of men.

Philem. 16.—^z Gr. *made free*.—^a Chap. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16.—^b Chap. vi. 20; 1 Pet. i. 18, 19; Lev. xxv. 42.

be a renouncing of the gospel, Gal. v. 2, 3. *Circumcision is nothing, and uncircumcision is nothing*—Will neither promote nor obstruct our salvation. The one point is, *keeping the commandments of God*—Namely, from a principle of faith and love, and with a single eye to the glory of God: for this, according to the same apostle, implies *faith working by love*, and a *new creature*, or a *new creation*, the necessity of which the apostle declares, in similar terms, Gal. v. 6; vi. 15.

Verses 20–24. *Let every man abide wherein he was called*—Affect not to change without the clear and evident leadings of Providence, as there is generally greater reason to expect a man will enjoy comfort, and be holy and useful, in a situation to which he is accustomed, than in another to which he is a stranger. The apostle repeats the injunction because of its great importance; for they who are so unsettled in their minds as to be continually changing from one condition or line of life to another, seldom make progress, or are of much use to themselves or others, in any one. *Art thou called being a servant*—Or *bondman*, as *δουλος* properly signifies; *care not for it*—Do not much regard it, nor anxiously seek liberty: do not suppose that such a condition renders thee less acceptable to God, or is unworthy of a Christian. *But if thou mayest be made free*—By any lawful method; *use it rather*—Embrace the opportunity. *He that is called in, or by, the Lord*—To the Christian faith; *being a servant*—Or a *bondman*; *is the Lord's freeman*—Being delivered by him from the slavery of sin and Satan, and therefore possesses the greatest of all dignities. *Likewise*—In like manner; *he that is called, being free*—From the authority of any human master; *is Christ's servant*—Or *bondman*; not free in this respect; not at his own disposal; not at liberty to do his own will, but bound to be subject and obedient to Christ. Surely, as Goodwin observes, “the apostle could not have expressed in stronger terms his deep conviction of the small importance of human distinctions than he here does; when, speaking of what seems, to great and generous minds, the most miserable lot, even that of a slave, he says, *Care not for it*.” To this Doddridge adds, “If liberty itself, the first of all temporal blessings, be not of so great importance as

A. M. 4063. 24 Brethren, ^b let every man, wherein A. D. 59. he is called, therein abide with God.

25 Now concerning virgins, ^c I have no commandment of the Lord: yet I give my judgment as one ^d that hath obtained mercy of the Lord ^e to be faithful.

26 I suppose therefore that this is good for

^b Verse 20.—^c Verses 6, 10, 40; 2 Cor. viii. 8, 10.—^d 1 Tim. i. 16.

that a man, blessed with the high-hopes and glorious consolations of Christianity, should make himself very solicitous about it, how much less in those comparatively trifling distinctions on which many lay so disproportionate, so extravagant a stress." *Ye are bought with a price*—Christ hath redeemed you at the expense of his own blood, a price of infinite value; *be not ye the servants*—The slaves; *of men*—If it can by any lawful means be avoided, since so many evils, dangers, and snares are inseparable from such a condition. *Brethren, let every man, &c.*—Here the apostle repeats the same advice a third time in the compass of a few verses, intending, L'Enfant thinks, "to correct some disorders among the Christian slaves in Corinth, who, agreeably to the doctrine of the false teachers, claimed their liberty, on pretence that, as brethren in Christ, they were on an equality with their Christian masters." *Therein abide with God*—Doing all things as unto God, and as in his immediate presence. They who thus abide with God, preserve a holy indifference with regard to outward things.

Verses 25, 26. *Now concerning virgins*—The word *παρθένας*, translated *virgins*, denotes persons of either sex, who never were married. For Elsner, after Suidas, tells us, that men were called *παρθενοί*, *virgins*, as well as women; of which Rev. xiv. 4 is an undoubted example; *these are they which were not defiled with women, for they are virgins*. The apostle seems here to speak of such single persons as were in their fathers' families. *I have no commandment of the Lord*—Namely, delivered during his ministry, or communicated by any particular revelation. Nor was it necessary he should; for the apostles wrote nothing which was not divinely inspired, but with this difference, sometimes they delivered what Christ had expressly declared or enjoined during his personal ministry, or what was made known to them by a particular revelation, and a special commandment; at other times they wrote from the divine light, which abode with them, the standing treasure of the Spirit of God. And this also was not their own private opinion, but a divine rule of faith and practice to the Christians, or a directory to them in cases of difficulty. See note on verse 6. *Yet I give my judgment*—Guided by the Holy Spirit, not only to deliver sound doctrine, but faithful and wholesome advice, verse 40; 1 Thess. iv. 8. *As one that hath obtained mercy to be faithful*—As one whom God hath in mercy made faithful in my apostolic office, who therefore faithfully deliver what I receive from him. The apostle, in other

b

the present ^a distress; *I say*, ^f that it is good for a man so to be. A. M. 4063. A. D. 59.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sin-

^a Chap. iv. 2; 1 Tim. i. 12.—^c Or, necessity.—^f Verses 1, 8.

passages, ascribes his inspiration and supernatural gifts to divine mercy, (2 Cor. iv. 1,) and grace; (Gal. ii. 9:) wherefore, as by this mercy and grace he was enabled to be a faithful apostle and steward of the mysteries of God, his judgment, in all cases, must be considered as being dictated by inspiration. *I suppose therefore*—The word *νομίζω*, thus rendered, might, with propriety, have been translated *I determine*, or *I establish by law*; (see Park. Dict. ;) for the apostle does not give a simple opinion, such as any wise man might give, but an inspired decision: *that this is good*—Is right and proper, and ought to be observed; *for the present distress*—Or exigency; that is, while any church is under persecution. The same word, *αἰσχυρῶς*, is used for affliction arising from outward circumstances, Luke xxi. 23. By mentioning the present distress as the chief, or only thing which rendered a single state proper, the apostle hath prevented us from fancying that celibacy is a more holy or perfect state than matrimony. The one or the other, as Macknight justly observes, is proper, according to the circumstances in which persons are placed. *I say that it is good for a man so to be*—“Though the English word *man*, like its corresponding word in Greek and Latin, denotes both sexes, the Greek word here might have been translated *a person*, better to agree with the signification of the word *virgin*, which, as we have just observed, denotes an unmarried person of either sex.”

Verses 27, 28. *Art thou bound to a wife?*—“Because the directions which the apostle was about to give (verse 36) to fathers, concerning the disposal of their children in marriage, were partly to be founded on the inclination and circumstances of the children, before he gave these directions, he very properly addressed the children themselves, and set before them the considerations by which their inclinations were to be regulated in that matter, namely, the inconveniences attending a married state, and the brevity and uncertainty of all human enjoyments; considerations which, he told them, ought to determine them to wish to remain unmarried under the present distress.” *Seek not to be loosed*—From her by an unjust divorce, or by deserting her. *Art thou loosed?*—Hath Providence never led thee into those engagements; or has it broken the bond by the death of thy former companion? *Seek not a wife*—If thou canst conveniently and virtuously continue as thou art; at least at present, till the storm, which now hovers over the church, be a little blown over, and more peaceful times return. *But yet if thou marry, thou hast not thereby sinned: and if a vir-*

A. M. 4063. ned. Nevertheless, such shall have
A. D. 59. trouble in the flesh; but I spare you.

29 But ^r this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none;

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

31 And they that use this world, as not ^habusing it. For ⁱthe fashion of this world passeth away.

32 But I would have you without careful-

^r Rom. xiii. 11; ¹ Pet. iv. 7; ² Pet. iii. 8, 9.—^h Chsp. ix. 18.—ⁱ Psa. xxxix. 6; James i. 10; iv. 14; ¹ Pet. i. 24; iv. 7;

gin marry, she hath not sinned—The marriage state is, no doubt, both lawful and honourable. *Nevertheless, such shall have trouble in the flesh*—Many outward troubles; *but I spare you*—I speak as little and as tenderly as possible.

Verses 29-31. *But this I say, &c.*—But though I leave every one to his own liberty in the case now mentioned, yet here is what is necessary for all to observe. *The time*—Of our abode here, and of these worldly enjoyments; *is short: it remaineth*—It plainly follows; *that those who have wives be as though they had none*—Namely, as serious, zealous, and active, dead to the world, as devoted to God, as holy in all manner of conversation, preserving themselves from all inordinate affection toward them, and to be prepared to leave them, or to part with them, whenever a wise, unerring, and gracious Providence shall call them so to do. By so easy a transition does the apostle slide from every thing else to the one thing needful, and, forgetting whatever is temporal, is swallowed up in eternity. *And they that weep*—That sorrow on account of any trouble; *as though they wept not*—Knowing that the end of temporal troubles, as of temporal joys, is fast approaching, and therefore not being too much concerned, cast down, and distressed on account of them. *And they that rejoice, as though they rejoiced not*—Knowing the transitory nature of all earthly joys, and therefore tempering their joy with godly fear. *And they that buy, as though they possessed not*—Considering that they hold nothing here by a certain tenure, but must shortly resign all, and therefore not placing much dependance on any thing secular for happiness; and knowing themselves to be only stewards, and not proprietors of what they possess, and that they must shortly be called to give an account of the use they have made of it. *And they that use this world*—That is, the comforts and accommodations thereof; *as not abusing it*—By employing them to other ends than those to which they were intended; or in another manner than that prescribed by the great Proprietor of all, and not seeking happiness therein, but in God: using every thing only in such a manner and degree as most tends to the knowledge and love

ness. ^h He that is unmarried, careth ^r A. M. 4063. for the things ^s that belong to the ⁱ Lord: how he may please the Lord: ^{A. D. 59.}

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman ^h careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not

¹ John ii. 17.—^h ¹ Tim. v. 5.—^r Gr. of the Lord, as verse 34.—ⁱ Luke x. 40, &c.

of him. *For the fashion of this world*—The whole scheme of it, and the manner and way of living or conversing here, with the several conditions, relations, and connections of life; this marrying, weeping, rejoicing, and all the rest, not only will pass, but now *passeth away*, is this moment flying off like a shadow.

Verses 32-35. *But—Or now; I would have you*—During this flying moment; *without carefulness*—Or anxiety, amidst all these uncertainties: without any encumbrance or distraction of your thoughts, about the affairs of this short uncertain life, in order that you may freely and cheerfully wait on God in a due attendance on all his ordinances, and may serve him according to his will; and therefore, for the present, I advise you to remain single as you are. *For he that is unmarried*—If he understand and use the advantage he enjoys; *careth chiefly for the things that belong to the Lord*—Namely, the Lord Christ; *how he may please the Lord*—And is in a great degree at liberty to employ his thoughts, cares, and labours, for the advancement of the Redeemer's kingdom among men; and surely there is no other employment so honourable, so delightful, and, when remote consequences are taken into the account, so profitable. *But he that is married careth for the things of the world*—And it is his duty so to do, so far as becomes a Christian; *how he may please his wife*—May accommodate himself to her temper in all lawful things, so as to make her easy and happy, and provide all things needful for her and his family. *There is a difference also between a wife and a virgin*—Whether the church be under persecution or not. *The unmarried woman*—Not burdened with a family, if she know and use her privilege; *careth chiefly for the things of the Lord*—All her time, care, and thoughts, centre in this, *how she may be holy both in body and spirit*.—This is the standing advantage of a single life in all ages and nations: but who makes a suitable use of it? *But she that is married, careth how she may please her husband*—And the diversity of humours both in men and women, and the imperfection of even the best tempers, make this sometimes, on both sides, a difficult task;

A. M. 4063. that I may cast a snare upon you, A. D. 59. but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed

Heb. xiii. 4.—Rom. vii. 2.—2 Cor. vi. 14.

on which account single persons have always some considerable advantages, and especially in times of public danger. *And this*—Concerning the advantages of a single life; *I speak for your profit*—To show you what is most advantageous for your souls; *not that I may cast a snare upon you*—Who are not able to receive this saying; *but for that which is comely*—Προς το εὐχρημον, for that which is decent, agreeable to your holy calling and profession: *and that you may attend upon the Lord*—May resolutely and perseveringly wait upon him in the use of all the means of grace, and in a continual attention to the voice of his providence, word, and Spirit. The word *εὐπροσέδρον*, rendered *attend upon*, signifies sitting close by a person, in a good posture to hear: so Mary sat at the feet of Jesus, Luke x. 39: *without distraction*—Without having the mind drawn from its centre, from its close attention to God, by any person or thing, care or encumbrance whatsoever.

Verses 36-38. *But if any man*—Who is a parent or guardian; *think that he behaveth himself uncomely*—That he should act indecently, or in a manner unbecoming his character, or unsuitably to her credit and reputation; *toward his virgin*—By hindering her from marriage; *if she pass, &c.*—Greek, *εἰ ἢ υπερῆκτος*, if she be above age, or of full age; *and need so require*—Καὶ εἰς οὐδεὶς γινεσθῆαι; *and it be necessary to be so done*, whether the necessity ariseth from her conscience and inclination, or her being sought in marriage; *let him do what he will*—As he sees occasion, according to circumstances, either to marry her, or keep her single. Or, as the words may be rendered, *Let him do what she inclineth to; he sinneth not*—In complying with her inclination in such a case: *let them*—Let such virgin daughters, *marry*—See on verse 9. "As both the Jews and Gentiles reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others, following the opinion of the Essenes and rigid philosophers, fancied they acted properly in restraining them. The Corinthians, therefore, had judged it necessary to consult the apostle on that head." *Nevertheless*—Or *but; he that standeth steadfast, &c.*—Who continueth firmly persuaded in his mind, that it is no sin in his daughter to remain unmarried;

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in his heart that he will keep his virgin, doeth well. A. M. 4063. A. D. 59.

38 ^a So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 ^a The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^o only in the Lord.

40 But she is happier if she so abide, ^p after my judgment; and ^q I think also that I have the Spirit of God.

p Verse 25.—q 1 Thess. iv. 8.

having no necessity—From her opinion, or inclination, or circumstances, to give her in marriage; *and hath power over his own will*—Which would incline him to desire the increase of his family, and the strengthening of it by new relations; or, who *hath the direction of his own will*—In that affair, being a freeman, and not a slave; *and hath so decreed, &c.*—Hath determined this in his mind; *to keep his virgin*—Unmarried, agreeably to her own inclination; *doeth well*—Doeth what is preferable. *So then he that giveth her in marriage*—When need so requires, *doeth well*—Doth what is lawful, and in his daughter's case is, on the whole, proper, even in the present distress; *but he that giveth her not doeth better*—What is better for her, more for her spiritual improvement; because if she agrees to it, by keeping her in his own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that knowledge of, and faith in, the gospel, with holiness in heart and life, which will enable her to adhere to and adorn the cause of Christ in a time of persecution.

Verses 39, 40. *The wife is bound by the law*—See on Rom. vii. 2. Or the apostle may mean *the law of the gospel*, called *the law of faith*, and *the law of liberty*; or he may intend the law of marriage given to Adam and Eve in paradise: *is bound to her husband so long as he liveth*—This is the general rule, from which is excepted the case of fornication, (Matt. v. 32,) and desertion, verse 15. The apostle repeats what he had enjoined in the preceding part of the chapter, (verses 10-13,) namely, that married Christian women were not to leave their husbands on account of the troubles which in that time of persecution attended the married state. *But if her husband be dead*—Or if he be justly divorced from her, or maliciously deserts her; *she is at liberty to be married, but only in the Lord*—That is, let Christians only marry Christians; or let the truly pious only marry the truly pious: a standing direction, and one of the utmost importance. *But she is happier*—Approaches nearer to the happiness of heaven, which consists in freely enjoying God, and uninterruptedly serving him; *if she so abide*—Remain a widow; *after my judgment*—See on verses

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b

6, 25: he speaks only modestly, not doubtingly. *And I think that I also*—As well as any of you, and no less than the other apostles; *have the Spirit of God*—Teaching me in all things that concern the religion of Jesus; or, that I am infallibly guided by God's Spirit, and endowed with knowledge and wisdom to determine matters of controversy in the church. The word *doxa*, rendered *I think*, in this, as in many other passages, does not express *doubting*, but *certainly*, 1 Cor. iv. 9; Mark x. 42; Luke viii. 18; 1 Cor. xi. 16; xiv. 32. From these, and many other examples which might be adduced, it is evident that

the word in this verse does not imply that the apostle was in any doubt whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used ironically in reference to, and reproof of, the false teachers and others who called his inspiration in question. Whoever therefore would conclude from hence that St. Paul was not certain he had the Spirit of Christ, neither understands the true import of the words, nor considers how expressly he lays claim to the Spirit, both in this epistle, chap. ii. 16; xiv. 37; and in the other, chap. xiii. 3.

CHAPTER VIII.

The apostle now proceeds to answer another question proposed to him by the Corinthians, viz., respecting the lawfulness of eating things that had been sacrificed to idols: with respect to which, (1.) He cautions them against self-conceit with respect to their knowledge, 1-3. (2.) Asserts the vanity of idols, and the unity of the true God, 4-7. (3.) Shows the sin and danger of giving offence to others by eating what had been offered to idols, though it were ever so innocent in itself, 8-13.

A. M. 4063. NOW, * as touching things offered
A. D. 59. unto idols, we know that we all have ^b knowledge. ^c Knowledge puffeth up, but charity edifieth.

2 And ^d if any man think that he knoweth

* Acts xv. 20, 29; Chapter x. 19.—^b Romans xiv. 14, 22. ^c Rom. xiv. 3, 10.—^d Chap. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim.

NOTES ON CHAPTER VIII.

Verses 1-3. *Now*—As to the next question you proposed, namely, *touching things offered*—Meats sacrificed, and so consecrated; *unto idols*—When the heathen offered sacrifices of such animals as were fit for food, a part of the carcass was burned on the altar, a part was given to the priest or priests, and on the remainder the offerers feasted with their friends, either in the idol's temple or at home. Sometimes also a part was sent as a present to such as they wished to oblige, and if the sacrifice was large, a part of it was sold in the public market. To these idolatrous feasts the heathen often invited the Christians of their acquaintance in Corinth, and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations. They knew an idol was nothing in the world: and therefore they judged that their partaking of the sacrifice, given in the idol's temple, could not be reckoned a worshipping of the idol. Besides, such a feast was considered, by enlightened Christians, as a common meal, which under the gospel they were at liberty to eat; especially if they did it to show their belief that idols had no existence as gods. These arguments, indeed, are not explicitly stated by the apostle; but the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren, in their letter referred to chap.

any thing, he knoweth nothing yet A. M. 4063.
as he ought to know. A. D. 59.

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

4 As concerning therefore the eating of

vi. 4.—^c Exod. xxxiii. 12, 17; Nah. i. 7; Matt. vii. 23; Gal. iv. 9; 2 Tim. ii. 19.

vii. 1. The apostle here, and in chap. x. 20, 21, treats of the meats which, having been sacrificed to idols, were afterward eaten in the idol's temple, and in honour of the idol: of that which was sold in the shambles, or eaten in private houses, he speaks chap. x. 25-33. *We all have knowledge*—That is, the generality, for some had not, verse 7: we are well instructed in the nature of Christian liberty, concerning meats, and the nature of idols. *Knowledge*—That is, mere knowledge, knowledge without grace; *puffeth up*—Often has that tendency, and is the occasion of self-conceit and arrogance; a gentle reproof this of the self-conceit of the Corinthians. *But charity*—Love to God and our brethren; *edifieth*—Builds people up in holiness. *If any man think he knoweth any thing aright*—Unless so far as he is taught by God, and has love in proportion to his knowledge; *he knoweth nothing*—To any good purpose; *yet, as he ought to know*—Namely, to answer the proper ends of knowledge, or to make him humble in himself, and useful to others. *If any man love God*—In deed and in truth, in consequence of a persuasion of God's love to him, 1 John iv. 19; if any man, being justified by faith, and having peace with God, hath also the love of God shed abroad in his heart, Rom. v. 1, 5; *the same is known of him*—That is, approved by him, Psa. i. 6. Or, if *eros*, *he*, refers to God, the immediate antecedent, as some think the sense is, *he, God, is known of*

A. M. 4063. those things that are offered in sacrifice unto idols, we know that ^a an idol is nothing in the world, ^a and that *there is none other God but one.*

5 For though there be that are ^b called gods, whether in heaven or in earth; (as there be gods many, and lords many;)

6 But ⁱ to us *there is but one God, the Father, ^h of whom are all things, and we ^l in*

^a Isa. xli. 24; Chap. x. 19.—^b Deut. iv. 39; vi. 4; Isa. xlii. 8; Mark xii. 29; Verse 6; Eph. iv. 6; 1 Tim. ii. 5.—^h John x. 34.—ⁱ Mal. ii. 10; Eph. iv. 6.—^l Acts xvii. 28; Rom. xi. 36.

him; namely, in a proper manner. See an example of the same phraseology, Acts x. 36.

Verse 4-6. *As, &c.*—To proceed, therefore, to the question in debate; concerning the eating of those things that are offered unto idols—Meats of whatever kind sacrificed to them. *We know that an idol*—Or the supposed deity residing therein; *is nothing*—A mere nominal god, having no real divinity, virtue, or power; and that *there is none other God but one*—Jehovah, the self-existent, independent, infinite, and eternal Being, to whom the Scripture in general, and the gospel in particular, hath taught us to appropriate our worship. “The Greek word εἰδωλον, translated *idol*, signifies an image formed in the mind, and which exists nowhere else. Wherefore, to show that the gods of the heathen were mere creatures of the human imagination, the Jews, who used the Greek language, termed them εἰδωλα, *idols*. By this word, likewise, they signified the pictures and statues which the heathen set up in their temples, as representations of their gods; and by giving them the appellation of *idols*, they declared their persuasion that the things of which they were the representations had no existence. Nevertheless, as the apostle knew that some of the heathen worshipped their dead ancestors, legislators, kings, &c., others of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that *an idol* is nothing, in the sense of its having no existence as a being, but of its having no existence as a god, and no share in the government of the world.” *For though there be that are called gods, whether in heaven or in earth*—Or even under the earth; for the heathen had not only their celestial and terrestrial, but likewise their infernal deities: *as there be gods many, and lords many*—Who are in their various subordinations adored by the Gentiles, and have great, though very absurd worship paid to them. *But to us*—Christians; *there is*—In the whole universe; *but one God*—One supreme essence; *the Father*—Of angels and men. This is exclusive not of the Word which was in the beginning with God, and was God, termed *the one Lord*, in the next clause, any more than of the Holy Spirit, but only of the idols, to which the one God is opposed. *Of*—Or from; *whom are all things*—By creation, providence, and grace; and *we in him*—Living,

b

him; and ^l one Lord Jesus Christ, A. M. 4063 ^a by whom are all things, and we by ^a him.

7 Howbeit, *there is not in every man that knowledge: for some ^a with conscience of the idol unto this hour eat it as a thing offered unto an idol: and their conscience, being weak, is ^o defiled.*

8 But ^p meat commendeth us not to God:

^a Or, *for him*.—John xiii. 13; Acts ii. 36; Chap. xii. 3; Eph. iv. 5; Phil. ii. 11.—John i. 3; Col. i. 6; Heb. i. 2.—Chapter x. 28, 29.—Rom. xiv. 14, 23.—Romans xiv. 17.

moving, and having our being; or *we are, εἰς αὐτοῦ, for him*, for his glory, the end of all we are, have, and do. *And one Lord*—The Word and Son of the eternal Father, equally the object of divine worship; *by whom are all things*—Created, sustained, and governed; and *we by him*—Thankfully acknowledging ourselves obliged to his agency and care for all we are, have, or hope for, and by whom, as the only Mediator between God and man, we have access to the Father and all spiritual blessings.

Verses 7, 8. *Howbeit, there is not in every man*—In every professing Christian; *that knowledge*—Namely, that there is but one God, and one Lord, and that an idol is nothing, and has no power to defile the meat: some Christian converts may not sufficiently apprehend this, but may imagine there is really some invisible spirit present in the idol, and acting by and upon it: *for some with conscience of the idol*—Out of some respect to it, as if it were a kind of deity; *unto this hour*—Even since their embracing of Christianity; *eat it*—The meat; *as a thing offered unto an idol*—With some religious regard to the idol, intending thereby to pay some kind of homage to it; and *their conscience being weak, is defiled*—“The weakness of their conscience,” says Macknight, “consisted in their believing that idols had a real existence as gods, and were employed by God in the government of particular countries and cities. And the defiling of their conscience consisted in their hoping to receive benefit from the idol, or at least to avoid the effects of his wrath, by joining in the sacrifice that was offered to him.” Others interpret the verse more consistently with the context, thus: Some *eat with consciousness of the idol*, that is, fancying it is something, and that it makes the meat unlawful to be eaten; and *their conscience being weak*—That is, not rightly informed; *is defiled*—Contracts guilt by so doing. *But*—Why should we occasion this inconvenience? for we know that *meat commendeth us not* in any degree to the acceptance and favour of *God*—Abstracted from circumstances; neither by our eating, nor by our refraining from it: eating and not eating are in themselves things merely indifferent. *For neither if we eat*—What has been offered to an idol, are we the better, more holy in God’s sight; *neither if we eat not*—But conscientiously abstain from such meat; *are we the worse*—

A. M. 4063. for neither if we eat ² are we the bet-
A. D. 59. ter; neither if we eat not, ³ are we the worse.

9 But ⁴ take heed lest by any means this ⁴ liberty of yours become ⁵ a stumbling-block to them that are weak.

10 For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not ⁶ the conscience of him which is weak be ⁵ imboldened to eat those things which are offered to idols;

²Or, have we the more.—³Or, have we the less.—⁴Gal. v. 13.—⁵Or, power.—⁶Rom. xiv. 13, 20.—⁷Chap. x. 28, 32.

Disapproved of by him, and exposed to his displeasure. "The great God does not so much esteem a man for being, or disapprove of him for not being, superior to such little scruples: but the tenderness of his conscience, together with the zeal and charity of his heart, are the grand qualities he regards."—Doddridge.

Verses 9-13. *But take heed lest this liberty of yours*—To eat indifferently of such meats; *become a stumbling-block*—An occasion of doing what they judge unlawful; *to them that are weak*—Uninformed in the truth, or unsettled as to their knowledge of it. *For if any man see thee*—Whom he believes to have more knowledge than himself, and who really has this knowledge, that an idol is nothing; *sit at meat in the idol's temple*—To an entertainment there; *shall not the conscience of him that is weak*—Scrupulous; *be imboldened*—Encouraged by thy example; *to eat those things which are offered to idols*—Though with a doubting, or perhaps condemning conscience. *And through thy knowledge*—Thy abuse and unseasonable discovery of thy knowledge; *shall the weak brother perish*—Be drawn into sin, which is the way to destruction; *for whom Christ died*—And for whom thou wilt not lose a meal's meat: so far art thou from laying down thy life for him! We see Christ died even for them that perish. Observe this, reader. *But when ye sin so*—Act so uncharitably and contrary to your duty; *against the brethren*—Who, as well as you, are the children and heirs of God, and joint-heirs

11 And ⁸ through thy knowledge A. M. 4063. shall the weak brother perish, for
A. D. 59. whom Christ died?

12 But ⁹ when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ⁷ if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

⁸Gr. edified.—⁹Rom. xiv. 15, 20.—¹⁰Matt. xxv. 40, 45. ¹¹Rom. xiv. 21; 2 Cor. xi. 29.

with Christ; and wound their weak conscience—Their ill-informed and scrupulous consciences, leading them into guilt, and hazarding their salvation; *ye sin against Christ*—Whose members they are, and who had such regard for their souls, that he died in ignominy and torture to redeem them, and hath done all that example or precept could do, to make his followers enter into such humane and compassionate views. *Wherefore*—For a conclusion, I lay down this general rule, that all things indifferent in their own nature are to be forborne, when the use of them would be a cause of scandal, or an occasion of falling to others, of turning them out of the right way, or hindering them therein; yea, though such things may have a great deal of apparent expediency in them. So that *if meat*—Of what sort soever it be; *make my brother to offend*—Lead him into sin, and cause him to contract guilt, and wound his conscience—*I will eat no flesh while the world standeth*—But live entirely on vegetables; *lest I make my brother to offend*—That I may not scandalize and insnare him in evil, if there be no other way of avoiding it. Of such importance do I esteem the preservation of one endangered soul: and in this, and other things of a similar nature, I pray that God may incline you to use the like self-denial for your own sakes, and for the peace and honour of the Christian Church. But who will follow this example? What preacher or private Christian will abstain from any thing and every thing, lawful in itself, when it offends a weak brother?

CHAPTER IX.

With a view to illustrate his condescension to the weak by his declining to accept of a maintenance from the Corinthians, the apostle, (1.) Vindicates his apostolic authority against his opposers, from his success at Corinth, 1, 2. (2.) Asserts his right to be maintained by his hearers from the reason of things, the law of Moses, and the appointment of Christ, 3-14. (3.) That he had honourably forborne to demand his due right, with a view thereby to promote their edification, 15-18; as he had willingly abridged himself of his rights and privileges in other places, in order to gain men to Christ, 19-23. (4.) He shows that he had herein acted with all care and diligence, in expectation of an eternal gracious reward, and to set them an example, 24-27.

A. M. 4063. **A**M ^a I not an apostle? am I not
A. D. 59. free? ^b have I not seen Jesus
Christ our Lord? ^c are not ye my work in the
Lord?

2 If I be not an apostle unto others, yet
doubtless I am to you: for ^d the seal of mine
apostleship are ye in the Lord.

3 Mine answer to them that do examine me
is this;

4 ^e Have we not power to eat and to drink?

^a Acts ix. 15; xiii. 2; xxvi. 17; 2 Cor. xii. 12; Gal. ii. 7, 8.
^b Acts ix. 3, 17; xviii. 9; xxii. 14, 18; xxiii. 11; Chap.
xv. 8.—^c Chap. iii. 6; iv. 15.—^d 2 Corinthians iii. 2; xii. 12.
^e Verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9.—^f Or, woman.

NOTES ON CHAPTER IX.

Verses 1, 2. *Am I not, &c.*—It appears from this, and several other passages of the epistles to the Corinthians, that some of them, influenced probably by false teachers, who had crept in among them, objected to St. Paul's being an apostle, because he had not asserted his privilege in demanding and receiving such maintenance from the churches as was due to that office, inferring from this circumstance that he did not judge himself entitled to any such privilege, and therefore had wrought at a trade, to support himself thereby. Hence, after deciding some very difficult questions, which the Corinthians had proposed to him, and particularly after affirming, in the end of chap. vii., that he had decided these questions by the inspiration of the Spirit; and after showing himself a faithful apostle of Christ, by declaring, in the end of the last chapter, his resolution on all occasions to abstain from things indifferent, rather than, by using his liberty respecting them, to lead his fellow-Christians into sin; he with great propriety introduces the proof of his apostleship, and answers all the objections and calumnies whereby his enemies endeavoured to discredit him in the eyes of the Corinthians. *Am I not*—As truly as any man living; *an apostle*?—Divinely appointed and commissioned by the Lord Jesus? *Am I not free*—To act as I think best, with regard to receiving a maintenance from those to whom I minister or not? Have I not the liberty of a common Christian, yea, and that of an apostle, so as to have a right to preach the gospel without reward, if I think fit so to do? *Have I not seen Jesus Christ our Lord*—After his resurrection, so as to be able to bear witness to that important fact on my own knowledge, as confidently as those who saw him before I did? Unless he had seen Christ, he could not have been one of his first grand witnesses, could not have borne testimony to his resurrection on his own knowledge thereof. *Are not you*—In respect of your conversion, gifts, graces, privileges; *my work in the Lord*—The fruit of my ministry as an apostle among you, by means of God's grace and power working with me? *If I be not an apostle to others*—So visibly and demonstratively; *yet doubtless I am to you*—Who, of all people in the world, can show the least excuse for questioning my mis-

b

5 Have we not power to lead about A. M. 4063.
A. D. 59. a sister, a ¹ wife, as well as other apostles, and as ² the brethren of the Lord, and ³ Cephas?

6 Or I only and Barnabas, ⁴ have not we power to forbear working?

7 Who ⁵ goeth a warfare any time at his own charges? who ⁶ planteth a vineyard, and eateth not of the fruit thereof? or who ⁷ feedeth a flock, and eateth not of the milk of the flock?

¹ Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Galatians i. 19.
² Matt. viii. 14.—³ 2 Thess. iii. 8, 9.—⁴ 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7.—⁵ Deut. xx. 6; Prov. xvii. 18; Chap. iii. 6, 7, 8.—⁶ John xxi. 15; 1 Pet. v. 2.

sion; *for the seal of my apostleship*—The certain evidence of my divine call; *are ye in the Lord*—Who have not only received faith by my mouth, but all the gifts of the Spirit by my hands.

Verses 3-5. *Mine answer*—My apology; *to them that examine and censure me*—As to this part of my conduct, is this which follows. *Have we not power*—I and my fellow-labourers; *to eat and to drink*—At the expense of those among whom we labour? Does our declining the use of a privilege prove that we have it not? *Have we not power to lead about with us*—In our apostolical travels; *a sister, a wife*—That is, a wife who is a sister in Christ, a believer in him, and truly pious; and to demand sustenance for her also? *as well as other apostles*—Who therefore, it is plain, did this: *and Peter*? Hence we learn, 1st, That Peter continued to live with his wife after he became an apostle; 2d, That he had no rights, as an apostle, which were not common to Paul. "In the eastern countries, when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary for their accommodation in the public lodging-houses. In the Gentile countries, where the apostles preached, they had no acquaintance or friends with whom they could lodge, and therefore some of them, particularly the brethren of the Lord, and Peter, found it necessary to carry about with them wives to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other apostles. But to render the gospel free of charge, he neither had used this right, verse 12, nor ever would use it, verse 15. Wherever he came he maintained himself by his own labour."—Macknight.

Verses 6, 7. *Or I only and Barnabas*—Of all the preachers of the gospel; *have not we power to forbear working*—With our hands? "From this it appears that Barnabas, as well as Paul, preached the gospel without demanding a maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaizers. The honourable mention which Paul makes of Barnabas in this passage deserves notice, as it shows that these good men, notwithstanding their sharp contention about

A. M. 4063. 8 Say I these things as a man?
A. D. 59. or saith not the law the same also?

9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that "he that plougheth should plough in hope;

^a Deut. xxv. 4; 1 Tim. v. 18.—^b 2 Tim. ii. 6.—^c Rom. xv. 27; Gal. vi. 6.—^d Acts xx. 33; Verses 15, 18; 2 Cor. xi. 7, 9;

John Mark, Acts xv. 13, entertained no resentment against each other on that account, but mutually esteemed each other: and perhaps, on some occasions after that, preached the gospel together, as before." *Who goeth a warfare*—Serveth in the war; at any time, at his own charges—Does not the community furnish provisions for those who guard it, and fight its battles? And if the services of a soldier, engaged in the defence of his country, deserve a maintenance, how much more may it be expected by us, who daily hazard our lives, as well as wear them out, for men's everlasting happiness? *Who planteth a vineyard, and doth not think himself entitled to eat of the fruit of it? or who feedeth a flock, and doth not think he hath a right to eat of the milk of the flock?*—And if it be judged reasonable that men should have an equivalent for their labours about natural things, and the accommodations of the body, is it not more evidently so when the felicity of immortal souls is concerned?

Verses 8-10. *Say I these things as a man*—Have I only human authority and reasons for what I say? or saith not the law—The revealed will of God; the same? For it is written—Deut. xxv. 4, *Thou shalt not muzzle the mouth of the ox, &c.*—But shalt allow the poor animal to feed while it is labouring for thee, in the midst of food; a circumstance in which its hunger would be peculiarly painful. It is well known, that the people of the East did not thresh their corn as we do; but they pressed out the grain, by causing oxen to tread on the ears, a custom which is still retained in several of the eastern nations. "And, at this day," as Bengelius observes, "horses tread out the corn in some parts of Germany." *Doth God take care for oxen*—Was this precept given merely for their sakes? had he not a further meaning in it? did he not intend to show hereby what equity should be used in rewarding those that labour for us? For our sakes no doubt *this is written*—Not to oblige us to obey those laws, but to teach us to exercise humanity and equity toward those we employ or deal with. This precept, concerning oxen, being introduced in the law, immediately after precepts enjoining justice and mercy in punishments, it was certainly intended to impress the Israelites with a sense of the obligations of justice and humanity toward rational creatures, as the apostle here affirms. *That he that plougheth*

and that he that thresheth in hope should be partaker of his hope. A. M. 4063. A. D. 59.

11 "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

12 If others be partakers of *this* power over you, are not we rather? "Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ."

13 "Do ye not know that they which minister

xii. 13; 1 Thess. ii. 6.—^a 2 Cor. xi. 12.—^b Lev. vi. 16, 26; vii. 8, &c.; Num. v. 9, 10; xviii. 8-20; Deut. x. 9; xviii. 1.

should plough in hope—Of reaping; and *he that thresheth in hope*—Should not be disappointed of the fruit of his labour; that is, any one that is employed to work for us, should do it in hope of receiving a meet reward for his pains, whereby he may be encouraged in his work, and *should be partaker of his hope*—Should afterward receive the reward hoped for. And so ought they who labour faithfully in God's husbandry.

Verses 11, 12. *If we have sown unto you spiritual things*—By our incessant diligence in preaching to you the gospel of the blessed God; *is it a great thing*—More than we have a right to expect; *if we shall reap your carnal things*—Namely, as much as is needful for our sustenance? Do you give us things of greater value than those you receive from us? *If others*—Whether true or false apostles or ministers; *be partakers of this power over you*—Have a right to be maintained by you; *are not we rather*—Entitled to it, having first preached the gospel among you, and brought you to the knowledge of the truth, and having laboured much more among you? *Nevertheless we have not used this power*—Though founded in such evident and various principles of equity; *but suffer all things*—Every kind of hardship, particularly the fatigues of labour, and the want of needful or convenient support, chap. iv. 11, 12; *lest we should hinder the gospel of Christ*—By giving an occasion of cavil or reproach to those who are watchful for opportunities to misrepresent and censure our conduct. "By preaching the gospel free of expense, the apostle rendered it the more acceptable to the Gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching, namely, that in future ages mankind might be sensible that in preaching the gospel, he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would, in all ages, be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men, without fee or reward."—Macknight.

Verses 13, 14. *Do ye not know, &c.*—In further support of the justice of the claim in question, I might remind you of the provision which God made for the priests and Levites under the Mosaic law; *that they which minister about holy things*—As, 1st,

A. M. 4063. about holy things ²live of *the things*
A. D. 59. of the temple, and they which wait
at the altar are partakers with the altar?

14 Even so ¹hath the Lord ordained ¹that they which preach the gospel should live of the gospel.

15 But ¹I have used none of these things: neither have I written these things, that it should be so done unto me: for ²it were better for me to die, than that any man should make my glorying void.

¹Or, *feed*.—¹Matt. x. 10; Luke x. 7.—¹Gal. vi. 6; 1 Tim. v. 17.—²Verse 12; Acts xviii. 3; xx. 34; Chap. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.—²2 Cor. xi. 10.—⁷Rom.

the Levites, who perform the various servile offices relating to the temple service; *live*—Are supported by; *the things of the temple*—Have their maintenance, in a great measure, from the offerings, tithes, &c., brought thither; *And, 2d, they which wait at the altar*—The priests, who are chiefly employed in offering the sacrifices at the altar; *are partakers with the altar*—Have a portion allotted them of the sacrifices offered upon it. *Even so*—According to the equity of that law; *hath the Lord Christ ordained*—Namely, Luke x. 7, 8; Matt. x. 11; *that they which preach the gospel should live by the gospel*—Should be supported by those to whom they preach it.

Verses 15–18. *But*—Though my right to a maintenance, as an apostle, be established by the precepts both of the law and of the gospel; *I have used none of those things*—During my abode among you, as you well know; *neither have I written these things that*—If, according to my purpose, I should ever visit you again; *it should be so done unto me*—But only to teach you how to use your Christian liberty. *For it were better for me to die*—To suffer the greatest want, even to starving; *than that any man should make my glorying*—That I have preached the gospel freely; *void*—By drawing me to require a maintenance. In other words, to give occasion to them that seek occasion against me. *For, though I preach the gospel*—And that ever so clearly and fully, faithfully and diligently; *I have nothing to glory of*—Being, after all, but an *unprofitable servant*, and having done no more than was my duty to do, Luke xvii. 10; *for necessity is laid upon me*—By Christ's appearing to me, and commanding me to preach, and I must either preach it or perish: and to preach it merely to escape damnation, is surely not matter of glorying. *Yea, wo is unto me if I preach not the gospel*—For me to decline a work assigned me by so condescending an appearance of Christ, when, with the most malicious rage, I was persecuting and endeavouring to destroy his church, would be an instance of ingratitude and obstinacy deserving the most dreadful and insupportable punishment. *For if*—Or rather, *if indeed, I do this thing*—Namely, preach the gospel; *willingly*—Without re-

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16 For though I preach the gospel, A. M. 4063. I have nothing to glory of: for ³necessity is laid upon me; yea, wo is unto me, if I preach not the gospel!

17 For if I do this thing willingly, ¹I have a reward: but if against my will, ¹a dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, ²when I preach the gospel, I may make the gospel of Christ without charge, that I ³abuse not my power in the gospel.

19 For though I be ⁴free from all men, yet

i. 14.—²Chap. iii. 8, 14.—³Chap. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. 25.—⁴Chap. x. 33; 2 Cor. iv. 5; xi. 7.—⁵Chap. vii. 31.—⁶Verse 1.

luctance, and from an obedient mind. In preaching the gospel *willingly*, the apostle evidently included his preaching it from such a conviction of its truth and importance, and from such a principle of love to God and regard for his glory, and love to mankind and concern for their salvation, as enabled him to do it with cheerfulness, alacrity, and joy. *I have a reward*—Prepared for me according to my labour; that is, I shall obtain that distinguished reward, which, in the life to come, will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was Paul's case, who, in his voyages and journeys among the Jews and Gentiles, exposed himself to innumerable dangers and sufferings, with much bodily fatigue. *But if against my will*—As I said before; *a dispensation is committed unto me*—And I must of necessity fulfil it. *What then is my reward*—What is that circumstance in my conduct for which I expect a peculiar reward from my great Master?—*Verily*—Surely this; *that when I preach I may make the gospel without charge*—May communicate it to my hearers free of expense; *that I abuse not*—To any low and secular purpose; *my power in the gospel*—Or carry it beyond its due bounds.

Verse 19. *For though I be free from all men*—Not bound to do that which seems unlawful, inconvenient, or disadvantageous to myself, to please any man; *yet have I made myself a servant unto all*—Addicting myself to the most fatiguing duties, that I might advance their happiness; or complying with the persuasions and inclinations of others in things indifferent. The original expression, *εμυρον εδουλον*, is literally, *I have enslaved myself to all*; an expression peculiarly beautiful and proper as used here by the apostle. "Slaves wrought for their masters without hire, and were careful to comply with their humours. And the apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, nay, without requiring a maintenance from them, and by complying with their prejudices in all cases wherein he could do it without sin." In other words, he acted with as self-denying a regard to their interests, and as much caution not to offend

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A. M. 4063. have * I made myself servant unto
A. D. 59. all, † that I might gain the more.

20 And * unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 † To † them that are without law, as without law, († being not without law to God, but under the law to Christ,) that I might gain them that are without law.

* Gal. v. 13.—† Matt. xviii. 15; 1 Pet. iii. 1.—† Acts xvi. 3; xviii. 18; xxi. 23, &c.—† Gal. iii. 2.—† Rom. ii. 12, 14. † Chap. vii. 22.—† Rom. xv. 1; 2 Cor. xi. 29.—† Chap. x. 33.

them, as if he had been absolutely in their power, as a slave is in that of his master. Where is the preacher of the gospel who treads in the same steps? *That I might gain the more*—To true religion and salvation; in which, as he might have added, I have found a noble equivalent for all I could do or bear. By the word *κερδοῦν*, translated *I might gain*, the apostle intimates, that his converting men to Christ was a part of the gain or hire, which he proposed to obtain by preaching the gospel.

Verses 20–23. *To the Jews I became as a Jew*—Conforming myself in all things to their manner of living, so far as I could with innocence. And, inasmuch as in the preceding chapter the apostle directed the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived; it is therefore probable that his becoming to the Jews as a Jew, implied especially that he observed the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. It may refer also to his circumcising Timothy, to render his preaching acceptable to the Jews. This compliance with the prejudices of the weak he showed only to gain their good-will, and thereby remove their prejudices against himself, and the cause in which he was engaged. For when the Judaizing teachers insisted on the observance of any of the rites of the law, as necessary to salvation, he always resolutely withstood them, as in the case of Titus, Gal. ii. 3, 5, 14. *To them that are under the law*—Who apprehend themselves to be still bound by the Mosaic law; *as under the law*—Observing it myself while I am among them. As, however, he did not believe the observance of it to be necessary under the gospel, so he did not refuse to converse with those who omitted to observe it; the very thing which he condemned in Peter, Gal. ii. 14. *To them that are without law*—The Gentiles, who did not hold themselves bound to observe Moses's law; *as without law*—Neglecting its ceremonies; *being not without law to God*—But as much as ever obliged to obey its moral precepts; and *under the law to Christ*—Under an indispensable obligation in duty and gratitude to obey his will in all things, imitate his example,

22 † To the weak became I as weak, A. M. 4063. that I might gain the weak: * I am A. D. 59. made all things to all men, † that I might by all means save some.

23 And this I do for the gospel's sake, that I may be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? * So run, that ye may obtain.*

25 And every man that † striveth for the

* Rom. xi. 14; Chap. vii. 16.—† Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14; 2 Tim. iv. 7; Heb. xiii. 1.—* *Septuagesima Sunday*, epistle, verse 24 to the end.—† Eph. vi. 12; 1 Tim. vi. 12.

and live to his glory: and in this sense all Christians will be under the law for ever. *That I might gain them that are without the law*—Might make my ministry more agreeable and useful to such as were Gentiles by birth and education. *To the weak*—In knowledge, grace, or abilities, or to those whose consciences were uninformed, and therefore scrupulous; *I became as weak*—I condescended to their weakness by teaching them according to their capacity, chap. iii. 1, 2; bearing with their infirmities, and complying with them in forbearing the use of those things which they, through weakness, scrupled to use. *I am made*—I became; *all things to all men*—I accommodated myself to all persons in all indifferent things, as far as I could consistently with truth and sincerity; *that I might by all means*—Or, if possible; *save some*—How few soever the number might be. *And this I do for the gospel's sake*—To promote its success to the utmost of my ability; *that I might be partaker thereof with you*—That in consequence of the faithful discharge of my office, I might retain the divine favour and approbation, and be a sharer with you in all its privileges and blessings, in time and in eternity.

Verses 24, 25. *Know ye not that*—In those famous games, which are kept in the isthmus, near your city; *they who run in a race*—*Ev cadus*, in the stadium, (so the place was called where the athletes contended,) *run indeed all*—And contend one with another; *but one*—Only of them all; *receiveth the prize*—Whereas in the Christian race, the success of one is no hinderance to that of others. How much greater encouragement then have you to run, since you may all receive the prize of your high calling. *And every man that striveth for the mastery*—That there contendeth; *is temperate in all things*—To an almost incredible degree; using the most rigorous self-denial in food, sleep, and every other sensual indulgence. It may not be improper to observe here, that “those who taught the gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat: they prescribed to them likewise the hours of their exercise and rest: they forbade them the use of wine and women. So Horace tells us, *Article Poetry*, line 412:—

A. M. 4063. mastery is temperate in all things.
A. D. 59. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

*2 Timothy iv. 8; James i. 12; 1 Peter i. 4; v. 4; Revelation ii. 10.—†2 Timothy ii. 5.

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit,
Abstulit Venere et Baccho.
A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
The extremes of heat and cold must often prove,
And shun the weakening joys of wine and love.

FRANCIS.

This whole course, which lasted for many years, was called *ασκησις*, *exercise*. Hence the ancient monks, who imitated, and even outstripped, the athletics in their rules of temperance, and in the laboriousness of their exercises, were called *ασκηται*, *ascetics*.[†] Now they do it to obtain a corruptible crown—"The crowns for which the Greeks contended in their games, were, for the most part, of the leaves of trees, which, though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the wild olive; in the Pythian, sacred to Apollo, they were of laurel; in the Isthmian, of pines; and in the Nemean, of smallage, or parsley. The honours, likewise, of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life." But we are animated by the view of an incorruptible crown; termed a crown of righteousness, 2 Tim. iv. 8; and a crown of life, James i. 12; and Rev. ii. 10. A crown this which never fades, as the word *αθάρατος*, here used, implies: that is, there never shall be any period put to the honours and advantages of it. As a reason for what the apostle here says, Dr. Macknight thinks that his enemies, (who, from his not taking a maintenance, inferred that he was no apostle,) "affirmed, that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to show them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise which the contenders in the Grecian games submitted to, for so small a prize as a crown of leaves; which, after their utmost pains, they were not sure of obtaining, and which, when obtained, would soon fade, with all its honours and advantages. Whereas, by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which would never fade."

Verses 26, 27. I therefore—The reward being so great; so run, not as uncertainly—For I see the goal I am to run to, I keep it continually in view, and run straight to it, casting off every weight, and

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27 *But I keep under my body, A. M. 4063. and bring it into subjection: lest A. D. 59. that by any means when I have preached to others, I myself should be a cast-away.

*Romans viii. 13; Colossians iii. 5.—†Romans vi. 18, 19. †Jeremiah vi. 30; 2 Corinthians xiii. 5, 6.

not regarding any that stand by, so as to be prevented from, or hindered in running, by looking at them. Or, I run not as one that is to pass unnoticed, or undistinguished, as *αδηλος* seems here to imply; and not without attending to the marks and lines which determine the path in which I am to run. In other words, I run according to all the rules prescribed, and with the greatest activity; knowing that in no part of the course I am out of the view of my Judge, and of a great concourse of spectators. Consider, reader, Christ, the Judge of the world, observes how every man behaves in the station assigned to him, and that with infinitely greater attention than the judge and spectators observed the manner in which the athletes contended. So fight I, not as one that beateth the air—This is a proverbial expression for a man's missing his blow, and spending his strength, not on the enemy, but on the empty air. But I keep under my body—By all kinds of self-denial and mortification. The word *υποταξω*, here used, properly signifies to beat and bruise the face with the fist, or the cestus, as the boxers did in those games; and particularly on the *υποπιον*, the part under the eyes, at which they especially aimed. By the body here the apostle means his old man, or corrupt appetites and passions. And bring it into subjection—To my spirit, and to God. The words are strongly figurative, and signify the mortification of the whole body of sin, by an allusion to the natural bodies of those who were bruised or subdued in combat. Lest, by any means, when I have preached—Greek, *κηρυξας*, having discharged the office of a herald to others; (still carrying on the allusion to the Grecian games, in which a herald was employed, whose office it was to proclaim the conditions, and to display the prizes;) I myself should become a cast-away—Greek, *αδοκιμος*, disapproved by the judge, and so fall short of the prize. Here also, as well as in the term last mentioned, the apostle alludes to the same games; and the import of his expressions will more fully appear if we observe, that "at the opening of those exercises, a herald, or crier, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a register kept for the purpose by the judges. When their names were published, the combatants appeared, and were examined whether they were free men, and Grecians, and of an unspotted character. Then the crier, commanding silence, laid his hand on the head of the combatant, and led him in that manner along the stadium, demanding with a loud voice of all the assembly, 'Is there any one who can accuse this man of any crime? Is he a robber, or a

slave, or wicked and depraved in his life and manners? Having passed through this public inquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, swore they would not be guilty of any fraud or action tending to the breach of the laws of the sacred games. And to excite the ardour of the combatants, *the crowns*, the rewards of victory, lay, during the contest, full in their view, on a tripod or table, placed in the stadium. There were also branches of palms exposed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems (says Plutarch) of the insuppressible vigour of their body and mind."

After the contentions were finished, the conquerors, being summoned by proclamation, marched to the tribunal of the judges, who examined their conduct during the combat. "Then a herald, taking the chaplets from the tripod, placed them on the heads of such of the conquerors as were approved by the judges; and putting into their hands the palms, they led them, thus equipped, through the stadium, preceded by a trumpeter, who, during the procession, proclaimed with a loud voice their names, the names of their fathers, and of their countries, and specified the particular combat in which they were conquerors. And as they passed along, they were saluted with the acclamations of the spectators, accompanied with showers of herbs and flowers, thrown upon them from every side. Such was the office of the *herald*, or *crier*, in these games. In allusion to that office, the apostle calls himself *κηρυξ*, the *herald*, in the combat for immortality; because he was one of the chief of those who were employed by Christ to introduce into the stadium such as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications necessary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view."

The expression, *αυτος αδοκιμος γενομαι*, rendered, I

myself should be a cast-away, or disapproved, signifies one, who, when tried in the manner described above, was found not to be of the character and station required by the established regulations. "Besides the previous trial, the judges, after the combat was over, made a most accurate and impartial scrutiny into the manner in which the victors had contended, in order to find whether they had contended *νομιμως*, (2 Tim. ii. 5,) according to the laws of the combat. And if, on trial, it appeared that they had failed in the least particular, they were cast. In consequence of this sentence, they were denied the crown, and sometimes beat out of the stadium with disgrace. Such contenders, whether they were cast before or after the combat, were *αδοκιμοι*, persons not approved. Wherefore, to avoid that disgrace, the apostle, who was a combatant in the Christian race, as well as a herald, was careful to qualify himself for the combat; and in combating, to observe all the laws of the combat, lest, having proclaimed these laws, he should be found not approved himself. This the apostle said to stir up all, but especially the ministers of the gospel, to the greatest diligence in acquiring habits of self-government and purity, not only that they might secure to themselves *the crown of righteousness*, but that they might be patterns to their people."—See Macknight, and West's Pindar.

It is justly observed here by a late writer, that this single passage may give us a just notion of the Scriptural doctrine of election and reprobation; and clearly shows us, that particular persons are not in Holy Writ represented as *elect*, absolutely and unconditionally, to eternal life; or *predestinated*, absolutely and unconditionally, to eternal death: but that believers in general are *elect* to enjoy the Christian privileges on earth, which, if they abuse, those very *elect* persons will *become reprobate*. St. Paul was certainly an *elect* person, if ever there was one: and yet he declares it was possible he himself might *become a reprobate*. Nay, he would actually have become such, if he had not thus kept his body under, even though he had been so long an *elect* person, a Christian, and an apostle.

CHAPTER X.

To awaken still further that holy caution, which the apostle had suggested in the preceding paragraph, he here, (1.) Represents to the Corinthians the privileges which Israel of old enjoyed, and the divine displeasure which they brought upon themselves by their abuse of them, 1-5. (2.) From the examples of God's severe punishment of their idolatry, fornication, tempting of Christ, and murmuring, he cautions the Corinthians particularly against all these sins, 6-12. (3.) After comforting them against temptation, he shows that their partaking, in a religious way, of things offered to idols, was inconsistent with their fellowship with Christ at his table, and exposed them to God's wrath, 13-22. (4.) He allows their eating those things as common food, provided they did it with a single eye to the glory of God, and without offending the consciences of others, 23-33.

A. M. 4063. **MOREOVER**, *brethren, I would
A. D. 59.

not that ye should be ignorant how that all our fathers were under *the cloud, and all passed through ^bthe sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same *spiritual meat;

* Ninth Sunday after Trinity, epistle, verse 1 to verse 14. ^a Exod. xiii. 21; xl. 34; Num. ix. 18; xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Psa. lxxviii. 14; cv. 39.—^b Exod. xiv. 22; Num. xxxiii. 8; Josh. iv. 23; Psa. lxxviii. 13.—^c Exod.

NOTES ON CHAPTER X.

Verses 1-3. *Moreover*—Or *now*; *brethren*—That you may be induced to attend to the exhortation which I have been giving you, and may run your Christian race with resolution, zeal, and diligence, and not become reprobates, consider how highly favoured your fathers were, who were God's elect and peculiar people, and nevertheless were rejected by him. They were all *under the cloud*, that eminent token of God's gracious presence with them, which defended them from the Egyptians; (Exod. xiv. 20;) being to the latter a cloud of darkness, but giving light by night to the Israelites; the cloud which accompanied them in their journeyings, and was spread over them like a covering, to screen them from the heat of the sun, intense in the deserts of Arabia, Num. xiv. 14. *And all passed through the sea*—God opening a way through the midst of the waters; *and were all baptized*, as it were, *unto Moses*—Initiated into the religion which he taught them; *in the cloud and in the sea*—Perhaps sprinkled here and there with drops of water from the sea, and from the cloud, by which baptism might be more evidently signified. But whether or not, as the Israelites, by being hid from the Egyptians under the cloud, and by passing through the sea, were made to declare their belief in the Lord and in his servant Moses, (Exod. xiv. 31,) the apostle very properly represents them as being thereby *baptised* unto Moses. *And did all eat the same spiritual meat*—That is, the manna, which was an emblem of the bread of life; that *came down from heaven*—Namely, 1st, Of Christ's flesh and blood, or his obedience unto death, *which is meat indeed*, John vi. 55. 2d, Of his heavenly doctrine, whereby the souls of the faithful are supported and nourished, John vi. 63. And 3d, Of the sacramental bread which we eat at his table. The word *spiritual* is here used for *typical*, as it is also Rev. xi. 8, where we read, *Which great city spiritually*, (that is, typically,) *is called Sodom and Egypt*. That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3; and that it signified true doctrine in particular, appears from its being called *angels' food*, Psa. lxxviii. 25. And it is termed *spiritual meat*, because the spiritual blessings which it typified were the same with those typified by the bread in the Lord's supper, which the Corinthians ate.

Verse 4. *And did all drink the same spiritual*—

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4 And did all drink the same ^dspiritual drink: (For they drank of that ^espiritual Rock that ^ffollowed them: and that Rock was Christ.)

5 But with many of them God was not well pleased: for they *were overthrown in the wilderness.

6 Now these things were ^gour examples, to

xvi. 15, 35; Neh. ix. 15, 30; Psa. lxxviii. 24.—^d Exod. xvii. 6; Num. xx. 11; Psa. lxxviii. 15.—^e Or, *went with them*, Deut. ix. 21; Psa. cv. 41.—^f Num. xiv. 29, 32, 33; xxvi. 64, 66; Psa. cvi. 26; Heb. iii. 17; Jude 5.—^g Gr. *our figures*.

That is, typical; *drink*—Namely, typical of Christ and of the living water, the divine influence derived from him, John viii. 37. *For they drank of that spiritual*—Or mysterious; *rock*—The wonderful streams of which followed them in their several journeyings for many years through the wilderness. It must be observed, water was twice brought from a rock by a miracle, for the Israelites in the wilderness; once in Rephidim, which was their eleventh station, and in the first year after they came out of Egypt; of which miracle we have an account, Exod. xvii.; the second time was at Kadesh, which was their thirty-third station, and in the fortieth year after their leaving Egypt, Num. xx. 1. To both places the name of Meribah was given; but the latter was called Meribah-Kadesh, to distinguish it from Meribah of Rephidim. It is the miracle performed in Rephidim of which the apostle here speaks. The water, it appears, that issued from this rock formed a brook, which (Deut. ix. 21) is said to have *descended out of the mount*, that is, out of Horeb; (Exod. xvii. 5, 6;) for before that miracle there was no brook in these parts. And it issued in such abundance as to be termed *a river*, Psa. lxxviii. 16; cv. 41. Indeed, six hundred thousand men, with their women and children, and cattle, required a river to supply them with drink. And Horeb being a high mountain, there seems to have been a descent from it to the sea; and the Israelites, during the thirty-seven years of their journeying, appear to have gone by those tracts of country in which the waters from Horeb could follow them, till in the thirty-ninth year they came to Ezion-Gaber, (Num. xxxiii. 36,) a port of the Red sea, far down the Arabian side, where it is supposed the water from Horeb went into that sea. The country through which the Israelites journeyed so long a time, being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which, in this desert, must otherwise have perished. *And that Rock was Christ*—A manifest type of him, the Rock of ages, who, being smitten in his death and sufferings, poured forth streams of redemption, grace, and heavenly blessings, which follow his people through all this wilderness, and will end in rivers of pleasure at the right hand of God for ever.

Verses 5, 6. *But with many of them*—Although they had so many tokens of the divine presence with them, and enjoyed such singular favours; *God was not well pleased*—So far from it, that he swore in his

A. M. 4063. the intent we should not lust after evil
A. D. 59. things, as ^c they also lusted.

7 ^c Neither be ye idolaters, as *were* some of them: as it is written, ^b The people sat down to eat and drink, and rose up to play.

8 ¹ Neither let us commit fornication, as some of them committed, and ² fell in one day three and twenty thousand.

^f Num. xi. 4, 33, 34; Psa. cvi. 14.—^e Verse 14.—^b Exod. xxxii. 6.—^d Chap. vi. 18; Rev. ii. 14.—^a Num. xxv. 1, 9; Psa. cvi. 29.—^c Exod. xvii. 2, 7; Num. xxi. 5; Deut. vi. 16; Psa. lxxviii. 18, 56; xcv. 9; cvi. 14.

wrath they should not enter into the rest he had provided for them; and therefore *they were overthrown in the wilderness*—With the most terrible marks of his wrath. Even the whole generation that came adult out of Egypt died there, and sometimes in such multitudes, that the ground was overspread with carcases, as a field is in which a battle has been fought. *Now these things*—These punishments; *were our examples*—Showing what we are to expect, notwithstanding our profession of Christianity, if we act like them; if, enjoying the like benefits, we commit the like sins. The benefits are here set down in the same order as by Moses in Exodus; the sins and punishments in a different order: *evil desire* first, as being the foundation of all; next *idolatry*, verses 7, 14; then *fornication*, which usually accompanied it, verse 8; *tempting* and *murmuring* against God in the following verses. *To the intent we should not lust after evil things*—Should not indulge irregular and luxurious desires; *as they also lusted*—After flesh, in contempt of the manna, and thereby brought the wrath of God upon themselves, and were consumed with pestilential distempers, while the meat was yet between their teeth, Psa. lxxviii. 30, 31. Learn, therefore, as if he had said, by what they suffered, to cultivate that temperance and self-denial which I have just been recommending to you.

Verses 7, 8. *Neither be ye idolaters*—By partaking of their idolatrous feasts: by no means join the heathen in these, because if the persons whose friendship you wish to cultivate, tempt you to commit idolatry, neither your superior knowledge, nor the spiritual gifts which ye possess, will secure you against their allurements: of these things you have a striking proof in the ancient Israelites. *As it is written*—Exodus xxxii. 6, 19, with relation to the feast of the golden calf; *The people sat down to eat and drink*—Of the sacrifices and libations which were offered to the calf. He says, *sat down to eat*, for in ancient times the Hebrews always sat at meat: see Gen. xliii. 33. It was in later times only that, in compliance with the manners of eastern nations, they lay on couches at their meals. *And rose up to play*—Or to dance, as the word *παίξεν* here signifies, in honour of their idol. Dancing was one of the rites practised by the heathen in the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxxii. 19, where it is said of Moses, that he saw the calf and

9 Neither let us tempt Christ, as A. M. 4063.
A. D. 59. ¹ some of them also tempted, and ² were destroyed of serpents.

10 Neither murmur ye, as ^a some of them also murmured, and ^b were destroyed of ^c the destroyer.

11 Now all these things happened unto them for ³ ensamples: and ⁴ they are written for

^m Num. xxi. 6.—ⁿ Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29. xvi. 41.—^o Num. xiv. 37; xvi. 49.—^p Exod. xii. 23; 2 Sam. xxiv. 16; 1 Chron. xxi. 15.—^q Or, *types*.—^r Rom. xv. 4; Chap. ix. 10.

the dancing, and his anger waxed hot. *Neither let us commit fornication*—A sin commonly committed at the idolatrous feasts among the heathen. And it was the more proper for the apostle to caution the Corinthians against it, because in their heathen state they had practised it even as an act of worship, acceptable to their deities; nay, and after their conversion, some of them, it appears, had not altered their manners in that particular, 2 Cor. xii. 21. *As some of them committed*—With the Midianitish women, when they partook of the sacrifices offered to Baal-peor: the sad consequence of which was, that there *fell in one day three and twenty thousand*—By the plague, besides the princes who were afterward hanged, and those whom the judges slew; so that there died in all twenty-four thousand, Num. xxv. 1–9.

Verses 9, 10. *Neither let us tempt Christ*—By our unbelief and distrusting his providence, after the tokens he hath given us to encourage our faith, and engage our dependance; *as some of them*—Of the next generation; *tempted him*—While he resided among them as the angel of God's presence, who led them through the wilderness, Exod. xxiii. 20, 21; Isa. lxiii. 9; *and were destroyed of serpents*—From the venom of which others were recovered by looking at the brazen serpent, which was so illustrious a type of the Messiah. "In the history, these are called *fiery serpents*, Deut. viii. 15; and Gesner is of opinion that these serpents were of the dipsas kind, (a name taken from the thirst they cause in those they sting,) which Lucian hath described in his treatise, entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, 'Of all the serpents which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose sting causes most dismal pains, even till death. For it is a gross venom, which burns, breeds thirst, and purifies; and those who are afflicted with it, cry as if they were in the fire.' For an account of this serpent, see Kolben's *State of the Cape of Good Hope*, vol. ii. p. 165."—Macknight. *Neither murmur ye*—Under those dispensations of providence, which may seem at present very afflictive, particularly on account of the malice and power of your enemies; *as some of them murmured*—When they heard the report of the spies, Num. xiv. 2; *and were destroyed of the destroyer*—The destroying angel, who was commissioned by one judgment after another to take

A. M. 4063. our admonition, 'upon whom the ends of the world are come.

12 Wherefore, 'let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you but 'such as is common to man: but 'God is faithful, 'who will not suffer you to be tempted above that ye are able; but will with the

* Chap. vii. 29; Phil. iv. 5; Heb. x. 25, 37.—* Rom. xi. 20. Or, moderate.—* Chap. i. 9.—* Psa. cxix. 3.—* Jer.

temptation also 'make a way to escape, that ye may be able to bear it.

A. M. 4063. escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, 'flee from idolatry.

15 I speak as to wise 'men; judge ye what I say.

16 'The cup of blessing which we bless, is it not the communion of the blood of Christ? 'The bread which we break, is it

xxix. 11.—* Verse 7.—* Chap. viii. 1.—* Matt. xxvi. 26, 27, 28.—* Acts ii. 42, 46.

them off. The Jews generally interpret this of him whom they fancy to be the angel of death, and whom they called *Sammael*. See on Heb. ii. 14.

Verses 11-13. *Now all these things*—These various calamitous events; *happened unto them for examples*—That we might learn wisdom at their expense, and not trust to external privileges, while we go on in a course of disobedience to the divine authority. The apostle's meaning is, that punishment inflicted on sinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all succeeding ones which have any knowledge of their history. *And they are written for our admonition*—To warn us Christians; *upon whom the ends of the world*—Or, of the ages; *των αιωνων, are come*—That is, at the end of the Mosaic dispensation, whose duration was measured by ages or jubilees. Or it may signify the last dispensation of religion, namely, that of the gospel, which succeeded the patriarchal and the Jewish. The expression has great force. All things meet together and come to a crisis under the last, the gospel dispensation; both benefits and dangers, punishments and rewards. And under it Christ will come as an avenger and a judge. *Wherefore*—As if he had said, Seeing that so many who enjoyed great spiritual privileges, yet were punished for their sins, therefore *let him that thinketh he standeth*—Or rather, that most assuredly standeth, (for the word *δοκει*, rendered *thinketh*, most certainly strengthens, rather than weakens the sense,) or is confident that he is able to resist temptation, and to continue steadfast in the practice of his duty; and that, thereupon, he shall be secure from punishment; *take heed lest he fall*—Into sin and perdition. *There hath no temptation*—Πειρασμος, trial, of any kind, whether by way of suffering, as the word means, James i. 2; 1 Pet. i. 6; and in many other places; or of inducement to sin, as the expression signifies, James i. 13, 14; *but such as is common to man*—Usual and ordinary among men: or, as the Greek word more especially imports, *proportioned to human strength*. At the time the apostle wrote this, the Christians at Corinth had not been much persecuted; see chap. iv. 8. *But*—Or and; *God is faithful*—To his promise, and therefore *will not suffer you to be tempted*—Or tried; *above that ye are able*—Through the strength which he imparts, to endure the trial, and stand in the evil day; *but will, with the temptation*—By which he suffers you to be as-

saulted; *make a way to escape*—Greek, την εκβασιν, a passage out—That is, will provide for your deliverance; *that*—If you be not wanting to yourselves; *you may be able to bear it*—Yea, and may acquire new strength by, and comfort from the combat.

Verses 14, 15. *Wherefore, my dearly beloved, &c.*—To understand what follows, it seems necessary to suppose that the Corinthians, in their letter, put three questions to the apostle concerning meats sacrificed to idols. 1st, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? 2d, Whether they might buy and eat meat sold in the markets which had been sacrificed to idols? 3d, Whether, when invited to the houses of the heathen, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. viii., that their joining the heathen in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, might be a stumbling-block to their weak brethren, in which case it ought to be avoided; but whether such a practice were a thing innocent or sinful in itself, he did not on that occasion consider. Here, therefore, he resumes the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter. *Flee from idolatry*—And from all approaches to it, whatever circumstances of allurements or danger may seem to plead for some degrees of compliance. *I speak as to wise men*—I use a rational argument, which will bear the strictest examination, and which I am willing should be canvassed as accurately as you please; *judge you, therefore, what I say*—What I advance, to show you that the eating of the sacrifices in the idol's temple is, or leads to, a real worshipping of the idol: and that, therefore, you will naturally bring guilt upon your consciences, by such associations and participations of their idolatrous feasts.

Verses 16, 17. *The cup of blessing*—In the Lord's supper, the sacramental cup; *which we bless*—Set apart to a sacred use, solemnly invoking the blessing of God upon it. Dr. Macknight renders the original expression, ο ευλογουμεν, for which we bless God, a sense which he thinks is sanctioned by chap. xi. 24, "where this blessing is interpreted by the giving of thanks. And he considers it as denoting the whole

A. M. 4063. not the communion of the body of
A. D. 59. Christ?

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

18 Behold ^dIsrael ^eafter the flesh: ^fare not they which eat of the sacrifices partakers of the altar?

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

^c Rom. vii. 5.—^d Rom. iv. 12.—^e Rom. iv. 1.—^f Lev. vii. 15.—^g Chap. xiii. 4.—^h Lev. xvii. 7.

communicants' joining together in blessing God over the cup, for his mercy in redeeming the world through the blood of Christ. Thus both Luke and Paul, in their account of the institution, express this part of the action by *ευχαριστίας, having given thanks*. And hence the service itself hath long borne the name of *the eucharist*, or thanksgiving, by way of eminence." *Is it not the communion of the blood of Christ?*—The means of our partaking of those invaluable benefits which are the purchase of the blood of Christ? *The bread which we break*—And which was appointed in the first institution of the ordinance for this purpose; *is it not the communion of the body of Christ?*—In the like sense? That is, the means and token of our sharing in the privileges which he procured by the offering up of his body for us, to be torn, broken, and put to death. *For we, being many, are yet, as it were, one bread*—*One loaf*, as the word *αρος* often signifies, and is translated, Matt. xvi. 9; where Jesus asks, *Do ye not remember the five αρος, loaves, of the five thousand?* and Matt. iv. 3, *Command that these stones be made, αρος, loaves*. The sense is, It is this communion which makes us all one: by partaking of one and the same bread, we are united and formed into one mystical body. "This account of the Lord's supper, the apostle gave to show the Corinthians, that as by eating thereof, the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so, in all reasonable construction, by eating the sacrifices of idols, the partakers declare they are of the same faith and practice with the worshippers of idols, that they have the same objects of worship with them, and that they expect to share with them in the benefits to be derived from that worship."

Verse 18. *Behold*—Consider, by way of illustration; *Israel after the flesh*—How it is with the present Jews, the natural descendants of Jacob, who worship God by sacrifices, according to the Mosaic law. He says, *after the flesh*, to distinguish them from the spiritual Israel, consisting of believers of all nations, called *the Israel of God*, Gal. vi. 16. *Are not they who eat of the sacrifices*—Who feast upon the remainders of the sacrifices offered at the

20 But *I say*, that the things ^{A. M. 4063} which the Gentiles ^{A. D. 59} sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 ¹Ye cannot drink the cup of the Lord, and ²the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we ¹provoke the Lord to jealousy? ²are we stronger than he?

¹ 2 Cor. vi. 15.—² Deut. xxxii. 38.—³ Deut. xxxii. 21.—⁴ Ezek. xxiii. 14.

altar; see Lev. vii. 15; 1 Sam. i. 4, 5; *partakers of the altar*—Do they not join in the worship there performed, and own the God there worshipped? And is not this an act of communion with that God to whom such sacrifices are offered? And is not the case the same with those who eat of the sacrifices offered to idols? This argument, drawn from the sentiments of the Jews, was used with peculiar propriety, especially in reasoning with the false teachers at Corinth, who, it seems, were Jews, and who, to ingratiate themselves with the Corinthians, are supposed to have encouraged them to eat of the idol's sacrifices.

Verses 19-22. *What say I then*—Do I, in saying this, allow that *an idol is any thing* divine? Or *that which is offered in sacrifice to idols is any thing*—Is a sacrifice to a real deity? Or is made either better or worse, or to differ from ordinary meat, by being thus offered to idols? You well know that I intend to maintain nothing of this kind: so far from it, that I aver *the things which the Gentiles sacrifice*—To supposed deities; they *sacrifice to devils*—For, though I grant the idol is nothing, yet those spirits that sometimes dwell in the images of these idols, and give answers from them, are something: they are *demons*, most wicked and unclean spirits, defiling every person and thing that has any relation to them. We may observe here, "The word *δαίμονια, demons*, is used in the LXX. to denote the ghosts of men deceased; and Josephus (*Bell.*, lib. vii. 6) says, demons are the spirits of wicked men. It is therefore probable, that the writers of the New Testament use the word *demons* in the same sense, especially as it is well known that the greatest part of the heathen gods were dead men: The heathen worshipped two kinds of *demons*: the one kind were the souls of kings and heroes, deified after death, but who could have no agency in human affairs; the other kind of demons were those evil spirits who, under the names of Jupiter, Apollo, Trophonius, &c., moving the heathen priests and priestesses to deliver oracles, greatly promoted idolatry."—Macknight. Such in reality, as if he had said, are the gods of the heathen, and with such only can ye hold communion in those sacrifices. *And not to God*—The heathen in general had no idea of God; that is, of an unoriginated,

A. M. 4063. 23 ^{A. D. 59.} All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 ^{A. D. 59.} Let no man seek his own, but every man another's wealth.

25 ^{A. D. 59.} Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake:

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

^{A. D. 59.} Chap. vi. 12.—Rom. xv. 1, 2; Verse 33; Chap. xiii. 5; Phil. ii. 4, 21.—1 Tim. iv. 4.—Exod. xix. 5; Deut. x.

eternal, immutable, and infinitely perfect being, the Creator and Governor of all things. *And I would not ye should have fellowship with devils.*—Or with their votaries, either in their worship, their principles, their practices, or their hopes;—ye who have at your baptism solemnly renounced the devil and all his adherents. For certainly it is not a small sin, nor a thing to be made light of, to have fellowship with them. *Ye cannot of right.*—Or in reason, you ought not, it is contrary to your Christian profession so to do; *drink the cup of the Lord, and the cup of devils.*—Ye cannot have communion with both; cannot reasonably make profession of the worship of God, (which you do in the Lord's supper in the highest instance,) and also of the worship of devils, (as you do in the idol feasts,) these being so contrary one to the other. *Do we provoke the Lord to jealousy.*—Namely, by joining devils in competition with him? or by thus caressing his rivals? *Are ye stronger than He?*—Able to resist or to bear his wrath? Can we secure ourselves against his judgments, when he comes forth to punish for such sins?

Verses 23, 24. *All things, &c.*—He here comes to speak of another case, namely, the buying and eating privately, meats which had been offered to idols: *are lawful for me.*—All kinds of meats according to the gospel. See on chap. vi. 12. *But.*—Granting this, it must also be acknowledged that *all such things are not*, in every circumstance; *expedient.*—For the reasons mentioned before; (see on chap. viii. 9–13;) and *all things edify not others.*—Do not help them forward in holiness. And we ought certainly to consider what may most effectually conduce to the edification of our brethren, and of the church of God in general, as well as what may suit our own particular inclinations or conveniences; for we may find good reasons for declining many things as insinuating to others, which, were we to consider ourselves alone, might be perfectly indifferent. *Let no man, therefore, seek his own.*—Advantage or pleasure; *but every man another's wealth.*—Or wealth, namely, spiritual; the edification and salvation of his soul, verse 33. Or, let no man prefer his own temporal profit or satisfaction before another's spiritual and eternal welfare.

Verses 25, 26. The apostle now applies this principle to the point in question; and on the ground

27 If any of them that believe not ^{A. M. 4063. A. D. 59.} bid you to a feast, and ye be disposed to go; 'whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not 'for his sake that showed it, and for conscience' sake: for 'the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of

14; Psa. xxiv. 1; 1. 12; Verse 28.—Luke x. 7.—Chap. viii. 10, 12.—Deut. x. 14; Psa. xxiv. 1; Verse 26.

of it, gives the following rules concerning meats. *Whatsoever is sold in the shambles.*—Though it were offered to idols before, yet being now set openly to sale, the idol is no more honoured therewith, and it is common meat; that you may buy, and eat it in private, either in a friend's house or your own, *asking no question.*—Whether it has been offered in sacrifice to an idol or not; *for conscience' sake.*—With a view to satisfy your conscience respecting the lawfulness of eating it. Or the expression, *for conscience' sake*, may mean, lest any needless scruple should arise, either in your own or your brother's conscience, so that you could not eat of it freely, without doubting in yourself, or giving offence to your brother. *For the earth is the Lord's*, as the psalmist has expressed it, Psa. xxiv. 1, *and the fulness thereof.*—All creatures therein, which were made for man's use, and are given us freely to enjoy in Christ, 1 Tim. iv. 4; vi. 17. And no demon hath any power or dominion over them. "By this argument the apostle showed the Corinthians that their knowledge and faith, as Christians, ought to prevent them from asking any questions concerning their food, which might lead the heathen to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth from the worshippers of the true God."

Verses 27–30. *If any of them that believe not.*—Any heathen who lives in your neighbourhood; *bid you to a feast.*—Invite you to his house; *and ye be disposed.*—To accept the invitation; *whatever is set before you.*—At the entertainment; *eat, asking no question.*—About its having been sacrificed to idols; *for conscience' sake.* See on verse 25. But receiving it, whatever it may be, as that supply which Divine Providence has then been pleased to send you. *But if any man say, This food is part of what hath been offered in sacrifice unto idols, eat not, for his sake that showed it.*—Whether he be a heathen, who might thereby be confirmed in his idolatry, or a brother, who might otherwise be insinuated by thy example, and tempted to violate the dictates of his own mind; *and for conscience' sake.*—For the sake of his weak conscience, lest it should be wounded by seeing thee do what he judged to be unlawful. To explain this further, "The heathen often, in their own houses, made an ordinary feast of a part of the sacrifice, see on chap. viii. 1; to these entertain-

A. M. 4063. the other: for ^a why is my liberty
A. D. 59. judged of another man's con-
science?

30 For if I by ^b grace be a partaker, why am
I evil spoken of for that ^c for which I give
thanks?

31 ^d Whether therefore ye eat or drink, or

^a Rom. xiv. 16. — ^b Or, *thanksgiving*. — ^c Rom. xiv. 6; 1 Tim. iv. 3, 4. — ^d Col. iii. 17; 1 Pet. iv. 11. — ^e Rom. xiv. 13; Chap.

ments, the apostle told the Corinthian brethren, they might lawfully go when invited. But on such occasions, if a Christian domestic or slave, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their eating these things as sinful, they were to abstain from them, for the reasons mentioned in the text." *For the earth is the Lord's, &c.*—This clause, inserted in our copies, is omitted in the Alex. Clermont, and other manuscripts, and the Syriac, Arabic, and Vulgate versions; and some other critics think it disturbs the sense. "But," says Macknight, "it renders the argument more complete; for the meaning is, The Lord, to whom the earth and all its fulness belong, having allowed men a sufficiency of other wholesome food, no one is under any necessity of offending those who are either ignorant or scrupulous, by eating a particular kind." *Conscience, I say, not thine own*—I speak of his conscience, not thine, lest it be troubled, and his mind be disquieted; *for why is my liberty judged by another's conscience*—I ought not to use my liberty so as to do that which another man thinks in his conscience to be evil, and so judges me a transgressor for it. Or, as Dr. Doddridge paraphrases the verse, "I mean not *thine own conscience* immediately, *but that of another person*; for how indifferent soever thou mayest esteem the matter, thou art obliged in duty to be very cautious that thou dost not wound and grieve that of thy brother: but you will observe, that I here speak only of acts obvious to human observation; for, as to what immediately lies between God and my own soul, why is my liberty to be judged, arraigned, and condemned at the bar of another man's conscience? I am not, in such cases, to govern myself by the judgment and apprehension of others; nor have they any authority to judge or censure me for not concurring with them

whatsoever ye do, do all to the glory ^{A. M. 4063.}
of God: ^{A. D. 59.}

32 ^a Give none offence, neither to the Jews,
nor to the ^b Gentiles, nor ^c to the church of God.

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

viii. 13; 2 Cor. vi. 3. — ^a Gr. *Greeks*. — ^b Acts xx. 28; Chap. xi. 22; 1 Tim. iii. 5. — ^c Rom. xv. 2; Chap. ix. 19, 22. — ^d Verses 24.

in their own narrow notions and declarations." Others think it is an objection in the mouths of the Corinthians, and to be thus understood: "But why should I suffer myself to be thus imposed on, and receive law from any, where Christ has left me free?" But the above interpretation seems more probable, which supposes that this and the following verse come in as a kind of parenthesis, to prevent their extending the former caution beyond what he designed by it. *For if I, by grace*—The divine favour; *be a partaker*—Of the common gifts of Providence; *why am I evil spoken of for my free and cheerful use of that for which I give thanks*—As tracing it up to the hand of the great Supreme Benefactor?

Verses 31-33. *Whether, therefore, &c.*—To close the present point with a general rule, applicable not only in this, but in all cases, see to it that *whether ye eat, or drink, or whatsoever ye do*—In all things whatsoever, whether of a religious or civil nature, in all the common as well as sacred actions of life, keep the glory of God in view, and steadily pursue, in all, this one end of your being, the planting or advancing the vital knowledge and love of God, first in your own souls, then in the souls of as many others as you can have access to, or by any means influence. *Give none offence*—If, and as far as, it is possible, *neither to the unbelieving Jews*—By lessening their abhorrence of idols; *nor to the unbelieving Greeks*—By confirming them in their idolatry; *nor to the church of God*—By making the ignorant think you idolaters. *Even as I*—As much as lieth in me; *please all men in all things*—Innocent; *not seeking mine own profit*—Mine own temporal interest or gratification; *but the profit*—The everlasting advantage; *of many, that they may be saved*—By being brought to and confirmed in that religion, on which their eternal happiness depends.

CHAPTER XI.

In this chapter, after an advice to, and commendation of, the Corinthians, 1, 2, the apostle, (1.) Reproves them because their women prayed and prophesied in their public assemblies with their heads uncovered, 3-16. (2.) He rebukes them for their divisions and disorderly conduct in celebrating the Lord's supper, 17-22. (3.) To reform their scandalous abuse of that ordinance, he represents the nature and design of it, the proper manner of receiving it, and the great danger they were in of profaning it, 23-24.

A. M. 4063. **BE** ye followers of me, even as I
A. D. 59. also am of Christ.

2 Now I praise you, brethren, ^bthat ye remember me in all things, and ^ckeep the ^dordinances, as I delivered *them* to you.

3 But I would have you know, that ^dthe head of every man is Christ; and ^ethe head of the woman is the man; and ^fthe head of Christ is God.

4 Every man praying or ^gprophesying, having *his* head covered, dishonoureth his head.

5 But ^hevery woman that prayeth or prophesieth with *her* head uncovered, dishonoureth

^a Chap. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9.—^b Chap. iv. 17.—^c Chap. vii. 17.—^d Or, traditions, 2 Thess. ii. 15; iii. 6.—^e Eph. v. 22.—^f Gen. iii. 16; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6.—^g John xiv. 29;

NOTES ON CHAPTER XI.

Verse 1. *Be ye followers of me*—Carefully, therefore, follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others, for their good; *even as I also*—In this, and in every thing else, copy after the perfect pattern of our great Lord and Master, Jesus Christ. This verse evidently belongs to the preceding chapter, where the apostle had proposed himself as an example, and ought not to have been separated from it.

Verses 2, 3. *Now I praise you, brethren*—That is, the greater part of you; *that you remember me*—That you bear in mind all my directions; *and keep the ordinances*—Observe the rules of public worship in most points; *as I delivered them to you*—Formerly. *But I would have you know*—As if he had said, Yet I must further inform you respecting some things wherein you are defective in your attention to these rules. Consider, in particular, the subordination of persons appointed by God to be observed; *That the head of every man is Christ*—Who was the Creator, and is the immediate Supreme Governor of all mankind, especially of such as believe in him, being, in a peculiar sense, the *head of his body* the church, Col. i. 18. So that every Christian should often recollect the relation in which he hath the honour to stand to Christ, as an engagement to observe the most respectful decorum in his whole behaviour toward him. And comparing the different sexes, it must be observed, *the head of the woman is the man*—To whom therefore she ought to be in subjection, and to pay a reverent respect, as in the Lord. *And the head of Christ*—As Mediator and man; *is God*—The Father, from whom he derives all his dignity and authority. Christ, in his mediatorial character, even considered in his whole person, acts in subordination to his Father, who rules by him, and hath constituted him sovereign of all worlds, visible and invisible. And, as the Father's glory is interested in the administration of Christ, so is the glory of Christ, in some measure, interested in the conduct and behaviour

her head: for that is even all one ^{A. M. 4063}
as if she were ^{A. D. 59.} shaven.

6 For if the woman be not covered, let her also be shorn: but if it be ^aa shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as ^bhe is the image and glory of God: but the woman is the glory of the man.

8 For ^cthe man is not of the woman, but the woman of the man.

9 ^dNeither was the man created for the woman, but the woman for the man.

Chap. iii. 23; xv. 27, 29; Phil. ii. 7, 8, 9.—^e Chap. xii. 10, 28; xiv. 1, &c.—^f Acts xxi. 9.—^g Deut. xxi. 12.—^h Num. v. 18; Deut. xxii. 5.—ⁱ Gen. i. 26, 27; v. 1; ix. 6.—^j Gen. ii. 21, 22.—^k Gen. ii. 18, 21, 22.

of those men, whose more immediate head he is; and it may be added, of those women, whose heads such men are.

Verses 4-6. *Every man, &c.*—Now upon this principle, with a reference to the usages that prevailed at this time with you at Corinth, I may properly observe: *Every man praying or prophesying*—By an immediate influence of the Spirit of God, in a public assembly; *having his head covered*—With a veil, which is a sign of subjection; *dishonoureth his head*—Christ, who, having made him the head of the woman, and given him authority over her, is dishonoured when the man renounces that authority by appearing veiled in the presence of the woman, as her inferior. *But every woman praying or prophesying*—Under an immediate impulse of the Spirit, for then only was a woman suffered to speak in the church; *with her head uncovered*—Without any veil over her head and face; *dishonoureth her head*—Disclaims subjection, and reflects dishonour on man, her head; *for that is even all one as if she were shaven*—It is the same in effect as if she cut her hair short, and wore it in the distinguishing form of the men. In those ages men wore their hair exceeding short, as appears from the ancient statues and pictures. Therefore, *if the woman be not covered*—If she will throw off the badge of subjection; *let her also be shorn*—Let her appear with her hair cut off like a man, or like a woman of bad character, such being sometimes punished in that manner: *but if it be a shame for a woman*—To appear in public shorn or shaven—Especially in a religious assembly; *let her be covered*—Let her for the same reason keep on her veil.

Verses 7-9. *A man indeed ought not to cover, or veil, his head*—As a sign of subjection; *forasmuch as he is the image and glory of God*—Namely, in respect of the dominion over the inferior creatures, with which he is clothed, representing the supreme dominion of God; for in respect of mental qualities, the woman is also the image of God: *but the woman is the glory of the man*—By being subject to

A. M. 4063. 10 For this cause ought the woman
A. D. 59. to have ²power on *her* head, ¹because of the angels.

11 Nevertheless, ⁴neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; ²but all things of God.

13 Judge in yourselves: Is it comely that

¹ Gen. xxiv. 64.—² That is, a covering, in sign that she is under the power of her husband.—³ Eccl. v. 6.

him, and of all creatures coming nearest to him in all the excellences of his nature. *For the man is not of the woman*—In his first production; *but the woman of the man*—As we read in the sacred history, Gen. ii. 21-23. *Neither was the man created for the sake of the woman*—To accommodate and assist her; *but the woman for the man*—That he might have a help meet for him, which before he found not in the whole creation, Gen. ii. 20.

Verse 10. *For this cause*—As well as for the other reasons above mentioned; *the woman ought to have power on her head*—That is, a veil, as a token of her being under the power and subjection of the man: and so much the rather should she wear it in worshipping assemblies; *because of the angels*—Who are present there, and before whom all should be careful not to do any thing indecent or irregular. “Though there is no example, either in sacred or profane writers, of the word *εἶσα*, here rendered *power*, being used to denote a veil; yet all agree that it can have no other meaning in this passage.” Whitby understands the latter clause of evil angels, paraphrasing and commenting on the words thus: “She, being tempted by the prince of evil angels to that which is a perpetual cause of shame to her, and which increased her subjection to the man, (Gen. iii. 16,) ought therefore to use this token of shamefacedness and subjection.” She is to have her head covered, say the Jews, “like one that mourneth, as a token of shame. Hence Philo calls the *το επικρανον*, cover of the woman’s head, the symbol of her shame; and this shame, say they, is due to her, because she first brought sin into the world. It is with her as when one transgresseth and is ashamed; and therefore she comes forth with her head covered. She ought, saith Tertullian, by her habit to resemble Eve, a mourner and a penitent; ob ignominiam primal delicti,” for the shame of the first sin. See on 1 Tim. ii. 11-14. The former interpretation, however, which supposes that good angels are meant, who, being ministering spirits to the heirs of salvation, might be present in the religious assemblies of the Christians, seems much more probably to be the true one.

Verses 11, 12. *Nevertheless, neither is the man, since the first creation, produced without the woman, neither the woman without the man*—And they cannot subsist without the mutual help of each other in

a woman pray unto God uncover- A. M. 4063.
ed? A. D. 59.

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ³covering.

16 But ⁴if any man seem to be contentious, we have no such custom, ¹neither the churches of God.

¹ Gal. iii. 28.—² Rom. xi. 36.—³ Or, veil.—⁴ 1 Tim. vi. 4
¹ Chap. vii. 17; xiv. 33.

many cases; *in the Lord*—By God’s appointment, and according to that order he has fixed in the creation. As if he had said, Yet let not the man be proud of his superiority, nor the woman troubled at her subjection, for there is a kind of equality in some respects, and many mutual obligations to engage them both to love and kindness. *For as the woman is, or was, of the man*—At first taken out of him; *even so is the man also by the woman*—Now in the ordinary course of nature: and therefore let him not despise, but honour and love her. *But all things are of God*—The man, the woman, and their dependance on each other: or both the dominion of the one, and the subjection of the other, are by God’s appointment, and therefore they should acquiesce therein.

Verses 13-16. *Judge in yourselves*—For what need of more arguments in so plain a case? *Is it comely*—Decent, suitable to female modesty; *that a woman pray unto God*—The Most High, with that bold and undaunted air which she must have if, contrary to universal custom, she appears in public with her head uncovered? *Doth not even nature*—The light of nature, or natural reason; *teach you*—Previous to any arguments on the subject; *that if a man have long hair*—Carefully adjusted, it is a mark of such effeminacy as is a disgrace to him? *But if a woman have long hair, it is a glory*—An ornament; *to her*—Which does not incommode her, being suitable to her domestic state: *for her hair was given her*—Originally, and before the arts of dress were invented or needed; *for*—*ἄρα*, instead of; *a covering*—Or veil. “What a value the eastern ladies put on their hair may be known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen, Berenice, who loved him tenderly, vowed, as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety.” *But if any man seem to be contentious*—And will dispute this matter, on his own different views of what is naturally decent, I shall not controvert it further, but content myself with saying, that we have here no such custom—For women to appear with their heads uncovered; *neither the churches of God*—In any other place, whether planted by me or any of my brethren. The several churches that were in the apostles’ time, had different customs in

A. M. 4063. 17 *Now in this that I declare unto
A. D. 50. you, I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, *I hear that there be *divisions among you; and I partly believe it.

19 For *there must be also *heresies among you, *that they which are approved may be made manifest among you.

* Thursday before Easter, epistle, verse 17 to the end.—* Ch. i. 10, 11, 12; iii. 3.—* Or, schisms.—* Matt. xviii. 7; Luke xvii. 1; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2.

things that were not essential; and that under one and the same apostle, as circumstances in different places made it convenient. And in all things merely indifferent the custom of each place was of sufficient weight to determine prudent and peaceable men. Yet even this cannot overrule a scrupulous conscience, which really doubts whether the thing be indifferent or not. But those who are referred to here by the apostle were contentious, not conscientious persons.

Verses 17-19. *Now in this that I am about to declare unto you, I praise you not*—I cannot commend some, as I have done others, (verse 2,) for other things; *that ye come together*—Frequently, and even on the most solemn occasions; *not for the better*—So as to gain any spiritual advantage by the increase of your faith and other graces; *but for the worse*—To the prejudice of your souls, by fomenting strifes and animosities, which produce factions. *For first of all*—Before I mention any other instance of your irregular and indecent conduct, I must observe, that *when ye come together in the church*—*Εν τη εκκλησια*, in the public assembly, though it is evident that nothing but reverence to God, and love to each other, should reign on such occasions; *I hear that there be divisions*—*Σχιζματα*, schisms; *among you, and I partly believe it*—That is, I believe it of some of you. It is plain that by *schisms* is not meant any separation from the church, but uncharitable divisions in it. For the Corinthians continued to be one church, and notwithstanding all their strife and contention, there was no separation of any one party from the rest, with regard to external communion. And it is in the same sense that the word is used, chap. i. 10, and chap. xii. 25, which are the only places in the New Testament, besides this, where *church schisms* are mentioned. Therefore, the indulging any temper contrary to this tender care of each other, is the true Scriptural *schism*. This is, therefore, a quite different thing from that orderly separation from corrupt churches which later ages have stigmatized as *schism*; and have made a pretence for the vilest cruelties, oppressions, and murders, that have troubled the Christian world. Both *heresies* and *schisms* are here mentioned in very near the same sense: unless by *schisms* be meant rather those inward animosities which occasion *heresies*; that is, outward divisions or parties: so that while one said, I

20 When ye come together there— A. M. 4063.
fore into one place, *this is not to eat A. D. 50.
the Lord's supper.

21 For in eating every one taketh before other his own supper: and one is hungry, and *another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye *the church of God, and *shame *them that have not? What shall

* Or, sects.—* Luke ii. 35; 1 John ii. 19; Deut. xiii. 3. * Or, ye cannot eat.—* 2 Pet. ii. 13; Jude 12.—* Chap. x. 32.—* James ii. 6.—* Or, them that are poor.

am of Paul, another, I am of Apollos, this implied both *schism* and *heresy*. So wonderfully have later ages distorted the words *heresy* and *schism* from their Scriptural meaning. *Heresy* is not, in all the Bible, taken for "an error in fundamentals," or in any thing else; nor *schism*, for any separation made from the outward communion of others. Therefore, both *heresy* and *schism*, in the modern sense of the words, are sins that the Scripture knows nothing of; but were invented merely to deprive mankind of the benefit of private judgment, and liberty of conscience. *For there must also be heresies among you*—Parties formed, as the word *αιρεσεις* properly signifies. These, in the ordinary course of things, must take place, in consequence of your contentions, and the declension of your love to one another: and God permits these divisions, *that they which are approved may be manifest*—That it may appear who among you are, and who are not, upright of heart.

Verses 20-22. *When ye come together therefore*—In such a manner as you do; *into one place*—Under pretence of celebrating the holy ordinance of the eucharist, and have such strife and contention among you, and act in the disorderly manner which I shall now mention; *this is not to eat the Lord's supper*—That solemn memorial of his death; nor does it deserve to be called by that name, unless ye eat it in fellowship together, and in mutual love, as the disciples of one master. Instead of regarding it in a holy and religious point of view, you seem to confound it with a common meal; and do not indeed behave in the manner that decency would require, if it were no more than a common meal. *For in eating it*—Or when you eat it; *every one taketh before other his own supper*—Or, as Mac-knight renders *εκαστος το ιδιον δειπνον προλαμβανει*, every one taketh first his own supper; observing, that "what follows shows the apostle did not mean," as in our translation, "that every one took before another his own supper; but that every one took his own supper before he ate the Lord's supper. Christ having instituted his supper after he had eaten the passover, the disciples very early made it a rule to feast together before they ate the Lord's supper. These feasts were called *αγαπαι*, *charitates*, *love-feasts*. They are mentioned, Jude, verse 12, as also by some of the ancient Christian writers. From Xenophon, (see *Memorab.*, lib. iii. cap. 14,) we learn

A. M. 4063. I say to you? shall I praise you in
A. D. 59. this? I praise you not.

23 For ^cI have received of the Lord, that
which also I delivered unto you, ^dThat the

^c Chap. xv. 3; Gal. i. 1, 11, 12.

that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice, in their feasts previous to the Lord's supper." *And one is hungry, and another is drunken*—Or rather, *is filled, or plentifully fed*, "as *μεθυσεν* signifies here, being opposed to *one is hungry*. The word is used in this sense by the LXX., Psa. xxxv. 9; Jer. xxxviii. 14; John ii. 10; where it is rendered by our translators, *when men have well drunk*, drunk plentifully. According to the grammarians, *μεθυσεν* literally signifies to eat and drink, *μετα το θυειν*, after sacrificing; and which occasions the heathen often drank to excess." *What? have ye not houses to eat and drink in—With your friends? Or despise ye the church of God—Which ye thus expose to contempt, and which you must greatly offend and grieve by such a conduct as this? That church of which the poor are both the larger and the better part; and shame—Expose to shame; them that have not—A supper to eat, while ye feast luxuriously? Do you act thus in designed contempt of them? What shall I say to you—On this occasion? Shall I praise you in this?—I wish I could fairly and honourably do it; but at present I praise you not—I must rather blame you, and exhort you to amend what is so grossly amiss.*

Verse 23. *For I have received of the Lord—*Doubtless by special revelation; *that which also I delivered unto you—*In my former preaching on this subject, in which, as in all things else, I have been careful most exactly to adhere to my original instructions. This epistle appears to have been written before any of the gospels, and it is probable from Gal. i. 17, &c., that when the apostle wrote it, he had seen none of the apostles. And that the institution of this ordinance should make a part of that immediate revelation, with which Christ honoured this apostle, is both very remarkable, and also affords a strong argument for the perpetuity of it in the church. "For had others of the apostles (as Barclay in his *Apology for the Quakers* presumes to insinuate) mistaken what passed at the last pass-over, and founded the observation of the eucharist on that mistake, surely Christ would rather have corrected this error in his new revelation to Paul, than have administered such an occasion of confirming Christians in it."—Doddridge. *That the Lord Jesus—*In his own person; *the same night in which he was betrayed—*That is, in the night which preceded his crucifixion, which circumstance, with the others that follow respecting the *nature and design* of the sacred ordinance here spoken of, with the appointed form of its administration, Macknight thinks was made known to Paul by Christ himself.

180

Lord Jesus, the same night in which A. M. 4063.
he was betrayed, took bread: A. D. 59.

24 And when he had given thanks, he brake
it, and said, Take, eat: this is my body, which

^d Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.

as a matter which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he, by instituting his supper, have taken care that his punishment, as an impostor, should never be forgotten, if he had really been an impostor? No: such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his supper, to be preserved by his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection, and expecting his return. Further, if Christ did not rise from the dead according to his express promise, frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which his death, that is, his punishment, would be *openly published* to the world? Wherefore, since the apostles, and the other first disciples, who were eye-witnesses of their Master's death and resurrection, by beginning this service, and their successors by continuing it from age to age, have published to the world the death and resurrection of their Master, as matters of fact known and believed by all Christians from the beginning; this certainly is an incontrovertible proof of the reality of Christ's death and resurrection, and consequently it hath fully established his claim to be God's Son, the true Messiah and Saviour of the world. Also, this ordinance hath been the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view the institution of the supper, in the night wherein he was betrayed, was a great instance of Christ's love to men. And we are bound by continuing that excellent service in the world, to hand down to them who come after us those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers, who believed in Christ before us.

Verse 24. *And when he had given thanks—*The word *ευχαριστίας*, thus rendered, is the term used also by Luke, whence Macknight infers, that the word *ελογησας*, used by Mathew and Mark, ought to be understood, not of Christ's blessing the bread, but of his blessing God for saving sinners through his death. See on Luke xxii. 19. *He brake it—*Intro

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A. M. 4063. is broken for you: this do ^oin remembrance of me.
A. D. 59.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as

^o Or, for a remembrance.—^o Or, show ye.

several pieces; and—Distributing it to his disciples who were present, said—With great sweetness and solemnity, *This is my body which is broken for you*—“As the clause, *which is broken*, cannot be taken literally, because it would imply that Christ's body was broken, or put to death on the cross, at the time he said this, contrary to truth; so the clause, *this is my body*, cannot be taken literally: for the two clauses making but one proposition, if the clause, *this is my body*, which is the subject of the proposition, be interpreted literally, the predicate, *which is broken for you*, must be so likewise. Consequently the proposition will import, that the bread in our Lord's hands was converted into a thing which at that time had no existence. Both the doctrine of the Papists, and that of the Lutherans, therefore, [on this head,] ought to be rejected, as implying an evident falsehood; namely, that Christ's body, at the time he spake, was broken, or put to death.” In other passages of Scripture, we frequently find expressions perfectly similar to, *this is my body*, as is proved in the note on Matt. xxvi. 26, which see. The evident meaning of our Lord is, *This bread is the representation of my body, which is to be broken for you.* “The Papists contend, that in every age, by the priests pronouncing what they call the words of consecration, the same change is made in the bread and wine, which they affirm was made in these elements by Christ's saying, *This is my body*, &c. But, to gain credit to their doctrine, they ought to show from Scripture, that the power of working that miracle was promised by Christ to all his faithful servants in the ministry to the end of the world. But this they cannot do. Besides, that St. Paul did not possess any such power is evident from verses 26–28 of this chapter, where he calls the elements *bread* and *wine* after their consecration, as he had named them before.”—Mac-knight. *This do in remembrance of me*—In an humble, thankful, obedient remembrance of my dying love, of the extremity of my sufferings on your behalf, of the blessings I have thereby procured for you, and of the obligations to love and duty which I have by all this laid upon you.

Verses 25–27. He also took the cup when he had supped—Or, after supper. “This circumstance is mentioned to show that the Lord's supper is not intended for the refreshment of the body, but, as we are told verse 26, for perpetuating the memory of Christ's death, resurrection, and ascension, to the end of the world, and declaring our expectation of his return from heaven to judge all mankind; that by seriously and frequently meditating on these things, the faith, hope, and gratitude of his disciples

of as ye drink it, in remembrance of A. M. 4063. me.
A. D. 59.

26 For as often as ye eat this bread, and drink this cup, ^oye do show the Lord's death ^otill he come.

^o John xiv. 3; xxi. 22; Acts i. 11; Chap. iv. 5; xv. 23; 1 Thess. iv. 16; 2 Thess. i. 10; Jude 14; Rev. i. 7.

may be nourished. Now, that these ends may be effectually answered, this service must be performed by the whole members of each particular church, not in separate companies, but together, as making one harmonious society, by whose joint concurrence and communion in the service, the death of their Master is not only remembered, but declared in the most public manner to the world, as a fact known and believed by all Christians from the beginning.” *Saying, This cup is the new testament*—Or, *new covenant*, rather, as the word more properly signifies. That is, it is the solemn seal and memorial of the covenant which is established in *my blood*, by which all its invaluable blessings are procured for you. Our Lord did not mean that the covenant of grace was first made at the time he shed his blood. It was made immediately after the fall, on account of the merit of his obedience unto the death, which God then considered as accomplished, because it was certainly to be accomplished at the time determined. Now *this likewise do ye, as oft as ye drink it, in remembrance of me*—And in order to maintain the memory of my bleeding, dying love, in the church and in the world. The ancient sacrifices were offered in remembrance of *sin*; this sacrifice, once offered, is still represented in remembrance of the *remission of sin*. According to the Papists, the expression, *as oft as ye drink it*, “implies that the cup, in the Lord's supper, may sometimes be omitted; and on that pretence they have denied the cup to the laity;” but how justly, may be known by taking notice that the words, *as often as*, are applied (verse 26) to the bread as well as to the cup. Besides, Matthew hath told us, that when Christ gave the cup, he said, (ch. xxvi. 27,) *drink ye all of it*; which being both an invitation and a command, all Christians are as much entitled to the cup as to the bread.” *For as often as ye*—The church of God in any age; *eat this bread and drink this cup*—With proper solemnity and seriousness, faith, love, and gratitude; *ye do show forth the Lord's death*—Ye proclaim, as it were, and openly avow it to God and all the world; so the word *καταγγελλετε*, here used, signifies: *till he come*—To close the present scene of things, and to receive all his faithful servants to a place where, for ever dwelling with him, they will no more need these memorials of an absent Saviour. Though at the institution of this ordinance our Lord spake nothing of his own second coming, yet in his discourse after the celebration of it, he connected his second coming with his death, John xiv. 3. The apostle therefore truly expressed his Master's intention, when he told the Corinthians, that by publishing the Lord's death, they published also his coming to judgment,

A. M. 4063. 27 ^f Wherefore, whosoever shall eat
A. D. 59. this bread, and drink *this* cup of the
Lord, unworthily, shall be guilty of the body
and blood of the Lord.

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

29 For he that eateth and drinketh un-
worthily, eateth and drinketh ¹⁰ damnation to
himself, not discerning the Lord's body.

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

^f Num. ix. 10, 13; John vi. 51, 63, 64; xiii. 27; Chap. x. 21.
^e 2 Cor. xiii. 5; Gal. vi. 4.—¹⁰ Or, judgment, Rom. xiii. 2.
^h Psa. xxxii. 5; 1 John i. 9.

and that the service of the supper was intended as
a publication of both. *Wherefore—Or, so that;*
whosoever shall eat this bread, &c., unworthily—
That is, in an unworthy, irreverent manner, without
properly regarding him that appointed it, or the
design of its appointment; *shall be guilty of the*
*body and blood of the Lord—*That is, of profaning
that which represents his body and blood.

Verses 28–32. *But—*That none may be involved
in such guilt; *let each one examine himself—*
Whether he knows the nature and the design of the
institution, and whether it be his sincere desire and
purpose thoroughly to comply therewith, and to do
honour to Christ by living, in all respects, conform-
ably to his word and example. *For he that eateth*
*and drinketh unworthily—*In an irreverent, profane,
and careless manner; *eateth and drinketh damna-*
*tion—*Κριμα, judgment; condemnation and punish-
ment to himself—Or temporal judgments of various
kinds. Thus the Corinthians, in the following verse,
are said to be punished with debility, sickness, and
death, for eating unworthily. *Not discerning the*
*Lord's body—*Not considering that the death of
Christ, and the benefits he hath thereby procured
for us, with his astonishing love to us, are represent-
ed in that solemn ordinance; and not distinguishing
it from his common food. *For if we would judge*
*ourselves—*Bring all our dispositions, words, and
actions, especially those that relate to the worship

31 For ^h if we would judge our- A. M. 4063.
selves, we should not be judged. A. D. 59.

32 But when we are judged, ⁱ we are chas-
tened of the Lord, that we should not be con-
demned with the world.

33 Wherefore, my brethren, when ye come
together to eat, tarry one for another.

34 And if any man ^k hunger, let him eat at
^l home: that ye come not together unto ^m con-
demnation. And the rest ⁿ will I set in order
when ^o I come.

ⁱ Psa. xciv. 12, 13; Heb. xii. 5–11.—^k Verse 21.—^l Verse
22.—^m Or, judgment.—ⁿ Chap. vii. 17; Tit. i. 5.—^o Chap.
iv. 19.

of God, to the rule of his word, and condemn our-
selves for what is amiss, and repent of it; and particu-
larly if we would inquire respecting our knowl-
edge of the nature of this holy ordinance, and the
design with which we approach the Lord's table; *we*
*should not be judged—*Or chastised so severely; or
we should avoid those sins which bring down the di-
vine judgments upon us. *But when we are judged*
*—*Thus punished with temporal calamities; *we are*
*chastened of the Lord—*Corrected for our instruction
and amendment; *that—*Being thereby purged from
sin; *we should not be condemned with the world—*
Should escape future condemnation and wrath.

Verses 33, 34. *Wherefore, my brethren—*To con-
clude what I have to say to you on this subject;
*when ye come together to eat—*To celebrate the
Lord's supper; *tarry one for another—*With decency
and respectful love, till the whole assembly be con-
vened, and then join all together at the same table
and time, without such factions and divisions. *And*
*if any man hunger—*Which probably was the pre-
sence of those that were guilty of the fore-mentioned
disorders; *let him eat at home—*At his own house;
*that ye come not together unto condemnation—*That
you may not, by profaning this, holy ordinance,
provoke God to punish you. *And the rest—*The
other circumstances relating to the Lord's supper,
which require to be corrected; *I will set in order—*
Will see regulated; *when I come—*To Corinth.

CHAPTER XII.

The apostle, now proceeding to treat on spiritual gifts, (1.) Introduces what he had to advance concerning them, by observing
that, various as they are, they all proceed from the same sacred agent, and are intended for the edification of the same
mystical body of Christ, in which all true Christians are united, 1–13. (2.) He illustrates their union with, and mutual
dependence upon, each other, as also the diversity of their gifts and duties, by an allusion to the human body, in which every
member hath its particular place and use for the good of the whole, 14–30. (3.) He exhorts them to desire earnestly the
best gifts, and yet to seek something more excellent than any of the extraordinary gifts of the Spirit, 31.

A. M. 4063. **N**OW * concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know ^b that ye were Gentiles, carried away unto these ^c dumb idols, even as ye were led.

3 Wherefore I give you to understand, ^d that no man speaking by the Spirit of God, calleth Jesus ^e accursed: and ^f that no man can

say that Jesus is the Lord, but by A. M. 4063. the Holy Ghost. A. D. 59.

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

5 ^h And there are differences of ⁱ administrations, but the same Lord.

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

* Tenth Sunday after Trinity, epistle, verse 1 to verse 12. ^a Chap. xiv. 1, 37. ^b Chap. vi. 11; Eph. ii. 11, 12; 1 Thess. i. 9; Tit. iii. 3; 1 Pet. iv. 3. ^c Psa. cxv. 5. ^d Mark ix. 29; 1 John iv. 2, 3.

¹ Or, *anathema*.—² Matt. xvi. 17; John xv. 26; 2 Cor. xiii. 5.—³ Rom. xii. 4, &c.; Heb. ii. 4; 1 Pet. iv. 10.—⁴ Eph. iv. 4.—⁵ Rom. xii. 6, 7, 8; Eph. iv. 11.—⁶ Or, *ministries*. ⁷ Eph. i. 23.

NOTES ON CHAPTER XII.

Verses 1, 2. *Now concerning spiritual gifts*—Miraculous gifts of the Holy Ghost, bestowed on many believers in those times, for their confirmation in the faith, and the conviction of infidels. The abundance of these gifts in the churches of Greece, strongly refuted the idle learning of the Greek philosophers. But the Corinthians did not use those gifts wisely, which occasioned the apostle's writing concerning them. In doing this, after putting the brethren at Corinth in mind that before their conversion they were worshippers of idols, which, being themselves dumb, could not impart to their votaries the ability of speaking foreign languages, as Christ had done to many of his disciples; and after giving the Corinthians a rule by which they might judge correctly of every one who pretended to possess those gifts by divine inspiration, he, 1st, Speaks of the diversity of the gifts, which God by his Spirit had conferred on his church, of the various administrations and offices appointed by the same Lord, and of the different operations of Him that *worketh all in all*, verses 1-11. 2dly, He describes the unity of the body, with its various members, and their uses, verses 12-30. 3dly, Shows the way of exercising gifts rightly, namely, by love, verse 31-xiii. throughout; and adds, 4thly, A comparison of several gifts with each other in chap. xiv. *I would not have you ignorant*—Of the Author, nature, ends, and uses of these gifts. *Ye know that ye were Gentiles*—Idolatrous heathen, and were then destitute of all spiritual gifts. Whatever gifts, therefore, ye possess, ye have received them from the free grace of God; *carried away*—By a blind credulity; *unto*, and after, *these dumb idols*—The blind to the dumb: idols of wood and stone, unable to speak themselves, and much more to open your mouths, as God has done; *even as ye were led*—By the subtlety of your priests, or by some diabolical imposture, or pretended miracles.

Verse 3. *Wherefore*—Since it was so with you once, and it is otherwise now, this is a full demonstration of the truth of the Christian religion, through your faith in, and reception of, which, you received these gifts, which none of the heathen idols, blind, and dumb, and lifeless as they were, could possibly confer upon you. *I give you to understand, that no man, speaking by the Spirit of God*—Who

is endued with these spiritual gifts, or is at all inspired by the Holy Spirit; *calleth Jesus accursed*—Pronounces him to be an impostor, and therefore justly punished with death. It seems that some, who pretended to be inspired, did this; probably the Jewish exorcists, together with the heathen priests and priestesses, who in their enthusiastic fits reviled Jesus. Now the apostle intended here to teach the Corinthians, that if any such persons were really inspired, that is, if they spake by any supernatural impulse, it certainly proceeded from evil spirits, and not from the Spirit of God, who never would move any one to speak in that manner of Jesus. By this the apostle cuts off all who spoke blasphemously and irreverently of Christ, whether Jews or heathen, from all pretences to the possession of spiritual gifts, or of any supernatural influence from the true God. These gifts and inspirations could only be found among true Christians. On the other hand, *no man can say that Jesus is the Lord*—Can receive him as such; can think or speak reverently of him; can make profession of his name, when that profession would expose him to imprisonment and martyrdom; can worship him aright, and heartily acknowledge his divinity and lordship, (against which there was then the greatest opposition made,) so as to subject himself sincerely and entirely to his government: *but by the Holy Ghost*—By his directing, renewing, and purifying influences. The sum is, None have the Holy Spirit but true Christians; true believers in, and disciples of, the Lord Jesus; and all such have the Spirit, at least in his enlightening and sanctifying graces.

Verses 4-6. *Now there are diversities of gifts*—*Χαρισμάτων*, gifts of grace, both as to kind and degree; *but the same Spirit*—Divers streams, but all from one fountain. This verse speaks of the Holy Ghost, the next of Christ, the sixth of God the Father. *And there are differences of administrations*—Of offices or functions in the church, wherein those gifts are to be exercised, which are indeed but *services*, and therefore not fit fuel for pride; *but the same Lord*—Appoints them all. Christ, who, as King of his church, instituted all these offices, prescribes the manner of executing them all; and calls one person to one kind of ministry, and another to another. *And there are diversities of operations*—*Ενεργημάτων*, of energies, or effects produced. The

A. M. 4063. 7 ^k But the manifestation of the Spirit is given to every man to profit withal.

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

^k Rom. xii. 6, 7, 8; Chap. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11.—^l Chap. ii. 6, 7.—^m Chap. i. 5; xiii. 2; 2 Cor. viii. 7. ⁿ Matt. xvii. 19, 20; Chap. xiii. 2; 2 Cor. iv. 13.—^o Mark

9 ^a To another, faith by the same Spirit; to another, ^b the gifts of healing by the same Spirit;

10 ^c To another, the working of miracles; to another, ^d prophecy; ^e to another, discerning of spirits; to another, ^f divers kinds of tongues;

xvi. 18; James v. 14.—^p Verses 28, 29; Mark xvi. 17; Gal. iii. 5.—^q Rom. xii. 6; Chap. xiii. 2; xiv. 1, &c.—^r Chap. xiv. 29; 1 John iv. 1.—^s Acts ii. 4; x. 46; Chap. xiii. 1.

word is of a larger extent than either *gifts* or *administrations*, the two former words used: *but it is the same God who worketh all these effects in all*—The persons concerned.

Verses 7-9. *But the manifestation of the Spirit*—That ability to exercise some spiritual gift, whereby the Spirit manifests his presence with the person possessed of the gift; *is given to every man*—That has it; *to profit withal*—For the profit of the whole body; to edify the different members of the church, and to be only thus used, and not for the purposes of pride and division. *For to one is given, by the immediate influence of the Spirit, the word of wisdom*—Ability to speak what is instructive and prudent, by way of information, counsel, caution, warning, encouragement, exhortation, &c., in any matters of duty or privilege: *to another, the word of knowledge*—An acquaintance with, and ability to expound, the Holy Scriptures aright, and to understand and explain the mysteries of redemption and salvation. *To another, faith*—Faith may here mean, 1st, An extraordinary trust in God, under the most difficult or dangerous circumstances; producing that supernatural courage which enabled our Lord's apostles, and other disciples, to bear testimony to the gospel, not only in the presence of kings and magistrates, but before the most enraged enemies. In consequence of this gift, we find Peter and John speaking with such boldness before the chief priests and council, as astonished them, Acts iv. 13, 29. 2d, It signifies that firm persuasion of the power, love, and faithfulness of God, and confidence therein, which led the apostles to attempt and succeed in the performing of miraculous works, when they felt an inward impulse so to do. Of this faith Christ speaks Matt. xvii. 20; and Paul, 1 Cor. xiii. 2. *To another, the gifts of healing*—Power to heal various bodily diseases in an extraordinary way. In the original it is *ιαματων*, *healings*; in the plural, denoting the variety of diseases that were healed. This gift was promised by Christ, not only to the apostles and public teachers in the first church, but generally to those who should believe, Mark xvi. 18. Accordingly, many of the first Christians possessed it; and by exercising it, they not only confirmed the gospel, but they conciliated the good-will of the more considerate heathen, who could not but esteem the Christians when, in these miracles, they discerned the beneficent nature of their religion. The apostles, however, possessed these gifts in a more eminent degree, and exercised them in a superior manner. See Acts v. 15, and xix. 12. It must be observed,

however, that, in the exercise of this gift, none endowed with it, not even the apostles, were permitted to act according to their own pleasure; but were always directed to the exercise of it by an impression on their minds from God; otherwise Paul would not have left Trophimus sick at Miletus; nor have suffered his beloved Timothy to labour under his infirmities; nor Epaphroditus to be *sick nigh unto death*. This gift, however, need not be wholly confined to the healing of diseases by a word or touch. It may exert itself, also, though in a lower degree, where natural remedies are applied. And it may often be this, and not superior skill, which makes some physicians more successful than others. And thus it may be with regard to other gifts likewise. "As, after the golden shields were lost," says Bengelius, "the king of Judah put brazen ones in their place, so, after the pure gifts of the Spirit were lost, the power of God exerted (and still exerts) itself in a more covert manner, under human studies and helps: and that the more plentifully, according as there is the more room given for it."

Verses 10, 11. *To another, the working of miracles*—That is, miracles of a different kind; such as taking up serpents, drinking any deadly draught without hurt, and especially casting out devils. But it may not be improper to observe here, that the original expression, *εργματα δυνατων*, here rendered *the working of miracles*, is translated by Dr. Macknight, the *inworkings of powers*, the former word being derived from *εργω*, signifying not to work simply, but to *work in another*. And he thinks it is here intended to express the power which the apostles had of conferring the miraculous gifts of the Holy Ghost on those on whom they laid their hands: a power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel everywhere with the greatest success. *To another, prophecy*—The foretelling of things to come. *To another, the discerning of spirits*—That is, ability to discern whether professors of Christianity were of an upright spirit, or not; whether they had natural or supernatural gifts for offices in the church; and whether they who professed to speak by inspiration spoke from a divine, a natural, or diabolical spirit; and consequently to distinguish, with certainty, true doctrine from false. For, as there appeared very early among the professed disciples of Christ, false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of this kind was very necessary for preventing the faithful from

A. M. 4063. to another, the interpretation of
A. D. 59. tongues :

11 But all these worketh that one and the self-same Spirit, 'dividing to every man severally' as he will.

12 For 'as the body is one, and hath many members, and all the members of that one

¹ Rom. xii. 6; Chap. vii. 7; 2 Cor. x. 13; Eph. iv. 7. — ² John iii. 8; Heb. ii. 4. — ³ Rom. xii. 4, 5; Eph. iv. 4, 16. — ⁴ Verse

being led away by them, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence the caution, 1 John iv. 1, *Believe not every spirit, but try the spirits, whether they are from God, because many false prophets are gone forth into the world.* Again, the gift of discerning spirits was bestowed on some, to enable them, on certain occasions, to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church; 1 Cor. xiv. 25. Thus Peter knew the fraudulent purpose of Ananias and Sapphira, and Paul the malice of Elymas. But here it is to be observed, that neither the knowledge of what passed in the minds of enemies, nor the knowledge of the characters of private Christians, or of the qualifications of those who aspired after sacred offices, was bestowed as a habit. On most occasions, it seems, the rulers were left in these matters to guide themselves by their own sagacity, or by that ordinary illumination which they received from the Spirit of wisdom.

To another, divers kinds of tongues—Ability to speak languages which they had not learned. This gift was one of the primary causes of the rapid growth of Christianity. For by it the preachers of the gospel were able, immediately on their coming into any country, to declare the wonderful things of God, without waiting till, in the ordinary course, they learned the language of the country. The persons who were endowed with this faculty, had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18, where the apostle told the Corinthians that he *spoke more foreign tongues than they all did.* And even the languages which were given them, may not have been communicated to them all at once, but only as they had occasion for them. *To another, the interpretation of tongues*—Ability to interpret into a language known, suppose into the common language of the place, that which others, suppose foreigners, or those to whom a language was given by inspiration, delivered in a tongue with which the hearers were not acquainted. From this being mentioned as a distinct gift from that of speaking foreign languages, Macknight infers, that not every one who understood the foreign language, in which an inspired teacher spake, was allowed to interpret what he spake. The only person, he thinks, permitted to do this, was the interpreter, endowed with an especial inspiration for that end. Because, "the doc-

body, being many, are one body: 'so A. M. 4063.
also is Christ. A. D. 59.

13 For 'by one Spirit are we all baptized into one body, 'whether we be Jews or 'Gentiles, whether we be bond or free; and 'have been all made to drink into one Spirit.

27; Gal. iii. 16. — ² Rom. vi. 5. — ³ Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. — ⁴ Gr. *Greeks.* — ⁵ John vi. 63; vii. 37, 38, 39.

trines of the gospel, being entirely different from all the ideas which the heathen had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error. Further, the faculty of interpreting foreign languages by inspiration was, in another respect, a gift very necessary in the first age; for the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar, even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue, on account of its emphasis and precision; and that tongue being nowhere spoken by the common people, except in Greece and some cities of the Lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely-inspired writings into the common language, they would have been, in a great measure, useless; especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek Scriptures into the language of the country, the common people, everywhere, had an opportunity of deriving from these writings all the knowledge and comfort they are fitted to yield. Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel in the most populous and civilized provinces of the Roman empire." And *all these*—Diversities of gifts, the apostle adds, *worketh that one and the self-same Spirit*—They all flow from one and the same fountain; *dividing to every man severally, καθως βλεπται, as he willeth*—An expression which does not so much imply arbitrary pleasure, as a determination founded on wise counsel.

Verses 12, 13. *For as the human body is one, and yet hath many members*—For different offices; *and all the members, though many, constitute but one body*—United in one well-regulated system; *so also is Christ*—That is, mystically considered, namely, the whole church or society, of which Christ is the head: in which, though there are several members, having different gifts, yet they do not constitute several churches, but only one church, and therefore they should all use their gifts for the good of that one. *For by one Spirit*—When it is indeed received by us; *we are all baptized into one body*—Are constituted true members thereof, united-

A. M. 4063. 14 For the body is not one member,
A. D. 59. but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

^c Verse 28.—^d Rom. xii. 3; Chap.

to the head of that body by faith, and to all the other members thereof by love: we are pardoned, regenerated, and created anew, and so made members of the true, invisible, or spiritual church; *whether we be Jews or Gentiles*—Who are at the greatest distance from each other by nature; *whether we be bond or free*—Slaves or freemen, who are at the greatest distance from each other by law and custom: *we have all been made to drink into one Spirit*—In other words, The religion we before professed, whether true or false; the rank which we now hold in life, whether high or low; makes no difference as to the grand point: our union with the body, and its various members, as well as with the head, is the same, and the same happy consequences follow from that union; we all imbibe the influences of the same Spirit, by which the divine life was at first produced, and is continually preserved in our souls.

Verses 14-20. *For the body is not one member, but many*—All of which are necessary, that the various sorts of offices belonging to the body may be all performed: thus there must be different gifts and offices in the church of Christ, which all conduce to the advantage and perfection of the whole. *If the foot*—One of inferior gifts and place; *shall say, Because I am not the hand*—Do not appear in a more honourable place, and have not a more important office; *I am not of the body*—I am separated from, or despised by it, in my low situation; *is it therefore not of the body*—Is the inference good? Would it have reason on this account to represent or think itself an outcast? The *foot* here is elegantly introduced as speaking of the *hand*, the *ear* of the *eye*; each of a part that has some resemblance to it. So among men, each is apt to compare himself with those whose gifts some way resemble his own, rather than with those who are at a distance, either above or beneath him. Perhaps the *foot* may represent private Christians; the *hand*, active officers in the church; the *eye*, discerning teachers; and the *ear*, attentive hearers. *If the whole body were an eye*—And a man could look, at will, through every pore; *where were the hearing*—

19 And if they were all one member, where were the body? A. M. 4063. A. D. 59.

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

iii. 5; Verse 11.—^d Or, put on.

That important sense, which admits so much pleasing entertainment and improvement? *And if the whole were hearing, where were the smelling*—A sense which, though less important than the former, is not destitute of its proper delight and its proper use. The sense is, If all the members of the church had the same gifts, though the most excellent, as seeing or hearing, what would become of the church? There must be different offices and gifts for different uses, and each ought to employ his gift, according to the nature of it, for the service of the whole. *But now we see God*—The wise and great Creator; *hath set the members in the body as it hath pleased him*—With the most exquisite wisdom and goodness. *If they were all one member*—Or if the members were all of one form and use; *where were the body*—How could it possibly subsist? *But now they are many members*—Different from each other, possessed of different powers, and intended for different uses; *yet but one harmonious, regular body*—Furnished for the various animal functions, and capable of a variety of sensations and actions. And it is a necessary consequence of this unity, that the several members need one another.

Verses 21-23. *And the eye*—In its commanding station, and possessed as it is of light and discernment; *cannot say to the hand*—Endowed with neither of these qualities, and the mere instrument of action; *I have no need of thee*—For by the hand the whole body is maintained and fed, and the eye itself preserved and defended. *Nor again the head*—Elevated as it is, and so admirably furnished with all the nerves and organs planted in it, cannot say to the feet—The most distant and extreme parts, mean as their form and office seems; *I have no need of you*—Since by them the head and all the other parts of the body are supported, and are removed from place to place. "The apostle mentions the two principal members of the body, the eye and the head, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church not to despise those who are placed in the lowest stations: for as in the body, the hand needs the direction of the eye, and

A. M. 4063. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

* Or, *division*.—Rom. xii. 5; Eph. i. 23; iv. 12;

the eye the assistance of the hands, so in the church they who follow the active occupations of life, need the direction of the teachers. On the other hand, the teachers need to be supported by the labour of the active members." Nay, those members which seem to be more feeble—Because unable to endure external injury, such as the brain, the lungs, the heart, and bowels; or the veins, arteries, and other minute channels in the body; are more abundantly necessary—For without them the animal functions can by no means be discharged, nor the body preserved in life and health. And likewise those members which we think to be less honourable—Or graceful, on account of their place and use; upon these we bestow—Greek, *περιδεμα*, these we surround with more abundant honour—By carefully covering them. And our uncomely parts have—By virtue of the dress we put upon them; more abundant comeliness—Than most of the rest. It is as if he had said, The face, on which the image of God is particularly stamped, we leave uncovered; but as for those parts which decency or custom teaches us to conceal, we contrive not only to cover, but also, as far as we conveniently can, to adorn by covering. "This observation, concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes to teach the higher members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned verse 25. And when such attention is paid to the inferior, by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts."

Verses 24–26. For our comely and graceful parts have no need—Of being so adorned, as they appear to greater advantage uncovered; but God hath tempered the body together—*Συνεκρασε*, hath tempered and united in just proportions the several parts thereof; having given—To such as are naturally weak and without beauty; more abundant honour—Through their greater efficacy in the nourishment and preservation of the body, and by causing them to be cared for and served by the noblest parts. That there should be no schism in the body—No division of separate interests; but that the members should have the same care one for another—As being each an important part of the whole. And wheth-

b

26 And whether one member suffer, A. M. 4063. all the members suffer with it; or A. D. 59. one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church,

v. 23, 30; Col. i. 24.—Eph. v. 30.—Eph. iv. 11.

er one member suffer, all the members—In consequence of their close union with, and dependance on each other, should suffer with it—As losing the assistance of the disabled member, and concerned to remove the cause of its suffering. Or one member be honoured—Clothed and gratified; all the members should rejoice with it—Deriving advantage from its welfare, and the ornament of one part being looked upon as that of the whole. "By comparing schism in the church to schism in the body, we are taught that it consists in a natural want of affection in some of the members toward their fellow-members, whereby contentions and animosities are produced. Further, by showing that the members of the body are so united as to be necessary to each other's existence, the apostle hath taught us that there should be no envy nor strife among the disciples of Christ; but that each, by the right exercise of his proper gift, should assist his neighbour, and rejoice when his welfare is promoted."

Verse 27. Now ye—Believers at Corinth; are the body of Christ—A part of it, not the whole body; and members in particular—That is, each believer is a particular member thereof, and ought to behave himself accordingly. This is the application of the foregoing allegory, which the apostle is thought by some to have formed on our Lord's words, Matt. xxv. 35–45. As if he had said, Ye believers are formed into one church or body, of which Christ is the head, soul, and ruler. And in the application he signifies, that "what he had said concerning the order, the situation, and the offices of the members of the human body, the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissensions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each other's happiness."—Macknight.

Verses 28–31. And God hath set in the church first apostles—Who planted the gospel in the heathen nations, being honoured with an office of the highest distinction, and furnished with endowments peculiar to themselves; secondly, prophets—Who either foretold things to come, or spake by extraordinary inspiration for the edification of the church; thirdly, teachers—Of an inferior class. Under prophets and teachers, are comprised evangelists and pastors. After that, miracles—Persons endowed

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A. M. 4063. first ^hapostles, secondarily ⁱprophets, A. D. 59. thirdly teachers, after that ^kmiracles, then ^lgifts of healings, ^mhelps, ⁿgovernments, ^odiversities of tongues.

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

^h Eph. ii. 20; iii. 5.—ⁱ Acts xiii. 1; Rom. xii. 6.—^k Verse 10.—^l Verse 9.—^m Num. xi. 17.—ⁿ Rom. xii. 8; 1 Tim.

on some particular occasions with miraculous powers; then gifts of healing—Diseases, by anointing the sick with oil, and praying for their recovery: the expression denotes the persons who possessed these gifts. Helps—Or helpers, who, speaking by inspiration to the edification of the church, were fitted to assist the superior officers, and to help the faith and joy of others. Governments—Or governors, the thing performed, as in the former clause, being put for the persons who performed it. The word κυβερνηται, is properly the steering of a ship with skill by a pilot; and seems to be put here metaphorically for persons directing or managing affairs with judgment. It does not appear, however, that these two last expressions were intended by the apostle to signify distinct offices. Rather any

30 Have all the gifts of healing? A. M. 4063. do all speak with tongues? do all interpret? A. D. 59.

31 But covet earnestly the best gifts. And yet show I unto you a more excellent way.

v. 17; Heb. xiii. 17, 24.—^o Or, kinds, Verse 10.—^p Or, powers.—^q Chap. xiv. 1, 39.

persons might be called helps or helpers, from a particular dexterity in helping the distressed; and governors or governments, from a peculiar talent for governing or presiding in assemblies. Are all the members or ministers of the church apostles, &c.—Seeing God has not given all sorts of gifts to one, but some to one, and others to another, that each one might stand in need of the others; therefore let none despise another, but all join together in employing their gifts for the common good of the church. But covet earnestly the best gifts—For they are well worth your desire and pursuit, though but few of, you can attain them; and yet I show you a more excellent way—I point out unto you a more excellent gift than any or all of them, and one which all may, yea, must attain, or perish.

CHAPTER XIII.

To engage the Corinthians to cultivate Christian love, as more excellent and important than any of those gifts, on the possession of which they were so ready to value themselves, and about which they contended for pre-eminence, the apostle, (1.) Shows its indispensable necessity; no gifts, no acts of beneficence, not even martyrdom itself, being of any real advantage without it, 1-3. (2.) He gives a lovely description of it, displaying its transcendent excellence and useful properties and effects, 4-7. (3.) Points out its perpetual duration, in which it exceeds even the graces of faith and hope, 8-13.

A. M. 4063. THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.* A. D. 59.

2 And though I have the gift of prophecy,

* Quinquagesima Sunday, epistle, verse 1 to the end.—^a Chap. xii. 8, 9, 10, 28; xiv. 1, &c.; Matt. vii. 22.

NOTES ON CHAPTER XIII.

Verses 1-3. *Though, &c.*—The apostle having observed in the last verse of the preceding chapter, (with which this chapter is closely connected,) that he would show them a more excellent way, that is, a way more wise, holy, and useful, than that of striving to excel each other in miraculous gifts, now proceeds to do this, directing them to pursue the divine grace of love to God and man, as of the highest excellence, and of absolute necessity. *Though I speak with the tongues of men and angels*—That is, all the languages which are spoken upon earth, and with the eloquence of an angel; and have not

and understand all mysteries, and all knowledge; and though I have all faith, ^bso that I could remove mountains, and have not charity, I am nothing. A. M. 4063. A. D. 59.

3 And ^cthough I bestow all my goods to

^b Matt. xvii. 20; Mark xi. 23; Luke xvii. 6.—^c Matt. vi. 1, 2.

charity—*Αγαπην*, love; namely, the love of God shed abroad in my heart by the Holy Ghost given to me, and the love of all mankind for his sake; *I am become—Εγωνα*, I am, or have been, before God; *as sounding brass*—No better than the sounding instruments of brass used in the worship of some of the heathen gods; or *a tinkling cymbal*—This was made of two pieces of hollow brass, which being struck together made a tinkling, but with very little variety of sound. Some have thought that the apostle mentions the *tongues of angels*, because in the patriarchal ages angels often spake with men. But as they then spake in the language of men, their

A. M. 4063. feed the poor, and though I give my
A. D. 59. body to be burned, and have not
charity, it profiteth me nothing.

4 ^aCharity suffereth long, and is kind; charity envieth not; charity ¹vaunteth not itself, is not puffed up,

^a Prov. x. 12; 1 Pet. iv. 8.—¹ Or, is not rash.—² Chap. x. 24; Phil. ii. 4.

tongues, thus understood, are the same with the tongues of men. And therefore by the *tongues of angels*, the apostle doubtless meant the methods, whatever they are, by which angels communicate their thoughts to each other, and which must be a much more excellent language than any that is spoken by men. And though I have the gift of prophecy—Of foretelling future events; and understand all mysteries—Both of God's word and providence; and all knowledge—Of things human and divine, that ever any mortal attained to; and have all faith—The highest degree of miracle-working faith; so that I could remove mountains—From their bases, and transport them from one part of the earth to another, and thus change the whole face of nature with a word; and have not charity—*Ἀγαπῶν δε μὴ ἔχω, but have not love, I am nothing*—In the sight of God with respect to piety: I not only have not true religion enough, but in reality I have none at all. And—To go further; though I bestow—*Ἐὰν ψωμίω, though I distribute deliberately, piece by piece, with the greatest prudence and care; all my goods to feed the poor: and though I give my body to be burned*—Rather than renounce my religion, or any truth or duty of the gospel; and have not the love, hereafter described, it profiteth me nothing—With respect to life eternal. It neither proves my title to it, nor prepares me for the enjoyment of it. Without love, whatever I speak, whatever I have, whatever I know, whatever I do, whatever I suffer, is nothing.

Verses 4, 5. *Love suffereth long*—Here the apostle attributes to love the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting. The love of God, and of our neighbour for God's sake, is patient toward all men. It suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of the world; and all this not only for a time, but to the end; and in every step toward overcoming evil with good, it is kind—Mild, gentle, benign; inspiring the sufferer at once with the most amiable sweetness, and the most fervent and tender affection. *Love envieth not*—The advantages, gifts, or graces, which others possess, but rather takes pleasure in them, and by friendly participation makes them its own. *Love vaunteth not itself*—Greek, *οὐ κερπίσσει, acteth not rashly*, as the expression is translated by many critics, following Phavorinus. Indeed, to render it as our translators do, is to make it signify the same thing with the next clause. The lover of God and mankind does not hastily condemn any one; never

5 Doth not behave itself unseemly, A. M. 4063
^aseeketh not her own, is not easily A. D. 59.

provoked, thinketh no evil;

6 ^fRejoiceth not in iniquity, but ^rrejoiceth
²in the truth;

7 ^bBeareth all things, believeth all things,

^f Psa. x. 3; Rom. i. 32.—^r 2 John 4.—² Or, with the truth.
^b Rom. xv. 1; Gal. vi. 2; 2 Tim. ii. 24.

passes a severe sentence on a slight or sudden view of things. Nor does he act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—With pride or self-conceit on account of any endowments or qualifications, mental or corporal, natural or acquired, civil or religious. On the contrary, love to God, whereby we esteem him as the greatest and best of beings, desire him as our chief good, delight in him as our portion and treasure in time and in eternity, cannot but humble us in the dust before him, while we contrast our various weaknesses, imperfections, and sins, with his infinite excellences and matchless glories, and compare his superlative goodness with our great unworthiness. And the love of our neighbour, naturally leading us to dwell on his virtues, and overlook his defects, must also, though in a lower degree, produce the same effect, and cause us to prefer others to ourselves in a variety of respects. *Doth not behave itself unseemly*—Or indecently, as *σκ ασχημονει* properly signifies; that is, it is not rude or willingly offensive to any one, but renders to all their dues, suitable to time, place, person, and all other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or temporal advantage. Nay, sometimes the lover of God and of mankind seeketh not, in some sense, even his own spiritual advantage; does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But though he is all on fire for these ends, yet he is not provoked, (the word *easily* is not in the original,) to sharpness or unkindness toward any one. Outward provocations indeed will frequently occur, but he triumphs over them. *Thinketh no evil*—The loving man indeed cannot but see and hear evil things, and know that they are so; but he does not *willingly think evil* of any, neither infer evil where none appears. The love in his heart prevents his imagining that of which he has no proof, and casts out all jealousies, evil surmises, readiness to believe evil, and induces him to put the kindest constructions upon the actions of others, and on the principles from whence they proceed, which the nature of circumstances will by any means allow.

Verses 6, 7. *Love rejoiceth not in iniquity*—Takes no pleasure to see an adversary fall into an error or sin, by which his reputation should be blasted, and his interest ruined. On the contrary, the man influenced by this love, is truly sorry for either the sin or folly of even an enemy; takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Good in general is its glory and joy, wherever diffused through the

A. M. 4063. hopeth all things, endureth all
A. D. 59. things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 ¹ For we know in part, and we prophesy in part.

¹ Chap. viii. 2.—² Or, *reasoned*.

world; while it brings forth its proper fruit, holiness of heart and life, with constancy and perseverance. *Beareth*—Or rather *covereth* all things, as *παντα σκευ* ought undoubtedly to be here rendered: because the common translation, *beareth all things*, is not different in sense from *endureth all things*, in the last clause of the verse. The lover of mankind conceals, as far as may be, the failings and faults of others; whatever evil he sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. *Believeth all things*—Puts the most favourable construction on every thing, and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it *hopes* God will at length give repentance unto life. Meantime it *endureth all things*—Whatever the injustice, malice, or cruelty of men can inflict. And as it is long-suffering with regard to human provocations, so it bears with patience whatever afflictions come immediately from the hand of God, acquiescing in his will, trusting in his care, and rejoicing if its own sufferings may be a means of consolation and edification to others. By this description of love, it evidently appears to be that divine grace, which renders men most like to God, and which is the best preparation of them for admission into heaven: *the golden key*, (says Milton, in his *Comus*,) *which opens the palace of eternity*. Nor does it cease to exist, when it has introduced us into the eternal kingdom of our heavenly Father. For,

Verses 8-10. *Love never faileth*—It accompanies us to, prepares us for, and adorns us in eternity; nay, it is the very felicity of heaven. In these respects it materially differs from, and has an apparent advantage over, many of those gifts which some are so ready to emulate and pursue, to the neglect and injury of this love. For *whether there be prophecies, they shall fail*—When all things foretold are accomplished, and God is all in all. *Whether there be tongues, they shall cease*—For one language shall prevail among all the inhabitants of heaven, and all the low and imperfect languages of earth shall be forgotten. *Whether there be knowledge*—Such as we now pursue with the greatest eagerness, the knowledge of the fleeting, transitory things of earth, and affairs of men, conducive as it is to our present usefulness; *it shall vanish away*—As star-

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10 But when that which is perfect is come, then that which is in part shall be done away. A. M. 4063. A. D. 59.

11 When I was a child, I spake as a child, I understood as a child, I ²thought as a child: but when I became a man, I put away childish things.

12 For ¹now we see through a glass,

¹ 2 Cor. iii. 18; v. 7; Phil. iii. 12.

light is lost in that of the mid-day sun, so our present knowledge in the light of eternity. *For we know in part, we prophesy in part*—The wisest of men have here but short, narrow, and imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God are far from taking in the whole of future events, or of that wisdom and knowledge of God which is treasured up in the Scripture revelation. *But when that which is perfect is come*—As in the heavenly state it shall; *then that which is only in part shall be done away*—Both that poor, low, imperfect, glimmering light, which is all the knowledge we now can attain to, and these slow and unsatisfactory methods of attaining it, as well as of imparting it to others.

Verses 11, 12. *When I was a child, &c.*—The difference between our present and future conceptions of spiritual things may be illustrated by the knowledge of a child compared to that of a man. For in our present state, we are mere infants in knowledge, in comparison of what we shall be hereafter. *I spake as a child*—Would naturally do words hardly intelligible, and often unmeaning; *I understood*—Or *was affected*, as *εφορον* may be rendered; *as a child*—That is, thrown into transports of joy or grief on trifling occasions, which manly reason soon taught me to despise. *I thought*—*Ελογισομην*, *I reasoned*; *as a child*—In a weak, inconclusive, and sometimes ridiculous manner. *But when I became a man*—My faculties being ripened; *I put away childish things*—Of my own accord, willingly, without trouble; and entertained sentiments, and engaged in pursuits, correspondent to such advancements of age and reason. Such shall be the improvements of the heavenly state, in comparison with those which the most eminent Christians can attain on earth. *For now we see*—Even the things that surround us; *through a glass*—The expression, *δι' εσποπτρας*, thus rendered, Dr. Pearce thinks, "signifies any of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw the objects without obscurely. But others are of opinion that the word denotes a brazen mirror, like those of which Moses made the laver, Exod. xxxviii. 8; and that the apostle's meaning is, that we see things as it were by images reflected from a mirror. But this does not accord with seeing things obscurely. *Darkly*—*Εν αινιγματι*, literally, *in an enigma, or riddle*. A *riddle* being a discourse

b

A. M. 4063. ⁴darkly; but then ¹face to face:
A. D. 59. now I know in part; but then shall
I know even as also I am known.

⁴Gr. in a riddle.

In which one thing is put for another, which is in some respects like it, we are said to see things at present in a riddle, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal." *But then*—We shall see, not a faint reflection, or an obscure resemblance, but the objects themselves, in a clear and distinct manner; *face to face*—As men see each other, when they behold each the other's face. *Now I know in part*—Even when God himself reveals things to me, a great part of them is still kept under the veil; *but then shall I know even as also I am known*—In a clear, full, comprehensive manner; in some measure like God, who penetrates the centre of every object, and sees at one glance through my soul and all things. It is justly observed by Dr. Macknight here, "that the darkness in which things at present are involved, is in some respects necessary; for as in childhood our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them clearly, and shall fully know even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge which we made use of on earth."

Verse 13. *And now*—In the present world; *abideth*—In the hearts of holy persons, and influencing their lives, even all their tempers, words, and works; *faith, hope, love, these three*—The principal and radical saving graces, of most frequent use in the Christian life, and productive of all the others. 1st, *Faith*, whereby we receive as infallibly true, and infinitely important, the testimony of God, contained in his word concerning things past, present, and to come; especially all the truths of his holy gospel; whereby being penitent, and believing on Jesus with our heart unto righteousness, we are persuaded of God's love to us in Christ, rely on his promises, and stand in awe of his threatenings; *faith*, *ελεγχος* *η* *βλεπωνων*, the evidence, conviction, or persuasion of things not seen; *επισημων* *υποστας*, the confidence, namely, of receiving, (so the latter word is rendered Heb. iii. 14,) or the anticipation, of things hoped for; giving them a present subsistence, as the word also signifies, in the heart. 2d, *Hope*, namely, of eternal life, Tit. i. 2; of an incorruptible inheritance, 1 Pet. i. 3; an exceeding great and eternal weight

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13 And now abideth faith, hope, A. M. 4063.
charity, these three; but the greatest A. D. 59.
of these is charity.

¹Matt. xviii. 10; 1 John iii. 2.

of glory, 2 Cor. iv. 17; hope, founded on our being heirs of these blessings, in consequence of our being children of God by adoption and regeneration, John i. 12, 13; Rom. viii. 17: hope, productive of gratitude, joy, patience, purity, and all good works: see 1 Pet. i. 3; Rom. v. 2; 1 Thess. i. 3; 1 John iii. 3; 1 Cor. xv. 58. 3d, *Love*, namely, to God and man, described in this chapter. It is justly observed by Dr. Macknight here, that "the clause, *now abideth*, &c., implies, that the graces spoken of are not always to abide; at least the graces of faith and hope." For *faith*, by which *we walk*, that is, are directed and governed, while we are at home in the body and absent from the Lord, is (2 Cor. v. 7) opposed to *sight*, by which we shall walk, when, being present with him, *we shall see him as he is*; (Matt. v. 8; 1 John iii. 2;) and as it is a confidence, or persuasion, of receiving things hoped for, when those things are actually seen and received, it must cease of course. *Hope*, likewise, that is seen, as the apostle observes, or the hope of blessings already possessed, is not hope: therefore, when the eternal life, the heavenly inheritance, &c., which were the objects of our hope, (the true and only Christian hope,) are enjoyed by us, the hope we entertained of them can have place in us no more, its object being attained. It is, however, far otherwise with love. The objects of this grace exist in the greatest perfection in heaven, and will exist there to all eternity, in a degree of fervour and purity of which we can now form no adequate idea.

"Thus constant *faith* and holy *hope* shall die,
One lost in certainty, and one in joy:
While thou, more happy power, fair *charity*,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive;
Shalt stand before the host of heaven confess'd,
For ever blessing, and for ever blest."—PRIOR.

The greatest of these, therefore, is love—The greatest, because the most durable, and also for divers other reasons: as, 1st, *Faith* and *hope* are graces chiefly suited to our fallen state, and intended to raise us from our fall: love was in man in his state of innocence and perfection, and was then his chief excellence, as it now is, and ever has been, the chief excellence of angels. 2d, *Faith* and *hope* are only means of salvation: love is the end to which these means are intended to bring us. 3d, *Faith* and *hope* may be termed selfish graces; particularly the latter is such, having our own interest in view: love is generous, disinterested, noble, and carries us out beyond ourselves. 4th, *Faith* and *hope* are human: love is divine; it exists, always has existed, and ever will exist, in God himself, in whom the former graces can have no place, and is in him his highest glory.

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CHAPTER XIV.

The Christians at Corinth having erred in their opinion of the comparative excellence of spiritual gifts, and having been guilty of great irregularities in the exercise of these gifts, the apostle in this chapter gives them a variety of directions and cautions on these subjects. (1.) He recommends their seeking after such spiritual gifts as were most calculated to edify others, particularly that of prophecy, 1-5. (2.) He illustrates the unprofitableness of barely speaking in unknown tongues in the public worship of God, by several similitudes, 6-12. (3.) He exhorts them to adopt and pursue such an intelligible and instructive mode of public worship as might profit strangers, as well as themselves, 13-20. (4.) He shows the proper use of the gift of tongues, and the greater usefulness of prophesying, 21-25. (5.) He reproveth and endeavours to regulate the disorders which had arisen in their religious assemblies from men's vain ostentation of their gifts, 26-33; and women speaking in the church, 34-40.

A. M. 4063. **F**OLLOW after charity, and ^a desire spiritual gifts, ^b but rather that ye may prophesy.

2 For he that ^c speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man ¹ understandeth *him*: howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

^a Chap. xii. 31.—^b Num. xi. 25, 29.

NOTES ON CHAPTER XIV.

Verses 1-4. *Follow after love*—Namely, that love, the nature, necessity, and excellence of which are shown at large in the preceding chapter; pursue this, which far exceeds all extraordinary gifts, with zeal, vigour, courage, patience, otherwise you will neither attain nor keep it. *And*—In their place, as subservient to this; *desire spiritual gifts*—With moderation, and in submission to the divine will; *but rather, or especially, that ye may prophesy*—The word here does not appear to mean foretelling things to come, but rather opening and applying the Scriptures, and discoursing on divine things in an edifying manner. *For he that speaketh in a tongue*—Unknown to the auditory, to which he addresses himself; *speaketh*—In effect; *not unto men, but unto God*—Who alone understands him. *Howbeit, or although, in or by the inspiration of the Spirit, he speaketh mysteries*—Such things as are full of divine and hidden wisdom. *But he that prophesieth*—That is, who discourses of divine things, in a language understood by the hearers; *speaketh to edification*—To the building up of believers in faith and holiness; *and exhortation*—To excite them to zeal and diligence; *and comfort*—Support and consolation under their trials and troubles. *He that speaketh in an unknown tongue edifieth himself only*—On the most favourable supposition. The apostle speaks thus, because a person who spoke in an unknown tongue might possibly, while he spoke, find his own good affections awakened by the truths he delivered with fervency, and he might find his faith in Christianity established by the consciousness he had of a miraculous power working in him. From this it is plain that the inspired person, who uttered, in an unknown language, a revelation made to himself, must have understood it, otherwise he could not in-

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, ex-

^c Acts ii. 4; x. 46.—¹ Gr. *heareth*, Acts xxii. 9.

crease his own knowledge and faith by speaking it. *But he that prophesieth*—While he edifies himself, edifieth the church also, the whole congregation.

Verse 5. *I would that ye all spake with tongues*—In as great a variety as God hath imparted that gift to any man living; *but rather that ye prophesied*—For when we consider the different effects and tendencies of these different gifts, we must acknowledge that, with respect to the prospects of usefulness by which these things are to be estimated, *greater is he that prophesieth than he that speaketh with tongues*—Which those who hear him cannot understand; *except he interpret*—Or rather, except some one interpret; for it appears from verse 28, that what was spoken in an unknown tongue was usually interpreted by another person, and not by the person who spoke it, the interpretation of tongues being, in the first church, a distinct gift. See on chap. xii. 10. *That the church may receive edifying*—Which it might, it seems, equally receive if the things spoken had been delivered only in a language understood by the auditory, and not first in an unknown tongue. "How happily does the apostle here teach us to estimate the value of gifts and talents, not by their brilliancy, but usefulness. Speaking with tongues was indeed very serviceable for spreading the gospel abroad; but for those who remained at home, it was much more desirable to be able to discourse well on useful subjects in their own language, which might serve more for the improvement of the society they belonged to, and the conviction of such of their unbelieving neighbours as might, out of curiosity, happen to step into the assemblies."—Dodridge.

Verse 6. *Now, brethren*—As if he had said, I wonder whether that which you so much admire in others would please you in me: *if I come unto you speak-*

A. M. 4063. cept I shall speak to you either by
A. D. 59. ^d revelation, or by knowledge, or by
prophesying, or by doctrine?

7 And even things without life giving sound,
whether pipe or harp, except they give a distinction
in the ² sounds, how shall it be known
what is piped or harped?

8 For if the trumpet give an uncertain
sound, who shall prepare himself to the
battle?

9 So likewise ye, except ye utter by the
tongue words ³ easy to be understood, how
shall it be known what is spoken? for ye
shall speak into the air.

^d Verse 26.—² Or, times.

ing with tongues—Supposing the next time I make
you a visit at Corinth, I should address you in a variety
of languages which you do not understand; *what shall I profit you*—Who are supposed not to
understand me; *except I speak to you*—In a language
with which you are acquainted; *either by revelation*—Of some gospel mystery; *or by knowledge*—Explaining the ancient types and prophecies;
or by prophesying—Foretelling some future event;
or by doctrine—For the regulation of your tempers
and lives. Perhaps this may be the sense of these
obscure expressions.

Verses 7-9. *And even*—Greek, *ομως*, in like manner, (the word, it seems, being here used for *ομοιος*, as it sometimes is by the poets, see Beza and Macknight,) *things without life*—Inanimate things; *whether pipe or harp*—Or any other instrument of music; *except they give a distinction*—Greek, *διαστολην φθογγων*, a difference to the notes. “Among musicians, the former word signifies the measured distance between sounds, according to certain proportions, from which the melody of a tune results.” And Raphelius has shown that the latter word, as distinguished from *φωνη*, voice, signifies a musical sound, a note in music. *How shall it be known what is piped or harped*—What music can be made, or what end answered? *For*—Or, moreover; in war, *if*—Instead of sounding those notes whose meaning is understood by the soldiers, *the trumpet give an uncertain sound, who shall prepare himself to the battle*—How could soldiers know when to advance or when to retreat, unless the trumpet sounds were adjusted, and constantly adhered to? *So likewise*—In your religious assemblies; *except ye utter words easy to be understood*—Significant words, to which the ears of your auditory are accustomed; *how shall it be known what is spoken*—What is intended to be signified by your expressions? *For ye shall speak into the air*—(A proverbial expression,) you will utterly lose your labour.

Verses 10-12. *There are*—No doubt; *so many kinds of voices*—Or languages; *in the world*—As ye speak; *and none of them is without signification*—To those that are acquainted with them. *There-*

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10 There are, it may be, so many
kinds of voices in the world, and none
of them is without signification.

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11 Therefore, if I know not the meaning of
the voice, I shall be unto him that speaketh
a barbarian, and he that speaketh *shall be*
a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous
of spiritual gifts, seek that ye may excel to
the edifying of the church.

13 Wherefore, let him that speaketh in an
unknown tongue, pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit
prayeth, but my understanding is unfruitful.

³ Gr. significant.—⁴ Gr. of spirits.

fore—Nevertheless; *if I know not the meaning of the voice*—The import of the particular language which is used in my hearing; *I shall be unto him that speaketh a barbarian*—What I say will appear unintelligible jargon; *and he a barbarian unto me*—We shall be incapable of holding any conversation with each other. “The Greeks, after the custom of the Egyptians, mentioned by Herodotus, lib. ii., called all those barbarians who did not speak their language. In process of time, however, the Romans, having subdued the Greeks, delivered themselves by force of arms from that opprobrious appellation, and joined the Greeks in calling all barbarians who did not speak either the Greek or the Latin language. Afterward, the word barbarian signified any one who spake a language which another did not understand. Thus the Scythian philosopher, Anacharsis, said, that among the Athenians, the Scythians were barbarians; and among the Scythians, the Athenians were barbarians. This is the sense of the word barbarian in this passage.” *Even so, &c.*—Wherefore ye also, that ye may not be barbarians to each other; *forasmuch as ye are zealous of spiritual gifts*—And are ready to vie with each other in the exercise of them, seek that ye may excel to the edifying of the church—And not merely for your own honour. Strive for the greatest share of those gifts whereby you may be useful to your fellow-Christians.

Verses 13, 14. *Wherefore let him that speaketh in a tongue*—Unknown to the congregation to which he would address himself; *pray that he may interpret*—That God would give him the gift also of expounding his discourse, in the common language of the place, a gift this distinct from the other. *For if I pray, &c.*—The apostle, as he did at verse 6, transfers it to himself; *in an unknown tongue*; without making use of any explication; *my spirit indeed prayeth*—By the influence of the Spirit of God, I understand the words myself; *but my understanding is unfruitful*—Namely, to others; the knowledge I have is of no benefit to them; and I perform an action void of that prudence and good sense which ought always to govern persons in their ad-

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A. M. 4063. 15 What is it then? I will pray with
A. D. 59. the spirit, and I will pray with the
understanding also: * I will sing with the spirit,
and I will sing † with the understanding also.

16 Else, when thou shalt bless with the spi-
rit, how shall he that occupieth the room of
the unlearned say Amen ‡ at thy giving of
thanks, seeing he understandeth not what
thou sayest?

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

* Eph. v. 19; Col. iii. 16.—† Psal. xlvii. 7.—‡ Chap. xi.
24.—§ Psal. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom.
xvi. 19; Chap. iii. 1; Eph. iv. 14; Heb. v. 12, 13.

dresses to God, and act so childish and foolish a part
that the reason of a man may seem at that time to
have deserted me. "This," says Dr. Doddridge,
"I think a more natural interpretation than that
which supposes the apostle to suggest a thought
which the Papists urge to palliate the absurdity of
offering prayers in an unknown tongue, namely,
'there may be some general good affections working
where the person praying does not particularly un-
derstand what he says.' But this would make it
almost impossible to conceive how the gift of tongues
could be abused, if the person exercising it was
under such an extraordinary impulse of the Spirit,
as to utter sensible words which he did not himself
understand; in which case a man must be, in the
most extraordinary sense that can be conceived, the
mere organ of the Holy Ghost himself."

Verses 15-17. *What is it then?*—What is my
duty in these circumstances? What must I do
when the Spirit moves me to pray in the church
in an unknown tongue? Why this: *I will pray
with the Spirit*—Under his influence, uttering the
words which he suggests; *and I will pray with the
understanding also*—So that my meaning, being
interpreted into the common language, may be un-
derstood by others, verse 19. *I will sing with the
inspiration of the Spirit*—And with my meaning in-
terpreted also. I will use my understanding as well
as the power of the Spirit. I will not act so foolishly
as to utter in a congregation what can edify none
but myself, and leave it uninterpreted. *Else, when
thou shalt bless God with the inspiration of the
Spirit in an unknown language, how shall he that
occupieth the room*—That filleth the place; *of the
unlearned*—That is, any private hearer; *say amen
at thy giving of thanks*—Assent to and confirm thy
words; *seeing he understandeth not what thou sayest*—
Can form no idea of thy meaning. The word
idwrn, here rendered *unlearned*, is used by Jose-
phus, (*Antiq.*, iii. c. 9.) to denote a *private person*, as
distinguished from the priests. In like manner it
here denotes those of the assembly who had not the
gift of languages, and who were not teachers, but
hearers only. The apostle's question, *How shall he
say Amen?* implies that it was the custom in the
Christian church from the beginning, for all the

18 I thank my God, I speak with A. M. 4063.
A. D. 59. tongues more than ye all:

19 Yet in the church I had rather speak
five words with my understanding, that *by my
voice* I might teach others also, than ten thou-
sand words in an *unknown tongue*.

20 Brethren, † be not children in understand-
ing: howbeit, in malice ‡ be ye children, but in
understanding be § men.

21 † In the law it is † written, With *men of
other tongues and other lips* will I speak unto

† Matt. xviii. 3; 1 Pet. ii. 2.—‡ Gr. *perfect*, or, *of a ripe
age*, Chapter ii. 6.—§ John x. 34.—¶ Isaiah xxviii. 11,
12.

people, in imitation of the ancient worship, to signify
their assent to the public prayers by saying *amen*,
at the conclusion of them. Of this custom in the
Jewish Church we have many examples. See Deut.
xxvii. 15, &c.; Neh. viii. 6; Esd. ix. 47. *For thou
verily givest thanks well*—We will grant that there
is nothing improper either in thy sentiments or ex-
pressions, if they were understood. *But the other
is not edified*—In order to which it is absolutely ne-
cessary that he should understand what is spoken.

Verses 18, 19. *I thank my God, &c.*—As if he had
said, I do not speak thus of foreign languages be-
cause I myself am deficient in them, for I must say,
to the glory of that Being from whom all my gifts
and talents are derived, *I speak with tongues more
than you all*—More than the whole society taken
together. "The apostle had this great variety of
languages given him by inspiration, that he might
be able immediately to preach the gospel to all na-
tions, without spending time in learning their lan-
guages. But it must be remembered that the know-
ledge of so many languages miraculously communi-
cated, was a knowledge for common use, such as
enabled the apostle to deliver the doctrines of the
gospel clearly and properly; and not such a know-
ledge of these languages as prevented him in speak-
ing and writing from mixing foreign idioms with
them, especially the idioms of his mother tongue.
An attention to such trifles was below the grandeur
and importance of the work in which the apostle
was engaged, and tended to no solid use; these
foreign idioms being often more expressive and em-
phatical than the correspondent classical phrases."
—Macknight. *Yet in the church, &c.*—Yet so far
am I from being vain of this gift, that *in the church*
I had rather speak were it only *five plain words
with my understanding*—In a rational manner, so as
not only to understand myself, but to be understood
by others; *than ten thousand words in an unknown
tongue*—However sublime and elegant that discourse
might be: yea, I had rather be entirely silent in an
assembly, than take up their time, and prostitute the
extraordinary gifts of God to such a vain and fool-
ish purpose.

Verse 20. *Brethren, be not children in under-
standing*—By exercising the gift of tongues in the

A. M. 4063. this people; and yet for all that they
A. D. 59. will not hear me, saith the Lord.

22 Wherefore tongues are for a sign,¹ not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

¹ Mark xvi. 17.

manner you do, preferring the things which make a fine show and gain applause, above things more useful and solid. This is an admirable stroke of true oratory, and was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and contending about precedency, as a childishness which men of sense would be ashamed of. *Howbeit in malice—Or wickedness* rather, as *κακια* here signifies; *be ye children*—As much as possible like infants; have all the gentleness, sweetness, and innocency of your tender age; *but in understanding be men—Τελειοι, full-grown men*. Conduct yourselves with the good sense and prudence of such, knowing religion was not designed to destroy any of our natural faculties, but to exalt and improve them, our reason in particular. Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians: "Had the most zealous Protestant divine endeavoured to expose the absurdity of praying and praising in an unknown tongue, as practised in the Church of Rome, it is difficult to imagine what he could have written more full to the purpose than the apostle hath done here." He adds, for the instruction of those who preach the gospel, "that a height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, is really a speaking in an unknown tongue, though the language used be the language of the country."

Verse 21. *In the law it is written*—The law here signifies the whole Jewish Scriptures. The passage quoted is taken from Isa. xxviii. 11, (where see the note.) *With stammering lips and another tongue will he speak to this people*. And so he did: he spake terribly to them by the Babylonians, (whose language, strange and unintelligible to the Jews, is here referred to,) when they had set at naught what he had spoken by the prophets, who used their own language. Some critics have observed, that the Hebrew words in this passage of Isaiah, ought to be translated, *in labiis irrisionis, with mocking lips*; in which sense the LXX. understood the phrase, rendering it, *δια φανλισμον χειλεων*. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them. The same thing is predicted, Deut. xxviii. 49, and Jer. v. 15; where see the notes. According to Diodati the meaning is, "Because they would not attend to plain messages, God would speak to them by such as they could not understand;" and which they would hate to hear: and then the apostle's argument will be, "Since God

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23 If therefore the whole church A. M. 4063.
be come together into one place, and A. D. 59.
all speak with tongues, and there come in *those that are* unlearned, or unbelievers,^m will they not say that ye are mad?

24 But if all prophesy, and there come in

^m Acts ii. 13.

threatens this as a curse, do not voluntarily bring it upon the church, merely to make ostentation of your own gifts." Isaiah's words, however, may be considered as an intimation of the purpose God had of sending one last message to them by his servants, endued with the gift of tongues. This, according to Macknight, is the primary meaning of the prophet's words. "Isaiah evidently foretels," says he, "the methods which God, in future times, would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage, therefore, is a prediction of the gift of speaking foreign languages, to be bestowed on the first preachers of the gospel." The prophecy thus understood had its accomplishment at the day of pentecost. *Yet for all that—Though I shall do this extraordinary thing to awaken, convince, and alarm them; they will not hear me—They will not hearken and obey me*. This the Lord foresaw, and foretold repeatedly by Moses and the prophets.

Verse 22. *Wherefore*—Since this was formerly threatened by God as a punishment, you should not so admire or magnify it, especially since *tongues are for a sign, not to them that believe*—Not to convince, edify, or comfort the faithful; *but to them that believe not*—To unbelievers, to whom ye speak in their own language, Acts ii. 8; namely, to engage their attention to the gospel, and to convince them that what is delivered is the truth of God. *But prophesying*—Preaching the word, discoursing on divine things; *serveth not so much for them that believe not*—Who cannot know that you are inspired in prophesying, and have no proof that your doctrine is true; *but for them which believe*—For their confirmation in the faith, and their edification in holiness and righteousness.

Verses 23–25. Yet sometimes prophecy is of more use even to unbelievers than speaking with tongues. For instance: *if the whole church be come together*—On some extraordinary occasion; (it is probable in so large a city they ordinarily met in several places;) *and all*—That are endowed with such a gift; *speak with tongues*—One in one language, and another in another; *and there come in those that are unlearned*—Persons ignorant of those languages; men of learning might possibly have understood the tongues in which they spake; *or unbelievers*—Heathen, who are strangers to these dealings of God with his church; *will they not say ye are mad*—When they see the confusion you make by speaking languages which no one present understands? "This is not contrary to what is said verse 22, that the speaking

A. M. 4063. one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report ^a that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, ^o hath

^a Isa. xlv. 14; Zech. viii. 23 — Verse 6; Chap. xii. 8, 9, 10.

in foreign languages was a sign to convince unbelievers. For the unbelievers to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas the unbelievers and unlearned persons, who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them."—Macknight. *But if all prophecy*—Expound the word of God, or discourse by turns on divine things; *and there come in one that believeth not*—One who did not before believe; *or one unlearned*—Acquainted with no language but that in which the discourses are delivered; *he is convinced*—Rather, convicted, by all who thus speak in succession, and speak to the hearts of the hearers; *he is judged of all*—Every one says something to which his conscience bears witness. *And thus are the secrets of his heart made manifest*—Laid open, clearly described in a manner which to him is most astonishing and utterly unaccountable; insomuch, that although he perhaps came into your assembly out of mere curiosity, or with some ill design, he is not able to command himself under the impression which the word of God thus spoken makes upon him; *and so falling down*—Under the power of it; *on his face*—To the ground; *he will worship*—That one living and true God—Whose people you are, and to whose truth you thus bear witness; *and report*—Declare to others; *that God is among you of a truth*—How many instances of this kind are seen at this day, in places where the true gospel of our Lord Jesus Christ is faithfully preached! So does God still give point and efficacy to the word of his grace!

Verse 26. *How is it then, (rather, what a thing is it,) brethren?*—This was another disorder among them. *When ye come together*—For the purposes of social worship, in which all hearts should unite, each of you is desirous himself to officiate publicly in such a manner as best suits his present inclination, without any regard to decency and order. *Every one of you hath a psalm, &c.*—That is, at the same time, one begins to read or sing a psalm, another to inculcate a doctrine, another to speak in an unknown tongue, another to declare what had been revealed to him in explanation of some mystery, another to interpret what the former had but just begun to speak: every one, probably, gathering a little company about him, just as they did in the schools of the philosophers. Dr. Macknight understands the passage in a somewhat different sense,

a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^p Let all things be done unto edifying.

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

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

^p Chap. xii. 7; 2 Cor. xii. 19; Eph. iv. 12.

paraphrasing it thus: "*What is to be done, brethren? When ye are assembled, one of you, by inspiration, hath a psalm; another hath a discourse; another hath something made known to him in a foreign language; another, a revelation of some future event; another hath an interpretation of what was uttered in a foreign language. In such cases, let all these gifts be exercised to edification.*" Grotius thinks the several clauses of this verse should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions which were distinguished from prose by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary, our Lord's mother, uttered, Luke i. 46, and the inspired thanksgiving and prayer in which the disciples joined upon the deliverance of Peter and John from the council, recorded Acts iv. 24-30. The word *doxas*, rendered doctrine in our text, signifies not only the thing taught, but the discourse in which it is taught; and here, probably, a discourse for edification, exhortation, and consolation.

Verses 27, 28. *If any man speak*—That is, be moved to speak; *in an unknown tongue, let it be by two, or, at the most, three*—Let not above two or three speak at one meeting; *and that by course*—That is, one after another; *and let one interpret*—What is said, into the vulgar tongue. It seems, the gift of tongues was an instantaneous knowledge of a tongue, till then unknown, which he that received it could afterward speak when he thought fit, without any new miracle. *But if there be no interpreter present, let him*—The person speaking in a foreign language; *be silent in the church*—Where he can do no manner of service by uttering what none but himself can understand; *and let him speak in that tongue to himself and to God*—Make use of his gift in his own private devotions, if he find it profitable so to do. From its being here ordered that, if no interpreter were present, the person who spoke in a foreign language must be silent, Macknight infers that, even if the inspired person were able to interpret the foreign language in which a revelation was given to him, he was not permitted to do it; "because, to have delivered the revelation first in the foreign language, and then in a known tongue, would have been an ostentation of inspiration, of which the church would not approve; not to men-

A. M. 4063. 29 Let the prophets speak two or
A. D. 59. three, and ^a let the other judge.

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

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

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

33 For God is not the author of ^a confu-

¹ Chap. xii. 10.—² 1 Thess. v. 19, 20.—³ 1 John iv. 1.—⁴ Gr. tumult, or, unquietness.

tion that it would have wasted much time to no purpose. Whereas, when one spake a revelation in a foreign language, and another interpreted what he spake, the church was edified, not only by the things spoken, thus made known to them, but also by having an undoubted proof of the inspiration of the person who spake, given them in the inspired interpretation of what he spake."

Verses 29-33. *Let the prophets speak*—In succession; *two or three*—And not more, at one meeting; *and let the others judge*—And compare one doctrine with another for the further improvement of all. Or, the sense may be, *Let the others*, who have the gift of discerning spirits, *discern* whether they have spoken by inspiration or by private suggestion. *If any thing be revealed to another*—If to another, who sitteth by, hearing a prophet speak, any thing be revealed, let the first finish his discourse and be silent, before the other attempts to speak. *For in this way ye may all prophesy*—Who have that gift; *one by one*—That is, one after another; *that all may learn*—Both by speaking and by hearing; which you could not do if many were speaking at once. The apostle supposes here, that when a spiritual man was speaking in the church by inspiration, something relating to the same, or to a different subject, might be revealed to another prophet who was sitting by, hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say before the other began to speak, as is plain from the reason of the rule given in the next verse. *For the spirits of the prophets*—Or the spiritual gifts bestowed on them, as the word *πνεύματα* is rendered, verse 12, and ought certainly to have been rendered here; *are subject to the prophets*—The meaning of the apostle is, that the impulses of the Holy Spirit, even in men really inspired, so suited themselves to their rational faculties, as not to divest them of the government of themselves, as was the case with the heathen priests and priestesses under their diabolical possessions; whom evil spirits often threw into such ungovernable ecstasies, as forced them to speak and act like mad persons. "Few of them," says Bishop Potter, (*Antiq.*, ii. 12,) "that pretended to inspiration, but raged after this manner, foaming and yelling, and making a strange, terrible noise, sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. In short these rapti and

sion, but of peace, ^a as in all churches of the saints. A. M. 4063. A. D. 59.

34 ^a Let your women keep silence in the churches; for it is not permitted unto them to speak: but ^a they are commanded to be under obedience, as also saith the ⁷ law.

35 And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church.

¹ Chap. xi. 16.—² 1 Tim. ii. 11, 12.—³ Chap. xi. 8; Eph. v. 22; Col. iii. 18; Tit. ii. 5; 1 Pet. iii. 1.—⁴ Gen. iii. 16.

Deo pleni, (persons enrapt and full of the god,) were beside themselves, and absolutely mad during the time of their inspirations." But the Spirit of God left his prophets the clear use of their judgment, when and how long it was fit for them to speak, and never hurried them into any improprieties, either as to the matter, manner, or time of their speaking. Let all enthusiasts consider this! *For God is not the author of confusion*—Greek, *ἀκαταστασία*, of disorder and disturbance; *but of peace*—And regularity; *as in all the churches of the saints*—As is practised in all the churches elsewhere. "How often," says Dr. A. Clarke, "is the work of God marred and discredited by the folly of men! for nature will always, and Satan too, mingle themselves, as far as they can, in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion, it is almost impossible to prevent wild fire from getting in among true fire: but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work."

Verses 34, 35. *Let your women, &c.*—The last clause of the preceding verse is by some critics, and among the rest Bishop Pearce, joined with this, so as to make this sense; *as in all the churches of the saints, let your women keep silence in the churches*, namely, of Achaia. According to this reading, by *the churches of the saints*, are meant the churches of Judea, in which the public worship and discipline was most perfect, because they had been planted and regulated by the apostles. The sense of this clause, *let your women keep silence, &c.*, evidently is, that they were to be silent unless they had an extraordinary revelation to communicate, made to them by the Holy Spirit; to which revelations, chiefly predicting future events, what is said of their prophesying with their heads uncovered, (chap. xi. 5,) evidently refers; and therefore implies no contradiction to what is here enjoined. *For*—In other cases, when no particular revelation is made to them; *it is not permitted unto them to speak*—By way of teaching in public assemblies; *but to be under obedience*—Greek, *υποτασσέσθαι*, to be under subjection to the superior authority of the man, whose proper office it is to lead and to instruct the congregation. *As also saith the law*—In recording that early sentence on Eve and her daughters for the first

A. M. 4063. 36 What! came the word of God out
A. D. 59. from you? or came it unto you only?

37 *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

* 2 Cor. x. 7; 1 John iv. 6.

transgression, Gen. iii. 16, *To him shall be thy desire subjected, and he shall rule over thee. And if they desire to learn any thing*—Still they are not to speak in public, but to *ask their husbands at home*—That is the place, and these the persons to inquire of. See note on 1 Tim. ii. 11–14. *For it is a shame—Αισχρον, indecent; for a woman to speak in the church*—In an assembly of people, being inconsistent with that modesty, which is the woman's greatest ornament.

Verses 36–38. *What! came the word of God out from you?*—Are ye of Corinth, the first church in the world, by whose example all others should be modelled? *Or came it unto you only?*—Are you the only Christian society that has received the true gospel? If not, conform herein to the custom of all the churches. These questions the apostle asks, to cut off every pretence for women's teaching in the church. *If any man think himself to be a prophet, or spiritual*—Endowed with any extraordinary gift of the Spirit; *let him acknowledge, &c.*—Let him prove that he is indeed under the influence of the Divine Spirit, by his submission and obedience to these determinations, and confess that *the things that I now write unto you are the commandments of the Lord*—Dictated by inspiration from him. *But if any man be ignorant*—Or affect to appear uncertain about the truth of what I write;

38 But if any man be ignorant, let him be ignorant. A. M. 4063. A. D. 59.

39 Wherefore, brethren, *covet to prophesy, and forbid not to speak with tongues.

40 ^bLet all things be done decently, and in order.

* Chap. xii. 31; 1 Thess. v. 20.—^b Verse 33.

let him be ignorant—Let him remain so, and abide the consequences of his ignorance, whether real or affected.

Verses 39, 40. *Wherefore, brethren*—To conclude this long discourse, and sum up the whole in a few words; *covet to prophesy*—To discourse about divine things in a way that will edify others; *and yet forbid not*—Those who are willing to do it under such regulations as have now been advanced; *to speak with tongues*—For it is a noble endowment, which I would encourage none to slight or neglect: only take care that *all things*—In your religious assemblies; *be done decently and in order*—Let all be conducted in a regular manner, to prevent such disturbances, disputes, and scandals for the future, as in time past have had place among you, and would proceed to greater evils if not immediately reformed. The precept given by the apostle in this verse, "is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in Scripture. But any one who considers the place which it holds in this discourse, will be sensible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one, as he sees them expedient."—Macknight.

CHAPTER XV.

(1.) *As an introduction to a discourse concerning the resurrection of the dead, the apostle proves, from his manifold appearances, that Christ was risen, 1–11. (2.) He shows the necessary connection between the resurrection of Christ, which he had established, and the resurrection of the dead, and urges the importance of retaining that great fundamental article of Christianity in a series of arguments, 12–34. (3.) He answers objections against the doctrine, and shows the great change that will then be made in the qualities of the bodies raised, 35–50. (4.) He informs us that a similar change will be made on the bodies of those who shall be living at the time of Christ's second coming, 51–54. (5.) He represents the triumph of the saints over death and the grave, and improves the whole as an encouragement to use the utmost diligence in the service of Christ, 55–58.*

A. M. 4063. **M**OREOVER, *brethren, I declare
A. D. 59. unto you the gospel * which I

* Eleventh Sunday after Trinity, epistle, verse 1 to verse 12.

NOTES ON CHAPTER XV.

Verses 1, 2. *Moreover, brethren*—The resurrection of the body being one of the great objects of the faith and hope of Christians, the apostle in this chapter

preached unto you, which also ye have A. M. 4063. received, and ^b wherein ye stand; A. D. 59.

* Gal. i. 11.—^b Rom. v. 2.

sets before the Corinthians, and all mankind, the proof by which that joyful event is rendered indubitable, namely, that it is a necessary consequence of the resurrection of Christ. Wherefore, to lay a

A. M. 4063. 2 ° By which also ye are saved, if
 A. D. 59. ye ¹ keep in memory ² what I preach-
 ed unto you, unless ^d ye have believed in vain.
 3 For ° I delivered unto you first of all, that
^f which I also received, how that Christ died for
 our sins ^e according to the Scriptures ;
 4 And that he was buried, and that he rose
 again the third day ^h according to the Scrip-
 tures :

° Rom. i. 16 ; Chap. i. 21.—¹ Or, hold fast.—^a Gr. by what speech.—^b Gal. iii. 4.—^c Chap. xi. 2, 23.—^d Gal. i. 12.—^e Psa. xxiii. 15, &c. ; Isa. liii. 5, 6, &c. ; Dan. ix. 26 ; Zech. xiii. 7 ; Luke xxiv. 26, 46 ; Acts iii. 18 ; xxvi. 23 ; 1 Pet. i. 11 ; ii. 24.

firm foundation for this proof, he judged it proper to recall to the remembrance of the Corinthians the arguments by which he had proved to their satisfaction the truth of Christ's resurrection, which is the subject that he first touches upon. *I declare—*ὡς ἔπαυσα, *I make known ; the gospel—*The principal doctrines thereof ; *which I preached unto you—*At the very beginning of my ministry among you ; *which also you received—*In faith and love ; *and wherein you stand—*In the faith of which many of you persevere ; *by which also ye are—*Or shall be ; *saved finally, if ye keep in memory—*Εἰ κἀνεχέτε, *if ye hold fast ; what I preached unto you—*The great truths to which I bore testimony : that is, your salvation is begun, and will be perfected if ye continue in the faith ; *unless ye have believed in vain—*Or rather, rashly, as *ἠκρῆ* seems evidently here to signify, denoting the disposition of those who do a thing by chance and lightly, without knowing for what reason or end they do it.

Verses 3, 4. *For I delivered unto you first of all—*Among the first things, and as the chief articles of the gospel, that which I also received, namely, from Christ himself ; *that Christ died for our sins—*Made atonement for them by dying ; *according to the Scriptures—*Of the Old Testament, particularly Isa. liii. 5, 6, 12 ; Dan. ix. 26. He proves, first, from the Scriptures, that the Messiah was to die for the expiation of sin, and then from the testimony of a cloud of witnesses, that Jesus of Nazareth, who by his miracles had proved himself to be that Messiah, had died for men's sins accordingly. *And that he was buried—*In consequence of his being certainly dead ; *and that he rose again the third day—*His enemies keeping guard about his dead body in vain. *According to the Scriptures—*The Scriptures which foretold the resurrection of Christ on the third day, and to which St. Paul refers, are Psa. xvi. 10, (which Peter, Acts ii. 31, expressly affirmed to be a prediction of that event,) and Jonah i. 17, which our Lord himself affirmed to be a typical prophecy of his continuing *three days in the heart of the earth*, and of his subsequent resurrection. See Matt. xii. 39, 40. Here we see the apostle delivered to the Corinthians, from the Lord himself, not only that he died for our sins, and rose again the third day after his death, but that these things had happened ac-

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5 ¹ And that he was seen of Cephas, A. M. 4063.
 then ^h of the twelve : A. D. 59.
 6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.
 7 After that, he was seen of James ; then ^l of all the apostles.
 8 ^m And last of all he was seen of me also,

¹ Psa. ii. 7 ; xvi. 10 ; Isa. liii. 10 ; Hos. vi. 2 ; Luke xxiv. 26, 46 ; Acts ii. 25-31 ; xlii. 33, 34, 35 ; xxvi. 22, 23 ; 1 Pet. i. 11.—² Luke xxiv. 34.—³ Matt. xxviii. 17 ; Mark xvi. 14 ; Luke xxiv. 36 ; Acts x. 41.—⁴ Luke xxiv. 50.—⁵ Acts ix. 4, 17 ; xxii. 14, 18 ; Chap. ix. 1.

ording to the prophecies of the Scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Verse 5. *And that he was seen of Cephas—*As mentioned Luke xxiv. 34, who saw him before any of the other apostles. He appeared, indeed, after his resurrection, first of all to Mary Magdalene : but as no woman was employed to testify his resurrection to the world, St. Paul did not think it necessary, in exhibiting the proofs of Christ's resurrection, to mention any of his appearances to the women. *Then of the twelve—*That company of apostles so called, though several of the number were not present when he appeared. Macknight thinks, that in this expression all our Lord's appearances to his apostles, from the time he arose, to the time he showed himself to the five hundred brethren at once, are comprehended ; namely, his appearance to the apostles on the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, as also every other appearance to them which the evangelists may have omitted to relate ; for that they omitted some is certain.

Verses 6, 7. *After that he was seen of above five hundred brethren at once—*None of the evangelists have expressly mentioned this appearance, but Matthew seems to hint at it, chap. xxviii. 10 ; for probably this appearance was made in Galilee, to which Jesus commanded his disciples to repair, promising that they should there see him ; and to which, in obedience to his order, the eleven went, and where, doubtless, many others of his disciples assembled from all parts of the country, Christ having appointed a certain mountain, probably that on which he was transfigured, where he would be seen of them. See note on Matt. xxviii. 16. "As the greatest part of our Lord's disciples lived in Galilee, it was highly proper, for their consolation, that he should show himself alive there in that public manner. For thus, besides the apostles, numbers, who had often attended him during his ministry in Galilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have

A. M. 4063. as of ³ one born out of due
A. D. 50. time.

9 For I am ^a the least of the apostles, that am not meet to be called an apostle, because ^o I persecuted the church of God.

10 But ^p by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain: but ^q I laboured more abundantly than they all: ^r yet not I, but the

^a Or, an abortion.—^o Eph. iii. 8.—^p Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.—^q Eph. ii. 7, 8.

been the five hundred brethren of whom St. Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety when proving the resurrection of Christ, because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact." *Of whom the greater part remain unto this present*—About twenty-eight years after the event, constituting a cloud of witnesses to this glorious and infinitely important event; *but some are fallen asleep*—Doubtless in Jesus, with whom they were gone to dwell. *After that he was seen of James*—Of this appearance there is no mention in the gospels; but the fathers speak of it, and tell us that the person thus honoured was *James the Less*, or younger, our Lord's brother, that is, his cousin-german, and the author of the epistle which bears his name. Eusebius (*Chron.*, p. 43) says, this appearance happened in the first year after our Lord's resurrection. But, from the order in which Paul hath placed it here, it seems more probable that it took place before our Lord's ascension, at which all the apostles were present, as mentioned in the next clause.

Verse 8. *Last of all*—This evidently implies that our Lord appeared to none of the disciples after his ascension, except to Paul; *he was seen of me also*—He here no doubt speaks of Christ's appearing to him on the way to Damascus, but he does not exclude his other appearances to him. See 1. Cor. ix. 1. *As of one born out of due time*—An untimely birth. It was impossible to abase himself more than he does by this single appellation. As an abortion is not worthy the name of a man, so he affirms himself to be not worthy the name of an apostle. It must be observed, however, it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle, that he gave himself this name; for he affirms (2 Cor. xi. 5) *that he was in nothing behind the very chief of the apostles*: but he called himself *an untimely birth*, for the reason mentioned in the next verse, "and because he was made an apostle without that previous course of instruction and preparation which the other apostles enjoyed, who had attended Jesus during his ministry on earth; so that, in the proper sense of the word, he was *εκτρομα*, one born before he was

grace of God which was with A. M. 4063.
me. A. D. 50.

11 Therefore whether *it were* I or they, so we preached, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, ^s then is Christ not risen:

^s 2 Cor. xi. 23; xii. 11.—^t Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 6; Eph. iii. 7; Phil. ii. 13.—^u 1 Thess. iv. 14.

brought to maturity. That want, however, was abundantly supplied by the many revelations which his Master gave him, after he had made him an apostle."—Macknight.

Verses 9–11. *I am the least of the apostles, because I persecuted, &c.*—True believers are humbled all their lives for the sins they committed before they repented and believed. *But by the grace of God I am what I am*—A Christian and an apostle; *and his grace upon*—Or toward me, in raising me to so high a dignity, and so happy a state; *was not in vain*—But produced, in a great measure, its proper fruit. *For I laboured more abundantly than they all*—That is, more than any of them, from the peculiar love God had showed me; *yet*—To speak more properly; *not I, but the grace of God which was with me*—This it was which at first qualified me for the work, and still excites me to zeal and diligence in it. As to Paul's labouring more than any of the other apostles, it must be observed that they confined their preaching, for the most part, to the Jews, Gal. ii. 9: but Paul preached the gospel to all the Gentile nations, *from Jerusalem round about to Illyricum*, Rom. xv. 19, and also to the Jews who lived in those countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23–28, greatly exceeded theirs likewise. *Therefore whether it were I or they*—Whose doctrine you own and adhere to; *so we preach, and so ye believed*—We agreed in our doctrine concerning the particulars above mentioned: all of us spake, and still speak the same thing.

Verse 12, 13. *Now if Christ be preached*, By all of us, and that upon such infallible grounds as I have mentioned; *that he rose from the dead, how say some of you*—Or rather, how can some among you say; *that there is no resurrection of the dead?*—With what face can any who allow of Christ's resurrection, pretend to deny the resurrection of his disciples, whether it be from an attachment to Sadducean or philosophical prejudices? *For, if there be no resurrection of the dead*—If that doctrine be, in the general, altogether incredible; *then is Christ not risen*—"The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when

A. M. 4063. 14 And if Christ be not risen, then
A. D. 59. is our preaching vain, and your faith
is also vain.

15 Yea, and we are found false witnesses
of God; because we have testified of God
that he raised up Christ: whom he raised not
up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ
raised:

¹ Acts ii. 24, 32; iv. 10, 33; xiii. 30.—² Romans iv. 25.
³ 2 Tim. iii. 12.

these ideas are supplied, [as follows,] every reader will be sensible of the connection. Christ promised, repeatedly, in the most express terms, that he would raise all mankind from the dead, Matt. xvi. 27; John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its Author, the whole of the preaching of the apostles, as is observed verse 14, is absolutely false; and the faith of the Corinthians in the divine original of the gospel, and of all Christians, from the beginning to the present hour, is likewise false. Such are the consequences of denying the resurrection of the dead."

Verses 14-18. *Then is our preaching*—In consequence of a commission supposed to be given after his resurrection; *vain*—Without any real foundation, and destitute of truth; *and your faith*—In our preaching; *is vain*—Is grounded on falsehood and deception; *yea, and we are false witnesses of God*—Having testified that Jesus of Nazareth is his Son and the Messiah; that he hath atoned for sin; hath risen from the dead and ascended into heaven; hath obtained for his followers the Holy Spirit in his gifts and graces; a resurrection from the dead, and eternal life; and is constituted the final Judge of men and angels;—all which things, depending on his resurrection, are absolutely false, if he be not risen; and, of consequence, *ye are yet in your sins*—Unpardoned and unrenewed, without either a title to heaven or a meetness for it. So that there needed something more than reformation, (which was plainly wrought in them,) in order to their being delivered from the guilt of sin, and renewed after the divine image; even that atonement, the sufficiency of which God attested by raising our great Surety from the grave, and the influences of the Divine Spirit procured for us by that atonement. *Then they who are fallen asleep in Christ*—Who have died for him, or believing in him; *are perished*—Have lost their life and being together. This sentence shows, that in this discourse the apostle has the resurrection of the just principally in view, and that what he hath written concerning the excellent qualities of the bodies to be raised, is to be understood of the bodies of the saints only.

Verse 19. *If in this life only we have hope in Christ*—We, who are exposed to such a variety of

17 And if Christ be not raised, your
faith is vain; ye are yet in your
sins.

A. M. 4063.
A. D. 59.

18 Then they also which are fallen asleep in
Christ are perished.

19 If in this life only, we have hope in
Christ, we are of all men most miserable.

20 But now is Christ risen from the dead,
and become the first-fruits of them that slept.

¹ 1 Pet. i. 3.—² Acts xvi. 23; Verse 23; Colossians i. 18;
Rev. i. 5.

dangers and sufferings, for his sake; *we are of all men most miserable*—*Ἐλεεινότεροι*, most to be pitied; that is, if we look for nothing beyond the grave. But if we have a divine evidence of things not seen; if we have a *hope full of immortality*; if we now taste the powers of the world to come, and see the crown that fadeth not away; then, notwithstanding all our present trials, we are more happy than all men. Some have argued from this verse, that if there were no future state, piety and virtue would make men more miserable in this world than they otherwise would be. But, as Dr. Doddridge observes, it is evident the apostle is not speaking here of the case of good men in general, if their hopes of future happiness should be disappointed; but of the case of the first Christians, and especially of the apostles and other preachers of Christianity, amid the hardships and persecutions to which they were continually exposed. If they had not known that there was a state of immortal felicity and glory before them, and if they had not been supported amid their various sufferings with a well-grounded and lively hope of it, they must have been peculiarly miserable. For besides all the external calamities to which they were exposed, they must have been perpetually subjected to the upbraids of their own minds, for sacrificing every view of happiness in this world or another, to advance what they knew to be a pernicious falsehood. It must be observed, the apostle does not say, that if there should be no resurrection of the body, the Christian could only hope in Christ in this life; for if the soul be immortal, and may be happy after its separation from the body, that would not follow. But he argues thus: If Christ is not risen for our justification, we are yet under the guilt of sin, verse 17; and if so, both soul and body must perish after death, verse 18; and then the hope of Christians must terminate with this life, which being more especially to many of them a life of misery, by reason of the sufferings to which their faith here often exposes them, they would of all men be most miserable. Macknight considers the apostle as answering an objection, which he supposes the reader to have made in his own mind, namely, this: "The apostles know that Christ hath not risen, and that there will be no resurrection of the dead, but they preach these things for the sake of some present advantage." "To this Paul replies, *If in this life only we have hope, &c., we are of all men the most miserable*—Because, by preaching

A. M. 4063. 21 For ^a since by man *came* death,
A. D. 59. ^b by man *came* also the resurrection
of the dead.

22 For as in Adam all die, even so in Christ
shall all be made alive.

23 But ^c every man in his own order: Christ

^a Rom. v. 12, 17.—^b John xi. 25; Rom. vi. 23.

Christ's resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body; and will have no existence after death, the body being never to be raised. The apostle's argument is equally conclusive on supposition that the soul is immaterial, and that it will exist and enjoy [happiness] after death, although the body is not raised. For if the apostles were false witnesses and impostors, they could look for no happiness from God after death."

Verses 20-22. *But now is Christ risen*—Here the apostle declares that Christians have hope not in this life only. His proof of the resurrection lies in a narrow compass, verse 12-19. Almost all the rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is short, but solid and convincing, namely, that which arose from Christ's resurrection. Now this not only proved a resurrection possible, but, as it proved him to be a divine teacher, it proved also the certainty of a general resurrection, which he so expressly taught. *The first-fruits of them that slept*—The pledge, earnest, and assurance of the resurrection of those who sleep in him, even of all the righteous, of the resurrection of whom, at least chiefly, if not only, the apostle speaks throughout the chapter. As to the term *first-fruits*, in explanation thereof it may be proper to observe, that "the Israelites were commanded to bring on the morrow after the sabbath, with which the passover week began, a *sheaf of the first-fruits of their harvest* to the priest, to be waved before the Lord, who, by accepting it, made it an example and a pledge of the future harvest. In allusion to that rite, Christ, who arose on the very day on which the first-fruits were offered, is called the first-fruits of them who slept, because he is the first who was raised from the dead to die no more, and because his resurrection is an example and an earnest of the resurrection of the righteous." *For since by man came death*—Since death came on the whole human race by means of one man, who brought mortality on all his posterity in consequence of one great and wilful transgression; *by man came also, &c.*—That is, by means of another man came likewise the resurrection of the dead—And our happy relation to him abundantly repairs the damage we sustain by our fatal relation to the former. *For as in Adam all*—Even the righteous; *die, so in*—Or through; *Christ shall all these be made alive*—He does not say *shall*

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the first-fruits; afterward they that A. M. 4063.
are Christ's at his coming. A. D. 59.

24 Then *cometh* the end, when he shall have delivered up ^d the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

^e Verse 20; 1 Thess. iv. 15, 16, 17.—^f Dan. vii. 14, 27.

revive, (as naturally as they die,) but *shall be made alive*, namely, by a power not their own. See on Rom. v. 18, a passage which is a good comment on this verse.

Verse 23. *But every man*—Shall be reanimated, raised, and glorified; *in his own order*—Or in his own band, as *τῷ ἰδίῳ ταγματι* more properly signifies, denoting a band of soldiers, a cohort, or legion; the word for *order* being rather *ταξίς*. According to this interpretation, it is here intimated that the righteous will be raised by themselves, and the wicked by themselves; that is, according to the next verse, the righteous are to be raised at Christ's coming, or are to be first raised, even before the living are changed, and much more before the wicked are raised. See 1 Thess. iv. 15-17.

Verse 24. *Then*—After the resurrection and the general judgment; *cometh the end*—Of the world, the grand period of all those wonderful scenes that have appeared for so many succeeding generations; *when he shall*—Publicly and solemnly; *have delivered up*—Greek, *οὐραν παραδῶν*, *when he shall deliver up*; the mediatorial kingdom to God, even the Father—By whose commission he had held it, and to whose glory he had always administered it; *when he shall have put down*—*Ὀταν καταργησῶν*, *when he shall have destroyed all adverse rule, authority, and power*—That had opposed itself to his government, and shall have triumphed over all the efforts which either men or devils could ever make against his dominion. This mediatorial kingdom which Christ will deliver up, is represented, Matt. xxviii. 18, to be his possessing *all power in heaven and in earth*; "that is, power over angels as well as over men. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God *to sit at his right hand till he should make his enemies his footstool*. Further, because it is said, Col. i. 17, *He is before all things, and by him all things consist*; and because we are told, Heb. i. 3, that the Son, while he spake the gospel, *upheld all things by the word of his power*; it is believed, that besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning, in his character as Creator: and that, after the mediatorial kingdom is delivered up, the kingdom which he holds as Creator, will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into the

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A. M. 4063. 25 For he must reign, ^a till he hath
A. D. 59. put all enemies under his feet.

26 ^f The last enemy that shall be destroyed is death.

27 For he ^e hath put all things under his feet. But when he saith all things are put under *him*,

^a Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb. i. 13; x. 13.
^f 2 Tim. i. 10; Rev. xx. 14.

everlasting kingdom of Jesus Christ, as they are represented to do, 2 Pet. i. 11."—Macknight. Indeed, the divine reign, both of the Father and the Son, is from everlasting to everlasting. And only so far as the Father gave the kingdom to the Son, shall the Son deliver it up to the Father, John xiii. 3. Nor does the Father cease to reign when he gives it to the Son, neither the Son when he delivers it to the Father; but the glory which he had before the world began, (John xvii. 5; Heb. i. 8,) will remain even after that is delivered up. Nor will he cease to be a king even in his human nature, Luke i. 33. If the citizens of the New Jerusalem shall reign for ever, (Rev. xxii. 5,) how much more shall he!

Verses 25-27. For he must reign—Because so it is written, Psa. cx. 1; till he—God the Father; hath put all enemies under his feet—That is, till he hath utterly subdued them to Christ, that he may destroy them. The last enemy that shall be destroyed is death—That enemy which continues, in some measure, to hold the subjects of Christ under his dominion, even when the temptations of the world, and the malice of Satan, can hold them no longer, and when every remainder of corrupt nature and human infirmity has long since ceased in the perfect holiness of the intermediate state. Macknight, who renders this verse, the last enemy, death, shall be destroyed, observes, that "the common version of this passage implies that there are some enemies who shall not be destroyed, which is wrong: for all enemies shall be destroyed, verse 25." Nor is it true in every sense, that "because death is called the last enemy, it is to be last destroyed: for if the destruction of death is to be accomplished by the resurrection, the devil and his angels, and wicked men, are to be judged and punished after the dead are raised. In Chrysostom's opinion, death is called the last enemy, because he entered into the world after the devil and sin entered." For Satan brought in sin, and sin brought forth death. There is a sense, however, in which it may be affirmed that death is the last enemy that is destroyed; for when Christ engaged these enemies, he first conquered Satan, namely, in his temptation, then sin in his death, and lastly, death in his resurrection. In the same order he delivers all the faithful from them, yea, and destroys their power. Death he so destroys, that it shall exist no more; sin and Satan, so that they shall no more hurt his people. For he hath put all things under his feet—Agreeably to what is said, Psa. viii. 6. But—As is sufficiently evident; when he saith all things are put under him—In the last-mentioned passage, and as is implied in many others; he—The

it is manifest that he is excepted A. M. 4063.
A. D. 59. which did put all things under him.

28 ^b And when all things shall be subdued unto him, then ⁱ shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

^e Psa. viii. 6; Matt. xxviii. 18; Heb. ii. 8; 1 Pet. iii. 22.
^b Phil. iii. 21.—Chap. iii. 23; xi. 3.

Father; is excepted, who did put all things under him—This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father.

Verse 28. When all things shall be subdued—Or, rather, subjected, (as υποταγή properly signifies,) unto him, and there is no longer need of a prophet to teach, nor of a priest to make atonement and intercede, nor of a king to deliver, protect, and govern under God, the Father will resume the government; and then, even the Son himself shall be subjected to him who subjected all things to him, that God—Or the Godhead; may be all in all—May be over all beings, in all places, and the immediate object of their worship and service. Or rather, may be all things in and to his intelligent creatures, saints, and angels, by a full communication of himself to them, and an intimate union with them. "He saith not," observes Dr. Whitby, "that the Father, mentioned verse 24, but that God may be all in all; and so he seems to lead us to that interpretation of the Godhead which comprehends Father, Son, and Holy Ghost; and then the import of the phrase, that God may be all in all, will be this: That the Godhead may govern all things immediately by himself, without the intervention of a mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to render all our duty immediately to him, and derive all our happiness immediately from him. So that, as now Christ, God-man, is all in all, Col. iii. 11, because the Father hath put all things into his hands; does all things and governs all things by him; when this economy ceases, the Godhead alone will be all in all, as governing and influencing all things by himself immediately." "On supposition that this is a proper interpretation of the passage, and that the Son or Word, John i. 1, in conjunction with the Father and the Holy Spirit, is to govern, two questions will occur: 1st, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father. 2d, How the Son, under the government of the Godhead, can be subject to himself. To remove these difficulties, it is generally said that the Son is to be subject to the Father in his human nature only. In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after

A. M. 4063. 29 Else what shall they do, which
A. D. 50. are baptized for the dead, if the dead
rise not at all? why are they then baptized for
the dead?

30 And ^k why stand we in jeopardy every
hour?

31 I protest by ^l your ¹ rejoicing which I have
in Christ Jesus our Lord, ^m I die daily.

32 If ⁿ after the manner of men ^a I have

^k 2 Cor. xi. 26; Gal. v. 11.—^l Some read, *our*.—¹ 1 Thess. ii. 19.—^m Rom. viii. 36; Chap. iv. 9; 2 Cor. iv. 10, 11; xi. 23.—ⁿ Or, to speak *after the manner of men*.

sinner is completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship, immediately, without the intervention of a mediator. And thus the offices of mediator and king, becoming unnecessary, shall cease. Yet even in this state, the Son in [or in union with] the human nature, though no longer king, [in the sense in which he was king before,] will still retain the glory of having created all things, described Col. i. 15; Heb. i. 2, 3, and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that, in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when, 2 Tim. ii. 12, he said, *If we suffer with him, we shall also reign with him*. See also Rev. iii. 21.—Macknight. So also Doddridge: "The union of the divine and human natures in the person of the great Emmanuel, the incomparable virtues of his character, the glory of his actions, and the relation he bears to his people, with all the texts which assert the perpetuity of his government, prohibit our imagining that he shall ever cease to be illustriously distinguished from all others, whether men or angels, in the heavenly world, through eternal ages."

Verses 29, 30. *Else, or otherwise, what shall they do*—What will become of them? what shall they do to repair their loss, who are exposed to great sufferings in consequence of being *baptized for the dead*—That is, say some, "In token of their embracing the Christian faith *in the room of the dead*, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to combat in the room of their companions, who have just been slain in their sight." Others say, "In hope of blessings to be received after they are numbered with the dead." Many other interpretations are given of this obscure and ambiguous phrase, *ὑπερ τῶν νεκρῶν, for the dead*. But perhaps that of Dr. Macknight is the most probable, who supplies the words *τῆς ἀναστάσεως,*

fought with beasts at Ephesus; what
advantageth it me, if the dead rise
not? ^o let us eat and drink; for to-morrow we
die.

33 Be not deceived: ^p evil communications
corrupt good manners.

34 ^q Awake to righteousness, and sin not;
^r for some have not the knowledge of God. ^s I
speak *this* to your shame.

^a 2 Cor. i. 8.—^o Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19.—^p Chapter v. 6.—^q Romans xiii. 11; Eph. v. 14.—^r 1 Thess. iv. 5.—^s Chap. vi. 5.

and reads the clause, *who are baptized for the resurrection of the dead*, or are immersed in sufferings, because of their believing in, and testifying the doctrine of the resurrection of the dead: for which interpretation he adduces solid reasons. *If the dead rise not*—If the doctrine I oppose be true, and the dead are not raised at all; *why are they then baptized for the resurrection of the dead? And why stand we*—The apostles; also *in jeopardy*—And are exposed to so much danger and suffering; *every hour*—In the service of a Master from whom, it is evident, we have no secular rewards to expect.

Verses 31–34. *I protest by your rejoicing*—Greek, *ὑπὲρ τῆς υπερταρίας καθήσθαι ἣν ἔχω*, *by the boasting concerning you which I have*, namely, on account of your faith in Christ Jesus our Lord. So the clause is interpreted by some critics. *I die daily*—That is, I am daily in danger of death, for bearing testimony to the resurrection of Christ, and to a general resurrection through him. *If, to speak after the manner of men*—That is, To use a proverbial phrase expressive of the most imminent danger; *I have fought with beasts at Ephesus*—With the savage fury of a lawless multitude, Acts xix. 29, &c. *What advantageth it me*—What have I gained by such sufferings; *if the dead rise not?* And I have nothing to expect after death. *Let us eat and drink, &c.*—We might, on that supposition, as well say, with the Epicureans, Let us make the best of this short life, seeing we have no other portion to expect. *Be not deceived*—By such pernicious counsels as this. *Evil communications corrupt good manners*—He opposes to the Epicurean saying a well-known verse of the poet Menander. By *evil communications*, is meant conversation contrary to faith, hope, or love; or familiar intercourse with worldly and carnal people, which tends to destroy all holiness. *Awake*—An exclamation full of apostolical majesty. Shake off your lethargy! *To righteousness*—Evangelical and divine righteousness, flowing from the true knowledge of God, and implying that the whole soul be broad awake and watchful: the righteousness through which *grace reigns unto eternal life*, Rom. v. 21; *and sin not*—That is, and you will not sin, for sin supposes sleepiness or drowsiness of soul. There is need to press this; *for some*—Among you; *have not the knowledge of God*—With all your boasted know-

A. M. 4063. 35 But some *man* will say, 'How
A. D. 59. are the dead raised up? and with
what body do they come?

36 *Thou fool*, that which thou sowest is not
quicken'd except it die:

37 And that which thou sowest, thou sowest

^c Ezek. xxxvii. 3.

ledge, you are ignorant of what it most concerns you to know; *I speak this to your shame*—For nothing is more shameful than sleepy ignorance of God, and of the word and works of God; to them, especially, it was shameful, considering the advantages they had enjoyed.

Verse 35. *But some man possibly will say, How are the dead raised up*—After their whole frame is dissolved? *And with what kind of bodies do they come?*—From the dead, after these are mouldered into dust. By the apostle's answer to these inquiries, it appears that he considered the inquirer as not so much desiring to have his curiosity satisfied, respecting the nature and qualities of the bodies raised, as suggesting the impossibility of the resurrection in question taking place. He therefore begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising grain from seed which is rotted in the ground, and in giving to each of the kinds, when it is grown up, the body proper to it: also in making bodies celestial and bodies terrestrial, each having its own properties by which it is distinguished from all others. And from these instances of the power of God, he infers that the resurrection of the dead is possible, verses 36-42. As to the inquiry, with what kind of bodies men will be raised, his answer is given from the middle of verse 42-54. But what he advances respects only the properties of the bodies of the righteous, which he contrasts with the properties of the bodies which were laid in the grave. And with respect to the righteous, who are found alive on the earth at the coming of Christ, he declares that their bodies will be changed in a moment, and rendered incorruptible and immortal, because *flesh and blood cannot inherit the kingdom of God*.

Verses 36-38. *Thou fool*—Greek, *appov*, without mind, or understanding. Or, thou inconsiderate and thoughtless creature, who thinkest a matter impossible, of the possibility of which thou hast an example in the very seed thou sowest. Macknight thinks the apostle here addresses the false teacher at Corinth, "giving him the appellation of fool in the same sense, and for the same reason, that our Lord himself called the Pharisees fools, namely, on account of their ignorance and wickedness, Matt. xxii. 17." *What thou sowest is not quicken'd except it die*—"To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than the resurrection itself, the reproduction of grain from seed sown, which does not grow unless it be rotted in the ground. But after its body is destroyed, something springs out of it,

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not that body that shall be, but bare A. M. 4063.
grain; it may chance of wheat, or of A. D. 59.
some other *grain*;

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh^d, but *there*

^e John xii. 24.

which, by a wonderful process, the effect of the power of God, ends in the reproduction of the same kind of grain, not bare as it was sown, but richly adorned with blades, stalk, and ear." Thomas Paine, in his "Age of Reason," and some other modern infidels, have maintained, against the apostle, "that the seed does not die in vegetation, because the germe lives and expands itself, and only the extraneous matter corrupts. But in fact the seed, as such, doth die: it ceases to be a grain of corn; though a part of it springs, as it were, into new life, by a process which we can no more comprehend than we can the manner of the resurrection. Even Lucretius, the Epicurean atheist, says, 'Whatever change transfers a body into a new class of beings, may be justly called the death of the original substance: for what is changed from what it was, that dies.'"—Scott. *And that which thou sowest is not the body that shall be*—Produced from the seed committed to the ground; *but bare, naked, grain*—Widely different from that which will afterward rise out of the earth. *But God*—Not thou, O man, nor the grain itself; *giveth it a body*—In the course of his natural operations, by certain laws of vegetation, with which thou art entirely unacquainted; *as it hath pleased him*—With such a variety of parts as he hath thought fit to determine for that particular species; *and to each of the seeds*—Not only of the fruits and plants, but animals also, to which the apostle rises in the following verse; *its own body*—Not only a body of the same sort, but that which, by virtue of some connection it had with this or that individual grain, may properly be called its own, though in its form much different, and much more beautiful. It is justly observed by Dr. Macknight here, that, "having such an example of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated. And although the very numerical body be not raised, which the apostle intimates when he affirms that the grain produced from the seed sown is not the very body which is sown, yet the body is truly raised; because what is raised being united to the soul, there will arise in the man, thus completed, a consciousness of identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose necessary to the perfection and happiness of the man in his new state. According to this view of the subject, the objection taken from the scattering of the particles of the body that die, has no place, because it does not seem necessary that the body to be raised

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A. M. 4033. is one kind of flesh of men, another
A. D. 59. flesh of beasts, another of fishes, and
another of birds.

40 *There are* also celestial bodies, and bodies
terrestrial: but the glory of the celestial is one,
and the *glory* of the terrestrial is another.

* Dan. xii. 3;

should be composed of them; for the Scripture nowhere affirms that the same numerical body is to be raised. In the opinion of some, indeed, the example of the grain which first dies, and then revives, is mentioned to intimate, that in the human body there is a seminal principle, which is not destroyed by death; and which, at the appointed season, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a seminal principle any thing different from that power? What occasion then have we to carry our thoughts in this matter beyond God's power? Besides, as there is no inextinguishable principle in plants, the analogy doth not hold. I therefore suppose this wonderful, though common instance, is mentioned, to show that the resurrection of the body is not beyond the power of God to accomplish; and that it may certainly be expected according to Christ's promise."

Verses 39-41. *All flesh, &c.*—As if he had said, There is an immense variety in the works of God, even in those which fall under the inspection of our senses, feeble and limited as they are, while we dwell in flesh and blood. For we see even earthy bodies differ from earthy, and heavenly bodies from heavenly. What wonder then if heavenly bodies differ from earthy? or the bodies which rise from those that lie in the grave? "As in the preceding verse," says the author last quoted, "the apostle directs us to consider the greatness of the power of God, displayed in the production of that endless variety of vegetable substances for food to man and beast, with which we are surrounded; so in this verse he directs our attention to the same power of God displayed in that wonderful diversity of animal substances, which it hath formed into different sorts of organized bodies, each with members properly adapted to the instincts of its inhabitant, and to the manner of life for which it is designed;" men, beasts, fishes, fowls. *There are also celestial bodies, &c.*—As if he had said, The greatness of his power God hath likewise showed, in the formation of other bodies which are inanimate, both celestial, as the sun, moon, and stars, and terrestrial, such as fossils and minerals. *But the glory of the celestial is one, &c.*—Different indeed is the glory of the one from that of the other, and the brightest lustre which the terrestrial can have, falls very short of that of the celestial. *There is one glory of the sun, &c.*—Yea, and the heavenly bodies themselves differ from each other. From the whole of these principles, the apostle draws this conclusion;—that since God's power has been so "gloriously manifested in the greatness and variety of the material substances

41 *There is* one glory of the sun, A. M. 4063.
and another glory of the moon, and A. D. 59.
another glory of the stars; for *one* star differeth from *another* star in glory.

42 * So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

Matt. xiii. 43.

which he has already formed, and in the diversity of their configuration, that person must be a fool indeed, (verse 36,) who takes upon him to affirm that God cannot raise up bodies for his saints at the last day, in form and use similar to their present bodies, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live." This last observation is peculiarly worthy the reader's attention. Our new bodies, what qualities soever they may possess, will doubtless be perfectly adapted to the faculties of our minds, and to the new world in which we shall be placed: as our present bodies are adapted to the faculties we now possess, and to the world in which we now live; and as we see the bodies of all creatures are suited to the instincts God hath given them, and to the element or place in which they have their abode, whether fish in the water, fowls in the air, or cattle and creeping things on or within the dry land. Accordingly, when any living creature is destined to change the place of its abode, it receives a new body, adapted to its new situation: as, for example, the silk-worm, when it is no longer to be confined to the leaves of the mulberry-tree, but to have the freedom and pleasure of roaming at large in the spacious regions of the air, is furnished with a new and winged body, adapted to its new state and element. And here arises a question: Is it not probable that at least one important reason why we are to receive new bodies, and are not always to remain disembodied spirits, (as we shall be in the intermediate state between death and judgment,) is, because we are destined to remove into a new world, far more perfect and glorious than this fallen and disordered one in which we now are?—a world in which there *will be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and shall see his face.* In this new world, God, who never sinks, but always rises to higher and higher perfection in his works, will certainly make a far more glorious display of his wisdom, power, and goodness, and other attributes, than he has done in this present world; and it is therefore necessary that we should have bodies furnished with senses and other members adapted to that world, and enabling us to hold connection and intercourse with it, and to apprehend, enjoy, and be instructed in the further knowledge of our glorious Creator, by the excellences of it, so superior to any we had witnessed in this present earth, the abode of our infancy and childhood. But suffice it at present to have given a hint of this.

Verses 42-44. *So also is the resurrection of the dead*—So great is the difference between the body-

A. M. 4063. 43 [†] It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

† Phil. iii. 21. — Gen. ii. 7. — Rom. v. 14.

which fell and that which rises. It is to be observed, that in this and the following verses, the apostle is giving an account of the righteous only. *It is sown*—A beautiful word; committed as seed to the ground: and the apostle thus expresses the burial of the body, because he had illustrated the possibility of its resurrection, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which after it rots produces grain of the same kind with itself; a comparison intended to illustrate only the possibility of the resurrection, but not the manner of its being effected. For certainly the body to be raised will not be produced by any virtue in the body buried, as plants are produced by a virtue latent in the seeds that are sown. For we are carefully taught in the Scriptures, that the resurrection of our bodies will be effected merely by the extraordinary and miraculous power of God, and not at all as either plants or animals are produced, in a natural way, from their seeds. *In corruption*—Just ready to putrefy, and by various degrees of corruption and decay, to return to the dust from whence it came. *It is raised in incorruption*—Utterly incapable of either dissolution or decay. *It is sown in dishonour*—Shocking to those who loved it best: human nature in disgrace! *It is raised in glory*—Clothed with robes of light, fit for those whom the King of heaven delights to honour. See on Matt. xiii. 23; Phil. iii. 21. *It is sown in weakness*—Deprived even of that feeble strength which it once enjoyed: *it is raised in power*—Endued with vigour, strength, and activity, such as we cannot now conceive. *It is sown in this world a natural body*—Or rather, an animal body, as *σῶμα ψυχικόν* more properly signifies, supported by food, sleep, and air, as the bodies of all animals are: *it is raised a spiritual body*—Of a more refined contexture, needing none of those animal refreshments, and endued with qualities of a spiritual nature like the angels of God. These alterations to be produced in the contexture of the bodies of the righteous are indeed great and wonderful, but far from being impossible. For, as Dr. Macknight justly observes, “to illustrate great things by small, we have an example of a similar, though very inferior transformation, in the bodies of caterpillars, which in their first state are ugly, weak, and easily crushed, but in their second state become beautifully winged animals, full of life and activity. This shows what God can do in greater instances.”

It may not be improper to add here, what is justly observed by the same author, that, notwithstanding this great difference between the bodies raised, and the bodies committed to the ground, those raised

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45 And so it is written, The first A. M. 4063 man Adam ² was made a living soul, A. D. 59.

^a the last Adam *was made* ^b a quickening spirit.

46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

^b John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4.

will, in a sound sense, be the same with the bodies that were buried; inasmuch as they will consist of members and organs of sensation in form and use similar to the members and organs of the present body: that is, as far as their new state will admit; a limitation this, absolutely necessary to be made, because the Scripture itself mentions two particulars, and reason suggests others, in which the bodies raised will essentially differ from those which died. 1st, We are told (1 Cor. vi. 13) that God will destroy both the *belly*, (including both the *stomach* and *bowels*,) or the use of that member, and *meats*. 2d, Our Lord assures us, that *they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, for they are equal to the angels*. From these texts it follows, that none of the members necessary to eating, and drinking, and marriage, will make part of the glorified bodies of the saints; and that none of the appetites and passions which are gratified by these members, will have any existence in their minds: consequently, the joys of the heavenly country, though in part they are to arise from bodily senses, will have no affinity with the pleasures of a Mohammedan paradise. 3d, Reason directs us to believe, that to the similarity or sameness of the body which is raised, with the body that was buried, it is by no means necessary that the imperfections in the members of the buried body, should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same. 4th, Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members; and notwithstanding the addition, the raised body may, on account of its general similarity to the body that was buried, be still considered as the same. To conclude, the Scripture speaks consistently when, in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies refashioned like to the glorious body of Christ, and informs us, that after their whole persons are thus completed, they shall be carried to a heavenly country, where every object being suited to the nature of their glorified bodies, they shall live unspeakably happy to all eternity.

Verses 45, 46. *And so it is written*—With respect to the animal body, Gen. ii. 7. *The first Adam*

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A. M. 4063. 47 ° The first man is of the earth,
A. D. 50.

° earthy: the second man is the Lord
° from heaven.

48 As is the earthy, such are they also that are earthy: ° and as is the heavenly, such are they also that are heavenly.

49 And ° as we have borne the image of the earthy, ° we shall also bear the image of the heavenly.

50 Now this I say, brethren, that ° flesh and

° John iii. 31.—° Gen. ii. 7; iii. 19.—° John iii. 13, 31.
° Phil. iii. 20, 21.—° Gen. v. 3.—° Rom. viii. 29; 2 Cor. iii. 18; iv. 11; Phil. iii. 21; 1 John iii. 2.

was made a living soul—God gave him animal life, in many respects resembling that of other animals; the last Adam was made—Rather was, or is, for there is nothing in the original for made; a quickening Spirit—Having life in himself, and quickening whom he will: imparting even a more refined life to men's bodies at the resurrection, than that which they formerly possessed. Christ is called Adam, because believers receive their sanctified, spiritual nature, and their immortal bodies, from him, (see Eph. v. 32,) just as mankind have derived their corrupted nature and mortal bodies from the first Adam. He is also called the last Adam, because he is posterior in time to the first Adam, or because there shall be no restorer and head of the human race after him. *Howbeit that was not first which is spiritual, &c.*—That is, as the first Adam existed before Christ was sent to assume our nature, and become our Saviour, so must we first wear that animal body, which we derive from the one, before we put on that spiritual body which we receive from the other. Here we are taught that the plan of the divine government is to lead his creatures from a lower to a higher state of perfection. They, therefore, who contend that things should be as perfect at the beginning as at the conclusion of his administration, are wiser than God.

Verses 47–49. *The first man is [was] of the earth, earthy*—Being from earth, and having forfeited his immortality by sin, he became subject to corruption and dissolution, like the earth from which he came. *The second man is the Lord from heaven*—St. Paul could not well say, "is of, or from heaven, heavenly:" because though man owes it to the earth that he is earthy, yet the Lord does not owe it to heaven that he is glorious. He himself made the heavens, and by descending from them, showed himself to us as the Lord. Christ is called the second Adam in this respect, that as Adam was a public person who acted in the stead of all mankind, so was Christ; and as Adam was the first general representative of men, Christ was the second and the last: and what they severally did, terminated not in themselves, but affected all whom they represented. *As is the earthy*—The first Adam after his fall; *such are they also that are earthy*—Who continue without any higher principle; they are sinful,

blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

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

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

° Matt. xvi. 17; John iii. 3, 5.—° 1 Thess. iv. 15, 16, 17.
° Phil. iii. 21.—° Zech. ix. 14; Matt. xxiv. 31; John v. 23; 1 Thess. iv. 16.

mortal, corruptible creatures: such a body as Adam had, have all his posterity while they remain on earth. And as is the heavenly—Man, Christ, at present; *such are*—Or rather, *shall be; they that are heavenly*—Who are united to Christ by the quickening and regenerating influences of his Spirit. That they may live with him in heaven, they shall at last have glorious bodies like his. *And as we have borne the image of the earthy*—As assuredly as we are now sinful, afflicted, and mortal men, like the first Adam; *we shall also bear the image of the heavenly*—So surely shall we be brought to resemble Christ in holiness, glory, and immortality.

Verses 50–52. *Now this I say, brethren*—This I offer to your consideration as a great and important truth, that we must first undergo an entire change; for *flesh and blood*—Such as we are now clothed with; *cannot inherit the kingdom of God*—Cannot enter that happy place which Christ hath gone to prepare for the reception of his people, (John xiv. 7,) cannot possess that kingdom which is wholly spiritual, because it affords no objects suited either to the senses or to the appetites of such a body. *Neither doth corruption*—This corruptible body; *inherit incorruption*—That incorruptible kingdom. Spirits, clothed with corruptible bodies like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures, which constitute the glory and felicity of the kingdom of God. *Behold, I show you a mystery*—A truth hitherto unknown, and not yet fully revealed to any of the sons of men. *We*—Christians: the apostle considers them all as one in their succeeding generations; *shall not die*—Suffer a separation of soul and body; *but we shall all*—Who do not die; *be changed*—So that this animal body shall become spiritual; *in a moment*—Amazing work of omnipotence! *in the twinkling of an eye, at the last trump*—Blown by the divine command. *For the trumpet shall sound, &c.*—At the giving of the law from Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long, and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise called the *trump of God*, (1 Thess. iv. 16,) will be made by

A. M. 4063. 53 For this corruptible must put
A. D. 59. on incorruption, and ² this mortal
must put on immortality.

54 So when this corruptible shall have put on
incorruption, and this mortal shall have put on
immortality, then shall be brought to pass the
saying that is written, ° Death is swallowed up
in victory.

² 2 Cor. v. 4. — Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14.
° Hos. xiii. 14. — Or, hell.

the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself, *his voice*, John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here the last trumpet. And while it sounds, the righteous who are alive on the earth shall be changed. *And the dead shall be raised incorruptible*—Though this expression be general, yet, as appears from verse 51, and indeed from the whole latter part of the chapter, it is evident it must be restricted to the dead in Christ, of whom alone the apostle is discoursing. Besides, as appears from 1 Thess. iv. 16, the wicked are not to be raised at the same time with the righteous.

Verses 53, 54. *For this corruptible*—This human nature, which is corruptible; *must*—In order to its partaking of the above-mentioned glory; *put on incorruption*—Be endued with such qualities as shall continue in perpetual vigour, not subject to any alteration; *and this mortal must put on immortality*—So as to be no longer subject to diseases or death. The word *εὐδοκῶσαι*, here rendered to *put on*, literally signifies to go into a place, or metaphorically, to put on, or *go into clothes*. But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous, and therefore the meaning is, the corruptible must be changed into one that is incorruptible, as mentioned verse 51; the righteous, who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible, mortal bodies, changed in a moment, into incorruptible, immortal bodies, and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible. *So, when this corruptible shall have put on incorruption, &c.*—When this glorious and long-expected event shall be accomplished; *then shall be brought to pass what is written*, (Isa. xxv. 8.) *Death is swallowed up in victory*—Is totally conquered or abolished for ever, as the original phrase, *εἰς νικῶς*, may be translated, being often used by the LXX. in that sense. This circumstance likewise shows, that in this discourse the apostle had the resurrection of the righteous only in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect

55 ° O death, where is thy sting? A. M. 4063.
O ° grave, where is thy victory? A. D. 59.

56 The sting of death is sin; and ° the strength of sin is the law.

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

58 ° Therefore, my beloved brethren, be ye

° Rom. iv. 15; v. 13; vii. 5, 13. — Rom. vii. 25. — 1 John v. 4, 5. — 2 Pet. iii. 14.

to them, or that God hath given them the victory over it, (verse 57,) by the resurrection.

Verse 55. *O death, where is thy sting?*—Which once was full of hellish poison. *O grave—Αἴδης, O hades*, the receptacle of separate souls; *where is thy victory?*—Thou art now robbed of thy spoils; all thy captives are set at liberty. “The word *hades* literally signifies the invisible world, or the world where departed spirits, both good and bad, remain till the resurrection, Job xi. 8; Psa. cxxxix. 9; Isa. xiv. 9; and especially Psa. xvi. 10, *Thou wilt not leave my soul in hades*. The place where the spirits of the righteous abide, the Jews called *paradise*; the place where the wicked are shut up they called *tartarus*, after the Greeks. There many of the fallen angels are said to be imprisoned, 2 Pet. ii. 4. “In this noble passage the apostle personifies *death* and the *grave*, and introduces the righteous after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits, being brought out of *paradise*, the place of their abode, shall reanimate their bodies; and the first use of their newly-recovered tongue will be to sing this song, in which they exult over death and hades, as enemies utterly destroyed, and praise God, who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, book ii. l. 666.”—Macknight.

Verses 56–58. *The sting of death is sin*—Which arms it with its greatest terrors, and is attended with a foreboding of future misery, as the effect of the divine displeasure. *And the strength of sin*—Which constitutes its malignity, and gives it those killing weapons; *is the law*—As is largely declared Rom. vii. 7, &c.; or, that it is a transgression of the divine law. *But thanks be to God, who giveth us*—Who believe on the Lord Jesus with our hearts unto righteousness; *the victory*—Over sin, death, and hades; *through our Lord Jesus Christ*—Through his sacrifice and intercession, and the supplies of his grace; through his dying to atone for sin; his rising again to show us that his atonement was

A. M. 4063. steadfast, unmoveable, always abounding in the work of the Lord, forasmuch
A. D. 59.

as ye know ^a that your labour is not in vain in the Lord. A. M. 4063. A. D. 59.

^a Chap.

iii. 8.

accepted, and that he had obtained justification for believers, the Holy Spirit to raise them to newness of life, and a state of immortal glory. *Therefore, my beloved brethren, be ye steadfast*—In faith, hope, and love, and in an uninterrupted course of well-doing; Col. i. 23; Rom. ii. 7; Gal. vi. 9; *unmoveable*—By any temptations from within or without; from persons or things; from visible or invisible enemies; *always abounding in the work of the Lord*—In every service you are capable of performing for the glory of God, the good of your fellow-creatures, or your own salvation; the work of faith, or the labour of love to God and man. *Forasmuch as ye know*—On the surest evidence; *that your la-*

bour shall not be in vain in the Lord—But that you shall receive a full reward in that day of final recompense for whatever ye do for his sake. Let us endeavour, therefore, by cultivating holiness in all its branches, to maintain a lively hope of this felicity in all its spirit and energy, longing for that glorious day when, in the utmost extent of the expression, *death shall be swallowed up for ever*: and millions of voices, after the long silence of the grave, shall burst out at once into that triumphant song, *O death, where is thy sting? O hades, where is thy victory?* And when we shall join in everlasting thanksgivings to God for giving us the victory through Jesus Christ our Lord.

CHAPTER XVI.

In this chapter, the apostle, (1.) Gives some advices relating to the proposed collection for the poor saints in Judea, 1-4. (2.) Intimates his intention to visit the Corinthians, 5-9. (3.) Recommends Timothy to them, and encourages them to expect a visit from Apollos, 10-12. (4.) Exhorts them to watchfulness and steadfastness in faith and love, and to show a respect to Stephanas and his family, and other fellow-labourers, 13-18. (5.) After Christian salutations, he concludes with a solemn admonition and benediction, 19-24.

A. M. 4063. NOW concerning ^a the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

prospered him, that there be no gatherings when I come. A. M. 4063. A. D. 59.

2 ^b Upon the first day of the week let every one of you lay by him in store, as God hath

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

^a Acts xi. 29; xxiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10.

^b Acts xx. 7; Rev. i. 10.—^c 2 Cor. viii. 19.—^d Gr. gift, 2 Cor. viii. 4, 6, 19.

NOTES ON CHAPTER XVI.

Verses 1, 2. *Now concerning the collection*—During the apostle's eighteen months' abode at Corinth, he had exhorted the brethren there to undertake the making a collection for the poor saints in Judea. But the divisions in their church, it seems, had hitherto hindered them from beginning it. The apostle therefore here requests them to set about it immediately, and directs them as to the mode of proceeding. The saints in Judea were, it appears, at this time, in great straits, both on account of a famine, and the persecution to which they were exposed. *As I have given order, or a charge, Greek, βερασα, to the churches of Galatia*—It is probable the apostle gave these orders to the churches of Galatia when he went throughout Phrygia and the region of Galatia, establishing the churches, as mentioned Acts xvi. 6. And he may have received the collections made by these churches when, in his way to Ephesus, where he now was, he went through all the churches of those parts in order, as related Acts xviii. 23.

Verses 2-4. *Upon the first day of the week*—So

κατα μωα σαββατων here signifies, the Hebrews using the numeral for the ordinal numbers, as Gen. i. 5, *The evening and the morning were one day*; that is, the first day; and also using the word *sabbath* to denote the week, as Luke xviii. 12. *I fast twice, τε σαββατων, in the week*. So Mark xvi. 2, *την τερον μωα σαββατων, early the first day of the week*. *Let every one of you lay by him in store, &c.*—Not the rich only: let him also that hath little gladly give of that little, *as God hath prospered him*—Increasing his alms as God increases his substance. According to this lowest rule of Christian prudence, if a man, when he has or gains one pound, give a tenth to God, when he has or gains ten pounds, he will give a tenth to God; when he has or gains a hundred, he will give the tenth of this also. "And yet," says Mr. Wesley, "I show unto you a more excellent way. He that hath ears to hear let him hear: Stint yourself to no proportion at all; but lend to God all you can." *That there be no gatherings*—No necessity of making any particular collections; *when I come*—From these last words it is inferred that *θροναυσιον*, (14*) h

A. M. 4063. 4^d And if it be meet that I go also, A. D. 58. they shall go with me.

5 Now I will come unto you, * when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may ^fbring me on my journey whithersoever I go.

^g 2 Cor. viii. 4, 10.—^h Acts xix. 21; 3 Cor. i. 16.—ⁱ Acts xv. 3; xvii. 15; xxi. 5; Rom. xv. 24; 2 Cor. i. 16.—^k Acts xviii. 21;

here rendered *laying by him in store*, signifies to put his charity into a common box; because, if they had kept it at home, there would have been need of gathering it when the apostle came. But the words *εαυτος παρ' εαυτου τιθητω*, let every one place it with himself, admit not of this sense; nor, when each of them had done this, could there be any necessity of making collections; or, as that expression imports, soliciting the charities of others, but only of receiving the contributions thus laid by for the use of the saints. We may observe here, that from the beginning, the Christians were wont to assemble on the first day of the week, called by them the *Lord's day*, to perform their religious worship. "This day being the Lord's day," saith Dionysius, bishop of Corinth, "we keep it holy." "On Sunday," saith Justin, "all Christians in the city or country meet together, because that is the day of our Lord's resurrection; and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate and do the things they heard: then we all join in prayer, and after that we celebrate the Lord's supper."—See Whithy. *And when I come*—When I am arrived at Corinth; *whomsoever ye shall approve by letters*—Signed by the members of your church, or their representatives; *them will I send to bring your liberality*—Greek, *την χαριτιν υμων*; literally, *your grace*; that is, *the fruit of your grace*, or, *your free gift, to Jerusalem*, to be there distributed among the poor Christians. *And if it be meet*—If it be thought proper; *that I also should go*—Thither on this occasion; *they shall go with me*—That they may witness for me that no part of the money received has been withheld, but that the whole of it has been delivered with the greatest fidelity, to be employed solely for the purposes for which it was contributed.

Verses 5-9. *Now I will come unto you*—If Providence permit; *when I shall pass*—Or rather, *when I shall have passed*; *through Macedonia*; *for I do pass through Macedonia*—I purpose going that way, that I may visit the churches there, and receive their collections. *And it may be that I will abide, &c.*—That I shall continue some time; *yea, and winter with you*—Having spent the summer and autumn in my progress through Macedonia. *That ye may bring me on my journey*—That some of you may accompany me a little way, and help me forward toward Jerusalem, or *whithersoever else I go*—

7 For I will not see you now by A. M. 4063. the way; but I trust to tarry a while A. D. 59. with you, * if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For ^ba great door and effectual is opened unto me, and ⁱthere are many adversaries.

10 Now ^kif Timotheus come, see that he

Chap. iv. 19; James iv. 15.—^h Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8.—ⁱ Acts xix. 9.—^k Acts xix. 22; Chap. iv. 17.

Through whatever parts I may pass thither. *For, &c.*—As if he had said, I speak of coming at some future time; *for I will not see you now*—In my way from hence to Macedonia. *But I trust*—That the little delay, which this plan may occasion, will be made up to your satisfaction; for I purpose to *tarry a while with you*—When I come, which the necessities of the churches of Macedonia will not at present give me leave to do. *But I will tarry at Ephesus until Pentecost*—A plain intimation that that he was now at Ephesus, and consequently that the inscription added at the end of this epistle, which tells us it was written from Philippi, is far from being authentic. Indeed, this may be gathered also from the salutations in the close of this epistle, which are not from the churches of Macedonia, but from Asia. And, it may be affirmed in general, that, as Dr. Doddridge justly observes, no credit is to be given to these additions, which have been presumptuously made to the epistles, and very imprudently retained. *For a great door and effectual is opened to me*—"The door of a house being a passage into it, *the opening of a door*, in the eastern phrase, signified the affording a person an opportunity of doing a thing. See Col. iv. 3; Hos. ii. 15. The apostle's long abode at Ephesus was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common. For many, who used *curious arts*, the arts of magic and divination, were converted, and burned their books, containing the secrets of these arts, Acts xix. 17-20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult described Acts xix. 23-41."—Mac-knight. Therefore the apostle adds, *and there are many adversaries*—Many opposers, who, (he here by insinuates,) if he were to leave Ephesus immediately, might perhaps take advantage of his absence, to the great injury of the new-planted church there.

Verses 10-12. *Now if*—In the mean time; *Timotheus come, see that he may be with you without fear*—Of any one's despising him for his youth. Encourage him in his labours; *for he worketh the work of the Lord*—The true ground of reverence and love to pastors: those who do so, none ought to despise or discourage; *but conduct him forth*—Bring him forward on his journey; *in peace*—And do all that you can to make it commodious and agreeable to him; *that he may come unto me*—At Ephesus, as soon as

A. M. 4063. may be with you without fear;—for
A. D. 59. ¹ he worketh the work of the Lord, as
I also do.

11 ² Let no man therefore despise him: but
conduct him forth ³ in peace, that he may
come unto me: for I look for him with the
brethren.

12 As touching *our* brother ⁴ Apollos, I
greatly desired him to come unto you with
the brethren: but his will was not at all to
come at this time; but he will come when he
shall have convenient time.

13 ⁵ Watch ye, ⁶ stand fast in the faith, quit
you like men, ⁷ be strong.

14 ⁸ Let all your things be done with charity.

15 I beseech you, brethren, (ye know ⁹ the
house of Stephanas, that it is ¹⁰ the first-fruits
of Achaia, and *that* they have addicted them-

¹ Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2.—² 1 Tim. iv. 12.—³ Acts xv. 33.—⁴ Chap. i. 12; iii. 5.—⁵ Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8.—⁶ Chap. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 2 Thess. ii. 15.—⁷ Eph. vi. 10; Col. i. 11.—⁸ Chap. xiv. 1; 1 Pet. iv. 8.—⁹ Chap. i.

possible; for I look for him with the brethren—
Namely, Erastus, who had been sent with Timothy
to Corinth, (Acts xix. 22,) and Titus, who carried
this letter, and another brother, whose name is not
mentioned; (see 2 Cor. xii. 17, 18;) perhaps also
some of the Corinthian brethren, whom the apostle
had desired Titus to bring with him to Ephesus,
having need of their assistance. *As touching Apollos*—
For whom many of you have so high a regard;
I greatly desired him to come to you with Timothy
and the other brethren—Having an entire confidence
in his friendship, prudence, and fidelity, and hoping
that his presence among you might have been par-
ticularly useful at this crisis; *but his will was not to*
come at this time—Perhaps lest his coming should
increase the divisions among them; *but he will come*
when he shall have convenient time—Jerome says,
Apollos actually went to Corinth, after the disturb-
ances had ceased. But whether in this, Jerome
delivered his own opinion only, or some ancient tra-
dition, is uncertain.

Verses 13, 14. To conclude. *Watch ye*—Against
all your seen and unseen enemies; *stand fast in the*
faith—Seeing and trusting in Him that is invisible:
quit you like men—With courage and patience; *be*
strong—To do and suffer his will. *Let all your*
things be done with charity—Namely, your differ-
ences about worldly affairs, mentioned chap. vi., your
disputes concerning marriage and a single state;
(chap. viii. ;) your eating things sacrificed to idols;
(chapters viii., x;) your eating the Lord's supper;
(chap. xi. ;) and your method of exercising your
gifts, chapters xii., xiv. In all these ye ought to
have a regard to the good of your neighbours, that
ye may not occasion each other to sin.

Verses 15, 16. *Ye know the house*, or family, of

selves to ¹¹ the ministry of the A. M. 4063
saints,) A. D. 59.

16 ¹² That ye submit yourselves unto such,
and to every one that helpeth with us, and
¹³ laboureth.

17 I am glad of the coming of Stephanas, and
Fortunatus, and Achaicus: ¹⁴ for that which was
lacking on your part, they have supplied.

18 ¹⁵ For they have refreshed my spirit and
yours: therefore ¹⁶ acknowledge ye them that
are such.

19 The churches of Asia salute you. Aquila
and Priscilla salute you much in the Lord,
¹⁷ with the church that is in their house.

20 All the brethren greet you. ¹⁸ Greet ye
one another with a holy kiss.

21 ¹⁹ The salutation of *me* Paul with mine
own hand.

16.—¹¹ Rom. xvi. 5.—¹² 2 Cor. viii. 4; ix. 1; Heb. vi. 10.
¹³ Heb. xiii. 17.—¹⁴ Heb. vi. 10.—¹⁵ 2 Cor. xi. 9; Phil.
ii. 30; Philem. 13.—¹⁶ Col. iv. 8.—¹⁷ 1 Thess. v. 12; Phil.
ii. 29.—¹⁸ Rom. xvi. 5, 15; Philemon 2.—¹⁹ Romans xvi. 16.
²⁰ Col. iv. 18; 2 Thess. iii. 17.

Stephanas, that it is the first-fruits of Achaia—That
he and they were the first converts in that province;
and that they have addicted themselves—According
to the rank in which Providence has placed them,
and the abilities which God hath given them; *to the*
ministry of the saints—To the supplying of their
temporal and spiritual wants, both in promoting the
progress of the gospel, and succouring the afflicted.
That ye also—In your turn; *submit yourselves to*
the admonitions of such; so repaying their free
service. *And to every one that helpeth with us, and*
laboureth—That labours in the gospel, either with-
or without a fellow-labourer.

Verses 17, 18. *I am glad of the coming of Step-
hanas, &c.*—This Stephanas is supposed by many to
have been the son of Stephanas mentioned verse
15. He, with Fortunatus and Achaicus, are sup-
posed to have been the messengers sent, by the sin-
cere part of the Corinthian church, with the letter
mentioned chap. vii. 1. *For that which was lacking*
on your part they have supplied—They have per-
formed the offices of love which you could not sup-
ply, by reason of your absence. *For they have re-
freshed my spirit*—By their obliging behaviour and
edifying conversation, as I doubt not they have often
refreshed yours, by their ministrations among you;
or will refresh yours by informing you of my suc-
cess in preaching the gospel.

Verses 19–21. *The churches of Asia*—Especially
those of Ephesus and its neighbourhood; *salute you*
—With all Christian affection, heartily wishing you
peace and prosperity. *Aquila and Priscilla*—
Formerly members of your church, (Acts xviii. 2,
18,) but who at present are with me; *salute you much*
—With singular Christian love; *in the Lord*—In his
grace and Spirit. These worthy persons lived in

A. M. 4062. 22 If any man ^a love not the Lord
A. D. 59. Jesus Christ, ^b let him be Anathema,
^c Maran-atha.

23 ^d The grace of our Lord Jesus Christ be
with you.

^e Eph. vi. 24.—^f Gal. i. 8, 9.

Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, (Acts xviii. 18,) where they remained till after he left Ephesus to go to Jerusalem. For when he returned to Ephesus, he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus about the time the apostle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are saluted as then residing in Rome. *With the church which is in their house*—The Christian congregation which assembles there. *All the brethren*—Who labour with me in the gospel, or are members of the church here; *greet you*—Wish you all felicity. *Greet ye one another with a holy kiss*—See on Rom. xvi. 16. *The salutation of me Paul with mine own hand*—What precedes having been written by an amanuensis. See 2 Thess. iii. 17; Col. iv. 18.

Verse 22. *If any man love not the Lord Jesus*—In sincerity, but is secretly alienated from him in heart, while he calls himself his servant, preferring some secular interest of his own to that of his Divine Master; if any one be an enemy to Christ's person, offices, doctrines, or commands; *let him be Anathema Maran-atha*—*Anathema* signifies a thing devoted to destruction, and it seems to have been customary with the Jews of that age, when they had pronounced any man anathema, to add the Syriac expression, *Maran-atha*, that is, *the Lord cometh*; namely, to execute vengeance upon him. See note on Rom. ix. 3. We may add further here, "*Anathema Maran-atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine *Cherem*, or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked, began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, verse 14. Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart,

b

24 My love be with you all in Christ. A. M. 4062.
Jesus. Amen. A. D. 59.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

^g Jude 14, 15.—^h Rom. xvi. 20.

it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord, at his coming, will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shown great alienation of mind from Christ. And he wrote it *with his own hand*, to show how serious he was in the denunciation; and he inserted it between his salutation and solemn benediction, that it might be the more attentively regarded. "Estius says, from his example, and from the anathemas pronounced Gal. i. 8, 9, arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrine, *anathemas* against them who denied these doctrines." Be this as it may, let it ever be remembered that professing Christians, who do not sincerely love their Master, lie under the heaviest curse which an apostle could pronounce, or God inflict. Let the unhappy creatures take the alarm, and labour to obtain a more ingenuous temper, ere the Lord, whom they neglect, and against whom they entertain a secret enmity, descend from heaven with unsupportable terror, and pronounce the *anathema* with his own lips, in circumstances which shall for ever cut off all hope, and all possibility of its being reversed! See Mac-knight and Doddridge.

Verses 23, 24. *The grace of our Lord Jesus Christ*—All the blessed tokens and effects of his favour; *be with you*—And rest upon you for time and eternity! *My love*—My most sincere, tender, and affectionate regards; *be with you all in Christ Jesus*—Who is our peace, and the bond of our union with God and one another. There is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reprov'd the Corinthians. By assuring them of his love, he showed them that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds. *Amen*—An expression which I add in testimony of my sincerity and seriousness in this and in all the things I have written.

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PREFACE

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

IT was observed in the preface to the former epistle to the Corinthians, that it was written from Ephesus, and probably a little time before the riot of Demetrius, about A. D. 57. Near the conclusion of that epistle, the apostle mentioned his intention of tarrying at Ephesus till the pentecost following. This he doubtless did; but soon after left that city, and went to Troas, in expectation of meeting Titus there on his return from Corinth, and receiving from him an account of the state of the Corinthian church. But Titus not meeting him there as he expected, the apostle proceeded to Macedonia, where Titus came to him, and gave him a satisfactory account of the state of affairs in the church at Corinth, and of the effect which his epistle had produced on the minds of the Corinthians. From some place of this country he wrote this second epistle to the Corinthians, and probably within a year after his writing the former. For if the former, as has been observed, was written only a little while before the riot at Ephesus, there could only be a short interval between the dates of the two epistles, namely, the time of the apostle's abode at Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which united could not make above a year.

It was also mentioned in the preface to the first epistle, that the design of it was twofold; first, to correct certain corruptions and abuses which had crept into the church at Corinth; and secondly, to answer some important queries which they had proposed to him. Now the intention of this second letter was more fully to illustrate some of the same points on which he had discoursed in the former, according to the farther information which Titus had given him of the circumstances of that church, and the temper of its members. But at the same time he intersperses and enforces such occasional reflections and advices upon various subjects as he judged would be most conducive to their instruction and edification. Two reasons seem especially to have urged the apostle to write this second epistle so soon after the former: 1. The case of the incestuous person that lay under censure, whom, as he was truly penitent, it was desirable with all speed to restore to the communion of the church. Concerning this, therefore, he gives directions, (chap. ii.) and afterward (chap. vii.) declares the satisfaction which he had upon the information he had received of their conduct in that affair. 2. He had proposed, at the close of the former epistle, their making a contribution to the relief of the poor saints in Judea; and as, it seems, they delayed this business, and the apostle judged it expedient that it should be proceeded with and accomplished as soon as possible, he thought it proper to write immediately to them to that purpose, urging them withal to be liberal, after the example of the churches in Macedonia. There are, however, divers other things still more worthy of consideration in this epistle; as, 1. The account which the apostle gives of his labours and success in preaching the gospel in several places, chap. ii. 2. The comparison which he draws between the Mosaic and Christian dispensation, and his illustration of the superior glory of the latter to that of the former, chap. iii. 3. The manifold sufferings which he and his fellow-labourers met with, and their motives and encouragements to patience and diligence in their work, chap. iv., v. 4. The caution he gives the Corinthians against associating with unbelievers, chap. vi. 5. The way and manner in which he justifies himself and his apostleship from the injurious insinuations and accusations of false teachers, who endeavoured to ruin his reputation at Corinth, chap. x., xi., xii., and in other parts of the epistle.

It must be observed, the thread and connection of this whole letter are historical; other things being interwoven only by way of digression; and in every part of it the apostle beautifully displays the most tender affection toward the Corinthians, who had been greatly moved by the seasonable severity of his former address; and directs, encourages, and comforts them with various admonitions and considerations.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAPTER I.

In this chapter, after an assertion of his apostolic office, and a Christian salutation, the apostle, (1.) Expresses his grateful sense of God's goodness in preserving him from the dangers to which he had been exposed in Asia, and in delivering him from his troubles, for the encouragement of others under trouble, 1-11. (2.) He asserts his own and his fellow-labourers' integrity of conduct, 12-14. (3.) Vindicates himself from the charge of levity, or inconstancy, in his purpose to have visited them sooner, 15-24.

A. M. 4064.
A. D. 60. PAUL, ^aan apostle of Jesus Christ by the will of God, and Timothy ^bour brother, unto the church of God which is at Corinth, ^bwith all the saints which are in all Achaia:
2 ^cGrace be to you and peace from God our Father, and *from* the Lord Jesus Christ.
3 ^dBlessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are

in any trouble by the comfort where- A. M. 4064
with we ourselves are comforted of God. A. D. 60.
5 For as ^ethe sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
6 And whether we be afflicted, ^f*it is* for your consolation and salvation, which ¹is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.
7 And our hope of you ^{is} steadfast, knowing, that ^gas ye are partakers of the sufferings, so

^a 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1.
^b Phil. i. 1; Col. i. 2.—^c Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Philem. 3.

^d Eph. i. 3; 1 Pet. i. 3.—^e Acts ix. 4; Chap. iv. 10; Col. i. 24.—^f Chap. iv. 15.—^g Or, *is wrought*.—^h Rom. viii. 17; 2 Tim. ii. 12.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle*—Appointed and made such, not by my own will or choice, or those of any man, or any number of men; but *by the will of God*—Who called me by his grace to that sacred and important office; see Gal. i. 1, 15; and *Timothy, our*—Or rather *a, brother*—St. Paul, writing to Timothy, styles him his *son*; writing of him, his *brother*. From this it is evident that Timothy was with the apostle when this second epistle to the Corinthians was written; and by joining his name with his own in this epistle, he did him the greatest honour, and highly advanced his credit with the Corinthians, and all other Christians who should read it. *To the church of God which is at Corinth*—Whom he hath mercifully called out from the world and united to himself. *With all the saints which are in all Achaia*—“Corinth being the metropolis of the province of Achaia, the brethren in those parts, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need, with the Corinthians, of the admonitions and advices contained in this letter, it was addressed to them likewise, that they might be entitled to take copies

of it, in order to read it in their public meetings for their own edification.”—Macknight. *Grace be to you, &c.*—See on Rom. i. 7.
Verses 3-7. *Blessed be God, &c.*—A solemn and beautiful introduction, highly suitable to the apostolical spirit; *even the Father of our Lord Jesus Christ*—Who is his *only-begotten* Son, both as to his divine and human nature; see Heb. i. 2; Luke i. 35; and as he is Mediator, appointed, authorized, and qualified by the Father for that office. *The Father of mercies*—From whose paternal compassion and readiness to forgive the penitent, that sincerely believe in and turn to him, all our hopes are derived; *and the God of all comfort*—Whose nature it is ever to have mercy; and who knows how to proportion his supports to the exigence of every trial. *Who comforteth us in all our tribulation*—Bestows comfort on us, his apostles and ministers, for the sake of others; *that we may be able to comfort them which are in any trouble*—He that has experienced one kind of affliction is able to comfort others in that affliction: he that has experienced all kinds of afflictions, is able to comfort others in all. *For as the sufferings of Christ abound in us*—The sufferings endured for his sake, which he accounts his own; *so our consolation also aboundeth by Christ*—

A. M. 4064. *shall ye be also of the consolation.*
A. D. 60.

8 For we would not, brethren, have you ignorant of ^h our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

^h Acts xix. 23; 1 Cor. xv. 32; xvi. 9.—³ Or, answer.

“The consolation of which the apostle speaks was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings;” finding by experience, that his consolation quite overbalanced them all. *Whether we be afflicted, it is for your consolation*—Namely, when you see with what Christian courage and patience we are enabled to bear afflictions; *and salvation*—By encouraging you to undergo the like, and so to obtain salvation; or, for your present comfort, and present and future salvation; *which is effectual in the enduring of the same sufferings*—That is, the prospect or hope of which salvation is of sufficient power to enable you to endure the like sufferings which we have endured, if you should be called thereto; see chap. iv. 17, 18; Rom. viii. 18. *Or whether we be comforted, it is for your comfort*—That we may be the better able to comfort you. *And our hope of you*—Grounded on your patience in suffering for Christ’s sake; *is steadfast*—Firm and unshaken; *knowing that as you are partakers of the sufferings*—By Christian sympathy, and enduring the like yourselves; *so shall ye be also of the consolation*—Which arises from principles and hopes which are not peculiar to us, who are apostles, or to other ministers of the gospel, but common to all sincere believers, such as I trust you in general are.

Verses 8-11. *For we would not, brethren, have you ignorant*—As if he had said, We speak thus concerning the sufferings wherewith God is pleased to exercise his people, because we have lately experienced them in a large measure: *of our trouble which came to us in Asia*—It is probable that the apostle here refers either to some opposition which he met with in his journey through Galatia and Phrygia, (Acts xviii. 23,) of which no particular account has reached us; or to the tumult excited by Demetrius, as is related Acts xix. 23-41. “It may be said, perhaps, that it does not appear from the history that any danger threatened Paul’s life in the uproar at Ephesus, so imminent as that from which he here represents himself to have been delivered. This matter, it is true, is not stated by the historian in form; but the personal danger of the apostle we cannot doubt must have been extreme, when the

9 But we had the ² sentence of death A. M. 4064
in ourselves, that we should ¹ not trust A. D. 60.
in ourselves, but in God which raiseth the dead:
10 ^k Who delivered us from so great a death,
and doth deliver: in whom we trust that he
will yet deliver us:

¹ Jer. xvii. 5, 7.—² 2 Pet. ii. 9.

whole city was filled with confusion; when the populace had seized his companions; when, in the distraction of his mind, he insisted on coming forth among them; when the Christians, who were about him, would not suffer him; when his friends, certain of the chief of Asia, sent to him, desiring that he would not adventure himself into the tumult; when, lastly, he was obliged to quit immediately the place and the country; and, when the tumult was ceased, to depart into Macedonia. Nothing could be more expressive of the circumstances in which the history describes him to have been at the time when the epistle purports to have been written,” than the verses under consideration. “It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus.”—Paley. *That we were pressed out of measure*—The Corinthians knew before that he had been in trouble. He now declares the greatness and the fruit of it; *above strength*—Above the ordinary strength of a Christian, even of an apostle; *insomuch that we despaired even of life*—Ourselves, and were looked upon by others as dead men. *We had the sentence of death in ourselves*—That is, not only did others apprehend this concerning us, but we ourselves did indeed think that the appointed end of our life and ministry was come. *That we should not trust in ourselves*—That, for the future, we should put no confidence in our own wisdom or power to elude the designs of our enemies, nor merely regard human probabilities; but in the greatest and most extreme dangers should learn to repose a cheerful confidence in the power and providence of that God who, at his own pleasure, raiseth the dead by his almighty word; *who delivered us from so great a death*—As then threatened us; *and doth still deliver*—In the various dangers with which we are continually surrounded. *In whom we trust that he will yet deliver us*—From every evil, and preserve us to his heavenly kingdom. *Ye also*—As well as other churches; *helping by prayer for us*—From this we learn, that the most eminent saints may be assisted and benefited by the prayers of persons much inferior to them in station and piety; which is a great encouragement to us to pray for one another, and a reason for our desiring each other’s prayers. *That for the gift*—Namely, my deliverance; *bestowed by the means of many persons praying for it, thanks may be given by many on our behalf*—Since nothing can be more reasonable than that mercies obtained by prayer should be acknowledged in praise.

A. M. 4064. 11 Ye also ¹helping together by
A. D. 60. prayer for us, that ²for the gift be-
stowed upon us by the means of many persons,
thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of
our conscience, that in simplicity and ³godly
sincerity, ⁴not with fleshly wisdom, but by the
grace of God, we have had our conversation in
the world, and more abundantly to you-ward.

13 For we write none other things unto you,
than what ye read or acknowledge; and I
trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part,
⁵that we are your rejoicing, even as ⁶ye also
are ours in the day of the Lord Jesus.

15 And in this confidence ⁷I was minded to
come unto you before, that ye might have ⁸a
second ⁹benefit;

¹ Rom. xv. 30; Phil. i. 19; Philem. 22.—² Chap. iv. 15.
³ Chap. ii. 17; iv. 2.—⁴ 1 Cor. ii. 4, 13.—⁵ Chap. v. 12.
⁶ Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20.—⁷ 1 Cor. iv. 19.

Verses 12-14. *For, &c.*—I am more imboldened to look for this, because I am conscious of my integrity; seeing our rejoicing is this—Even in the deepest adversity, a rejoicing which no external calamities can impair, or injuries destroy; the testimony of our conscience—In the sight of God, who searcheth the secrets of all hearts, however men may suspect or censure us; that in simplicity—Aiming singly at the glory of God; and godly sincerity—Without any tincture of guile, dissimulation, or disguise; not with fleshly (carnal) wisdom—Which is so ungenerously and unrighteously imputed to us; but by the grace of God—Which hath created us anew, and continues to help our infirmities; we have had—In time past, and still continue to have, our conversation in the world, in all places which we have visited, and in which we have had our abode, in every circumstance; and more abundantly to you-ward—That is, which has more evidently discovered itself in our converse among you. *For we write none other things*—Namely, concerning our conversation; than what you read or acknowledge—Than what I have always declared respecting myself, in the epistles I have sent to you and other churches; and what you know in yourselves, and cannot but own to be true; as also you have acknowledged in part—That is, in some measure, or some of you; that we are your rejoicing—That ye rejoice in having known us; as ye also are ours—As we also rejoice in the success of our labours among you; and we trust shall rejoice therein in the day of the Lord Jesus—When we hope to present you before Christ as the seals of our ministry.

Verses 15, 16. *And in this confidence*—That is, being confident of this, namely, of our mutual affection to, and esteem for, each other; I was minded—*Ἐβόλωμην*, I purposed; to come unto you before—Or first, as *πρωτερον* seems here to signify. “As soon

16 And to pass by you into Macedo- A. M. 4064:
nia, and ¹to come again out of Ma- A. D. 60.
cedonia unto you, and of you to be brought
on my way toward Judea.

17 When I therefore was thus minded, did
I use lightness? or the things that I purpose,
do I purpose ²according to the flesh, that with
me there should be yea, yea, and nay, nay?

18 But as God is true, our ³word toward you
was not yea and nay.

19 For ⁴the Son of God, Jesus Christ, who
was preached among you by us, even by me,
and Silvanus, and Timotheus, was not yea
and nay, ⁵but in him was yea.

20 ⁶For all the promises of God in him are
yea, and in him Amen, unto the glory of God
by us.

21 Now he which establisheth us with you in

¹ Rom. i. 11.—² Or, grace.—³ 1 Cor. xvi. 5, 6.—⁴ Chap.
x. 2.—⁵ Or, preaching.—⁶ Mark i. 1; Luke ii. 35; Acts ix.
20.—⁷ Heb. xiii. 8.—⁸ Rom. xv. 8, 9.

as the apostle was informed, by some of the family of Chloe, that dissensions had arisen among the Corinthian brethren, he determined to go to Corinth first; that is, before he went into Macedonia. His intention was to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians would put an end to their divisions, either in the way of persuasion or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus; but after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore, instead of going straightway to Corinth, by sea, he resolved to go by the way of Macedonia. This alteration of his purpose he signified to the Corinthians in his first epistle, chap. xvi. 5-7. *That you might have a second benefit*—So our translators have rendered *δευτερον χαρις*; that is, a further confirmation and edification in gifts and graces, where-with ye were enriched by my first coming to you. *And to pass by you into Macedonia*—To make you a short visit in my way thither; and then, having despatched my business in the churches there, to come again to you from Macedonia, and make a longer stay; and of you to be brought (sent) forward toward Judea—When I shall go thither to deliver the money raised by the contribution of the Gentile Christians, for the relief of their distressed Jewish brethren.

Verses 17-20. *When I therefore was thus minded*—Having, therefore, purposed this; did I use lightness—Did I lightly change my purpose? or, the things that I purpose in general; do I purpose according to the flesh—Are my purposes grounded on carnal or worldly considerations? that with me there

A. M. 4064. Christ, and ^a hath anointed us, is
A. D. 60. God;

22 Who ^b hath also sealed us, and ^c given the earnest of the Spirit in our hearts.

23 Moreover, ^d I call God for a record upon

^a 1 John ii. 20, 27.—^b Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17.—^c Chap. v. 5; Eph. i. 14.—^d Rom. i. 9; Chap. xi. 31;

should be yea and nay—Sometimes one, sometimes the other; that is, variableness and inconstancy in my counsels and actions, that none should know how to depend upon me for what they had to expect from me? *But as God is true*—I solemnly protest, that, as the God whom I serve is faithful; *our word to you*—On this and other occasions, and the doctrine we have preached to you; *was not yea and nay*—Wavering and uncertain; but that my behaviour and testimony have been always uniform, invariable, and consistent with my professions. *For the Son of God, who was preached by us*—That is, our preaching concerning him, *was not yea and nay*—Was not variable and inconsistent with itself; *but in him was yea*—As he is the same yesterday, to-day, and for ever, the declarations of his Word, and the engagements of his covenant, are inviolably the same. *For all the promises of God*—Many and precious as they are; *in him are yea and amen*—Are made with truth, and fulfilled with fidelity; or are surely established and accomplished in and through him. They are *yea* with respect to God promising; *amen* with respect to men believing; *yea* with respect to the apostles; *amen* with respect to their hearers. *Unto the glory of God by us*—As is declared by us in our ministry.

Verses 21, 22. *Now he which stablisheth us*—Apostles and teachers; *with you*—All true believers; *in the faith of Christ*—Or he who confirms both you and us in the truth; *and hath anointed us*—With the oil of gladness, with joy in the Holy Ghost; thereby giving us strength both to do and suffer his will: or, he who hath consecrated us to this apostolic office, and endued us with the gifts and graces of the Holy Ghost, thereby qualifying us for it; *is God*—From whom alone every good and perfect gift cometh. *Who hath also sealed us*—Stamped his image on our hearts; thus marking and sealing us as his own property. Anciently, seals were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus all believers are said to be sealed with the *Spirit of promise*, or which was promised, (Eph. i. 13,) because they are thereby marked as Christ's property. Thus, likewise, the servants of God are said to be *sealed on their foreheads* for the same purpose, Rev. vii. 3; ix. 4. The apostles therefore are said to have been *sealed of God*, because by the sanctifying graces and the extraordinary gifts conferred upon them, they were declared to be both his servants and the apostles of his Son, and could not be suspected either of fraud or falsehood. *And given us the earnest of the Spirit*—Those sacred communications of his grace, which are the anticipation of our future felicity. There is a differ-

my soul, ^e that to spare you I came A. M. 4064.
not as yet unto Corinth. A. D. 60.

24 Not for ^f that we have dominion over your faith, but are helpers of your joy: for ^g by faith ye stand.

Gal. i. 20; Phil. i. 8.—¹ 1 Cor. iv. 21; Chap. ii. 3; xii. 20; xiii. 2, 10.—^f 1 Cor. iii. 5; 1 Pet. v. 2.—^g Rom. xi. 20; 1 Cor. xv. 1.

ence between an earnest and a pledge. A pledge is to be restored when the debt is paid; but an earnest is not taken away, but completed. Such an earnest is the Spirit; the first-fruits of which true believers have, (Rom. viii. 23,) and wait for all its fullness. The apostle is thought by some to allude to the custom of hiring servants by giving them earnest-money; as if he had said, He hath hired us to be his servants, and the apostles of his Son, by giving us the Holy Spirit in his gifts and graces. These are called the earnest with which the apostles were hired, because they were to them a sure proof of those far greater blessings which God would bestow on them in the life to come, as the wages of their faithful services. For the same reason all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5; Eph. i. 14.

Verses 23, 24. *Moreover, I call God to record*—As if he had said, That you may believe me in what I am going to affirm, I call God as a witness, *upon*, or *against my soul*—If I do not speak the truth. Was not Paul now speaking by the Spirit? And can a more solemn oath be conceived? Who then can imagine that Christ ever designed to forbid swearing? *That to spare you*—That out of tenderness to you, and to avoid punishing you; *I came not as yet to Corinth*—That is, I deferred coming, lest I should be obliged to use severity against you. He says elegantly, *to Corinth*, not *to you*, when he is intimating his power to punish. *Not that we have dominion over your faith*—Power to impose upon you articles of faith or rules of practice, which the Lord hath not enjoined, or have any authority to dictate what you should believe or do; this is the prerogative of God alone: nor would we exert the power with which Christ hath endowed us, to any tyrannical or overbearing purposes. *But are helpers of your joy*—Co-workers with Christ to promote your comfort, by establishing you in that faith from which all comfort springs; *for by faith ye stand*—Εστηκατε, ye have stood hitherto, and this will be a means of strengthening your faith, by which alone you can continue in the favour of God, and in union with him, and obtain a right and title to eternal life. Here we see the light in which ministers should always consider themselves, and in which they are to be considered by others; *not as having dominion over the faith* of their people, or having a right to dictate by their own authority what they shall believe, or what they shall do, but as *helpers of their joy*, by helping them forward in faith and holiness. In this view how amiable does their office appear! and how friendly to the happiness of mankind! How far then are they from true benevolence who would expose it to ridicule and contempt!

CHAPTER II.

Here the apostle, (1.) Suggests that he had delayed his visit to the Corinthians till he should see if, to his great comfort, they would rectify their disorders before he came, 1-4. (2.) He directs them to restore the deeply penitent incestuous person to their church and fellowship, 5-11. (3.) He informs them of his own labours, success, and joys in spreading the gospel of Christ in several places, 12-17.

A. M. 4004. BUT I determined this with myself, ^a that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, ^b I should have sorrow from them of whom I ought to rejoice; ^c having

^a Chap. i. 23; xii. 20, 21; xiii. 10. — ^b Chap. xii. 21. — ^c Chap. vii. 16; viii. 22; Gal. v. 10.

NOTES ON CHAPTER II.

Verses 1-3. *But I, &c.*—The apostle proceeds with his apology, begun in the preceding chapter, for delaying his visit to the Corinthians, and signifies that he had deferred it because he had determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it; and therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance: and in excuse for the severity of his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to show the greatness of his love to them. *I determined this with myself*—As if he had said, I will now plainly and faithfully tell you the true reason of that delay of my journey, which has so much surprised many of you, and at which some appear to have taken offence; it was not that I forgot you, or failed in my friendly regards to you; but I resolved, on hearing how things were among you, that if it could by any means be prevented, *I would not come again to you with heaviness*—*Ἐν λύπῃ, in grief*, either on account of the sin of the particular offender, or of the disorders in the church in general, or in circumstances which must have grieved both myself and you; but that I would wait for those fruits which I hoped would be the effect of my endeavours, in my former epistle, to regulate what had been amiss. *For if I make you sorry*—If I should be obliged to grieve you still more by my reproofs and censures, and particularly by punishing the disobedient among you; *who is he then that maketh me glad*—That could give me joy; *but the same who is made sorry by me?*—That is, I cannot be comforted myself till his grief is removed. The apostle, knowing that the sincere part of the church would be made sorry by his punishing their disobedient brethren, wished, if possible, to avoid doing it. And, added to this, the recovery of offenders would give him more sensible joy than any thing else; considerations which, taken together, abundantly justify the language he here uses. *And*

b

confidence in you all, that my joy is ^{A. M. 4004.} the joy of you all. ^{A. D. 60.}

4 For out of much affliction and anguish of heart I wrote unto you with many tears; ^d not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But ^e if any have caused grief, he hath not ^f grieved me, but in part: that I may not overcharge you all.

^d Chapter vii. 8, 9, 12. — ^e 1 Corinthians v. 1. — ^f Galatians iv. 12.

I wrote this same, τὸ αὐτὸ, this very thing, to you—About reforming what is amiss, particularly to excommunicate the incestuous person, and to shun all contentions, sinful practices, and confusion in your meetings; *lest when I came again to Corinth, as I proposed, I should have sorrow from them*—Lest I should have occasion to censure and punish any, (to do which would be grievous to me,) of *whom*—In whose repentance; *I ought to rejoice, having confidence in you all that my joy is the joy of you all*—That in general you bear the same affection toward me, as I feel in my heart toward you, and are desirous of giving me cause of joy, rather than of sorrow. It seems either the apostle is speaking here of the sincere part of the Christian Church, or the word *all* must be taken in a qualified sense.

Verses 4, 5. *For out of much affliction and anguish of heart*—The word *ἄνεσις*, here rendered *anguish*, “denotes the pain which a person feels, who is pressed on every side, without any possibility of disengaging himself, Luke xxi. 25. *I wrote unto you with many tears*—So it seems he frequently did: see Phil. iii. 18. *Not so much that ye should be grieved*—I did not design, in writing, to cause you to grieve more than was necessary in order to your repentance and reformation; *but that ye might know*—By one of the most genuine tokens which it was possible for me to give, namely, by my faithful admonitions and reproofs, my abundant love toward you. *But if any*—Or if a certain person, *have caused grief*—To me and others; *he hath not grieved me but in part*—Who still rejoice over the greater part of you. *That I may not overcharge you all*—That I may not lay a load of accusation on you all indiscriminately, as having encouraged him in his crime, or having taken part with such an offender in afflicting me. In this and the following verses, the apostle gave a remarkable proof of that love which, in verse 4, he had expressed toward the Corinthians. 1st, Making a distinction between the guilty and the innocent; 2d, Forgiving the incestuous person, who, it appears, had repented of his crimes; verse 6; and,

A. M. 4064. 6 Sufficient to such a man is this
A. D. 60. ¹punishment, which *was inflicted*
²of many.

7 ^h So that contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be ¹obedient in all things.

10 To whom ye forgive any thing, I *forgive*

¹ Or, *censure*.—¹ 1 Cor. v. 4, 5; 1 Tim. v. 20.—² Gal. vi. 1. Chap. vii. 15; x. 6.

3d, Ordering the church likewise to forgive him, and confirm their love to him, that he might not be swallowed up by excessive grief.

Verses 6-11. *Sufficient to such a man*—With what remarkable tenderness does the apostle treat this offender! He never once mentions his name, nor does he here so much as mention his crime; but speaks of him in the most indefinite manner that was consistent with giving such directions in his case as love required; *is this punishment, inflicted by many*—Not only by the rulers of the church, the whole congregation acquiesced in the sentence. *So that contrariwise*—Instead of proceeding further against him; *ye ought rather to forgive him*—To release him from the censure, and receive him again into the church; *and comfort him*—This penitent sinner; *lest he should be swallowed up with overmuch sorrow*—Driven to despair by the excessive grief which the continuance of your sentence might occasion. *Wherefore confirm your love toward him*—Assure him of your love by receiving him into your favour, and by all offices of kindness. *For to this end did I write*—Both in my former epistle that you would censure him, and now that you would release him; *that I might know the proof of you*—That I might have experience of you; *whether ye would be obedient in all things*—To my apostolical instructions and decisions; *to whom ye forgive*—He makes no question of their complying with his direction; *any thing*—So mildly does he speak of that heinous sin after it was repented of; *I forgive also*—I also shall be ready to forgive it; *if I forgive*—If heretofore I alone received any to mercy; *for your sakes I forgive it*—To show you an example of lenity as well as severity; *in the person of Christ*—In his name, and by the authority wherewith he has invested me. “St. Paul’s conduct in this affair is worthy of the imitation of the ministers of the gospel. They are to do nothing to grieve their people, unless love requires it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, they ought to exercise it, not from resentment, but from a tender regard to the spiritual welfare of the offender. And when he is reclaimed by the censures of the church, they

also: for if I forgave any thing, to A. M. 4064. whom I forgave *it*, for your sakes ^{A. D. 60.} *forgave I it* ²in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, ¹when I came to Troas to preach Christ’s gospel, and ¹a door was opened unto me of the Lord,

13 ²I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

² Or, *in the sight*.—¹ Acts xvi. 8; xx. 6.—¹ 1 Cor. xvi. 9. Chap. vii. 5, 6.

ought, with joy, to restore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians, into an occasion of their ruin.”—Mac-knight. *Lest Satan*—To whom he had been delivered, and who sought to destroy, not only his flesh, but his soul also; *should get an advantage of us*—If the punishment of him be carried to any excess; and should turn that severity into an occasion of mischief to the offender, to his brethren, and to others, either by driving any to despair by too much rigour, or drawing any to profaneness by too much lenity: for the loss of one soul is a common loss. *And we are not ignorant of his devices*—And of the great variety of stratagems which he is continually making use of to injure us, and turn even discipline itself to the reproach of the church, and the destruction of souls.

Verses 12, 13. *Furthermore*—That ye may know my great concern for you; *when I came to Troas*—After the riot excited by Demetrius. He seems to refer to that passage from Asia to Macedonia, of which a short account is given Acts xx. 1, 2. *To preach Christ’s gospel*—And found things there so situated; *that a door was opened unto me*—That is, there was free liberty to speak, and many were willing to hear: yet *I had no rest in my spirit*—From an earnest desire to know the state of your affairs, and how my letter had been received: *because I found not Titus my brother*—In his return; whom I had sent to you to bring me the information concerning you which I wished for. Therefore, *taking my leave of them*—Of the church at Troas. The expression here used, *ἀνοήσμενος αὐτοῖς*, is literally, *having given them commands*. But because persons, who are about to leave their friends for some time, give their commands to them, the phrase is used for *taking leave of*, or *bidding farewell to*, one’s friends. *I went from thence into Macedonia*—Where being much nearer to Corinth, I might more easily be informed concerning you; and where I had the happiness soon of meeting him, and of receiving such an account of you as has given me much pleasure; and in consequence of which I write to you in this comfortable manner. Here the apostle interrupts the thread of his discourse, inter-

A. M. 4064. 14 Now thanks be unto God, which
A. D. 60. always causeth us to triumph in Christ,
and maketh manifest ^a the savour of his know-
ledge by us in every place.

15 For we are unto God a sweet savour of

^a Canticles i. 3.—^b 1 Corinthians i. 18.—^c Chapter
iv. 3.

posing an admirable digression concerning what he had done and suffered elsewhere, the profit of which he, by this means, derived to the Corinthians also; and this is a prelude to his apology against false apostles. He resumes the subject, however, chap. vii. 2.

Verse 14. *Now thanks be to God, who*—In Macedonia, as elsewhere; *causeth us to triumph*—Makes our ministry successful against all opposition; *in Christ*—Namely, by the influence of his truth and grace. To triumph implies not only victory, but an open manifestation of it. *And maketh manifest the savour*—Rather *odour*; of his knowledge—Namely, the knowledge of God and Christ, and his gospel; *in every place*—Where he calls us to labour, or in the course of his providence casts our lot. “As in triumphal processions, especially in the East, fragrant odours and incense were burned near the conquerors, so he seems beautifully to allude to that circumstance in what he says of *οσμη*, the odour of the gospel, in the following verses. And he seems further to allude to the different effects of strong perfumes to cheer some, and to throw others into violent disorders, according to the different dispositions they are in to receive them.” So Doddridge. Macknight gives rather a different interpretation of the passage, thus: “In triumphs, the streets through which the victorious generals passed were strewed with flowers, Ovid, *Trist.* iv. eleg. 2, line 29. The people, also, were in use to throw flowers into the triumphal car as it passed along. This, as all the other customs observed in triumphal processions, was derived from the Greeks, who in that manner honoured the conquerors in the games when they entered into their respective cities. Plutarch, (*Emil.*, p. 272,) tells us, that in triumphal processions, the streets were *θυμιαματων κληρεις*, full of incense.”

Verses 15, 16. *For we*—The preachers of the gospel, the apostles especially; *are unto God a sweet odour of Christ*—He is well pleased with this perfume diffused by us, with this incense of his name and gospel, which we spread abroad both in them that believe, love, and obey, and are therefore saved, and in them that obstinately disbelieve, and disobey, and consequently perish. *To the one*—Those that believe not; *we are the odour of death unto death*—The fragrant, so rich in itself, instead of reviving, destroys them, and is efficacious to bring on death in its most dreadful forms. The gospel, which we preach to them, finds them dead in sin; that is, 1st, under guilt, and a sentence of condemnation to the second death; and, 2d, in a state of alienation from the life of God, and *carnally minded*, which is death, Eph. iv. 18; Rom. viii. 6. It offers

Christ, ^o in them that are saved, and ^a in them that perish :
A. M. 4064. A. D. 60.

16 ^a To the one we are the savour of death unto death; and to the other the savour of life unto life. And ^r who is sufficient for these things?

^a Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8.—^r 1 Cor. xv. 10; Chap. iii. 8. 6.

them acquittance from condemnation, and the Holy Spirit to unite them to God, and render them *spiritually minded*, which is life and peace. But it being disbelieved and rejected by them, they become more guilty, and condemned to greater punishment, and further removed from all union with, and conformity to, God. The expression, therefore, of *death unto death*, is perfectly just in this point of view; and is still more so if interpreted of the progress of such from spiritual death on earth to eternal death in hell. *And to the other*, we are the *odour of life unto life*—The gospel revives them; acquits them from condemnation; justifies them; and thereby entitles them to eternal life, Tit. iii. 7. It also opens an intercourse between God and their souls, communicates to them the life of grace, with a continual increase thereof, John x. 10, and then brings them to the life of glory. This seems an easy exposition of the passage. But Macknight thinks that the apostle alludes here, not to the powerful effects of strong perfumes on different persons, but to another circumstance, namely, that, in the triumphs of the ancients, “the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them; but others were put to death immediately after the procession ended. Wherefore to such, the smell of the flowers and of the incense, with which the procession was accompanied, was *οσμη θανατου εις θανατον*, a deadly smelling, ending in their death. But to those captives who had their lives granted to them, this was *οσμη ζωης εις ζωην*, a smell of life; a vivifying, refreshing smell, which ended in life to them. In allusion,” he adds, “to the method of a triumph, the apostle represents Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. Among these, the preachers of the gospel diffused the smell of the knowledge of Christ, which, to those who believed on him, was a vivifying smell ending in life to them. But to the unbelievers the smell of the knowledge of Christ was a smell of death, ending in death if they continued in unbelief.” *And who is sufficient for these things*—So great and weighty as they are? Who is fit to bear such an important charge? Who should undertake it without trembling? Certainly, as the apostle’s question implies, the eternal destruction of those who perish may be sometimes ascribed, in some measure, to the ignorance, unfaithfulness, or negligence of the minister appointed to preach the gospel to them, and watch over their souls; in which case, their blood will be required at his hands. As,

A. M. 4064. 17 For we are not as many, which
A. D. 60. ³ corrupt ² the word of God : but as ¹ of

² Or, deal deceitfully with.—¹ Chap. iv. 2; xi. 13; 2 Pet. ii. 3.

for instance, 1st, If he does not know the truth, as it is in Jesus himself. 2d, Does not make it fully known to others. 3d, Does not do this with seriousness and deep concern. 4th, Is not diligent in this work, in season and out of season; constant and persevering. 5th, If he does not water the seed sown with his prayers, and watch over the souls committed to his care, as one that must give an account. *Who is sufficient?* 1st, Not those who do not know God and his gospel themselves, and therefore cannot make them known to others. 2d, Not those who have not God's honour at heart, and know not the worth of souls and the importance of saving them. 3d, Not those, of whatever denomination they may be, who are pursuing worldly gain, honour, pleasure, or ease. *The hireling careth not for the sheep.* 4th, Not the careless, negligent, slothful, self-indulgent watchmen. 5th, Not they to whom God has not given just and clear views of the great doctrines of the gospel, and of God's will and man's duty, nor has opened to them a door of utterance. 6th, Not those who think themselves sufficient, and engage in this great work depending on their natural abilities, or on the mere aids of human

sincerity, but as of God, in the sight of A. M. 4064.
God speak we ⁴ in Christ. A. D. 60.

⁴ Chap. i. 12; iv. 2.—³ Or, of.

learning. For none are sufficient of themselves, or without the powerful influence of God's Spirit.

Verse 17. *For we are not as many who corrupt*—Greek, *κατηλεοντες, adulterate, the word of God*—Like those vintners who mix their wines with baser liquors. Thus Isaiah says, chap. i. 22, (as his words are rendered by the LXX.) *Καπηλοι σε μοιγασι τον οινον υδρι, thy vintners mix their wine with water.* By this metaphor the best Greek writers represented the arts of sophists, who, to make gain of their lectures, mixed their doctrine with falsehoods, to render it acceptable to their disciples. The apostle uses this metaphor to show that he and his fellow-labourers did not, like the false teachers referred to chap. xi. 22, 23, corrupt the pure truth of the gospel by falsehoods, for the purpose of pleasing the vitiated taste of their hearers; but preached it in *sincerity*, without mixture of error, as the expression signifies: *as of God*—Transmitting his pure word, and not their own word; *in the sight of God*—As in his presence; remembering that his eye was upon them, and that he marked every word of their tongue; *speaking in Christ*—Words which he gave, approved, and blessed.

CHAPTER III.

Here the apostle, (1.) Appeals to the good effects of his ministry on the Corinthians as his credentials, written by the finger of God, 1-6. (2.) Proves the great superiority of the gospel to the Mosaic law, in several particulars, 7-11. (3.) Shows that his preaching was suited to the excellence and evidence of it, and had an enlightening and transforming efficacy, through the power of the Holy Spirit, 12-18.

A. M. 4064. DO ² we begin again to commend our-
A. D. 60. selves? or need we, as some others,

² Chap. v. 12; x. 8, 12; xii. 11.

NOTES ON CHAPTER III.

Verses 1, 2. *Do we begin again*—While we thus speak and avow our integrity; *to commend*—Or recommend; *ourselves*—As some insinuate we do? Is it needful to do so? have we nothing but our own word to recommend us? St. Paul chiefly here intends himself, though not excluding Timothy, Titus, and Silyanus: *or need we, as some others*—Namely, the factious and false teachers, referred to chap. xi. 22, 23; *epistles of commendation*—Recommendatory letters; *to you*—From other churches; or *recommendatory letters from you*—To others? As if he had said, Do I indeed want such recommendation? Nay, *ye are our epistle*—Our recommendatory letter,

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^b epistles of commendation to you, or A. M. 4064
letters of commendation from you? A. D. 60.

^b Acts xviii. 27.

more convincing than any bare words could be, as being a testimonial from God himself. He means, that the change which had been produced in their hearts and lives, in their dispositions, words, and actions, by his ministry, and that of his fellow-labourers, a change which could not have been effected except by the power of God, was a demonstration that God had sent them, and was present with them, giving efficacy to the word of his grace: a letter written in our hearts—Deeply engraven there, so that we never can forget it; *known and read of all men*—Who knew what immoral persons you once were, and observe what you are now. By speaking as the apostle does in this and the preceding

A. M. 4064. 2 ° Ye are our epistle written in our hearts, known and read of all men :
A. D. 60.

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ^d ministered by us, written not with ink, but with the Spirit of the living God ; not ° in tables of stone, but ^f in fleshly tables of the heart.

° 1 Cor. ix. 2.—^d 1 Cor. iii. 5.—Exod. xxiv. 12 ; xxxiv. 1. ^f Psa. xl. 8 ; Jer. xxxi. 33 ; Ezek. xi. 19 ; xxxvi. 26 ; Heb. viii. 10.—[°] Twelfth Sunday after Trinity, epistle, verse 4 to verse 10.—[°] John xv. 6 ; Chap. ii. 16.—¹ 1 Cor. xv. 10 ; Phil. ii.

verse, he intimates that his apostleship did not depend on the testimony of men, and that he could go to no church where he was not known to be an apostle of Christ, and to have been instrumental in converting many to the faith, and making them new creatures in Christ.

Verses 3, 4. *Forasmuch as ye*—Some of whom were once so immoral, but who are now so pious and virtuous ; *are manifestly declared to be the epistle of Christ*—Which he has formed and published to the world ; *ministered by us*—Whom he has used herein as his instruments ; therefore ye are our letter also ; *written, not with ink*—As epistles generally are ; *but with the Spirit of the living God*—Influencing your hearts, and producing that variety of graces and virtues, which render many of you so conspicuous for holiness and usefulness ; *not in tables of stone*—Like the ten commandments, which did so great an honour, and gave such authority to Moses ; *but in fleshly tables of the heart*—To which no hand but that by which the heart was made could find access, in such a manner as to inscribe these characters there. The sense of this verse, as Mr. Locke justly observes, is plainly this ; “That he needed no letters of commendation to them, but that their conversion, and the gospel written, not with ink, but with the Spirit of God in the tables of their hearts, by his ministry, was as clear an evidence and testimony to them of his mission from Christ, as the law written on tables of stone was an evidence of Moses's mission ; so that he, St. Paul, needed no other recommendation.” *Such trust have we through Christ to God-ward*—That is, we trust in God that this is so. This the apostle adds, and also what follows, to obviate all imputation of vanity or vain-glory, on account of what he had advanced in the two preceding verses.

Verses 5, 6. *Not that we are sufficient of ourselves*—For this great work of converting sinners, and creating them anew ; or so much as *to think any thing as of ourselves*—To form even right views of the gospel and divine things, much less to communicate such views to others, and less still to render them effectual to men's salvation. *But our sufficiency is of God*—To whom we do and must ascribe whatever qualifications we have for our office, and whatever success we have in it ; *who also hath made us*—His apostles and others whom he hath sent into the work ; *able ministers*—Greek, ος κτισθεντας ημας διακουσας, literally, *who hath made us fit, or suffi-*

4 ° And such trust have we through Christ to God-ward :
A. M. 4064.
A. D. 60.

5 ° Not that we are sufficient of ourselves to think any thing as of ourselves ; but ^h our sufficiency *is* of God ;

6 Who also hath made us able ⁱ ministers of ^k the new testament ; not ^l of the letter, but of

13.—¹ 1 Cor. iii. 6 ; xv. 10 ; Chap. v. 18 ; Eph. iii. 7 ; Col. i. 25, 29 ; 1 Tim. i. 11, 12 ; 2 Tim. i. 11.—^k Jer. xxxi. 31 ; Matthew xxvi. 28 ; Hebrews viii. 6, 8.—^l Romans ii. 27, 28 ; vii. 6.

cient ; *ministers of the new testament*—Or *covenant*, rather, as διαθηκη is generally rendered. See the *Introduction to the New Testament*, p. 3. That is, 1st, Of the covenant of *grace*, made with man after the fall ; a covenant which makes provision for pardoning his guilt, renewing his depraved nature, and strengthening his weakness ; purposes for which the former covenant, that of justice, established before the fall, made no provision ; man, while in innocence, not needing it : 2d, And more especially, the *new covenant* here means the last and best dispensation of the covenant of grace, that made through the Messiah come in the flesh, in opposition to the two former dispensations of the covenant of grace, the Patriarchal and Mosaic. *Not of the letter*—Not of the law, fitly called *the letter*, from God's writing the best part of it on the two tables ; *but of the spirit*—Of the gospel dispensation, written on the tables of our hearts by the Spirit. Or rather, the apostle means that the true ministers of Christ are not merely ministers of the letter even of the gospel covenant ; they not only bear testimony to, and enforce the literal knowledge of it, or that which is in mere theory, but the spiritual or experimental knowledge of it : that is, they not only endeavour to communicate to their hearers just, clear, and full views of the gospel in all its parts, but to bring them to have a lively and operative faith in its doctrines, producing in them a change of nature ; to possess its graces, enjoy its privileges, and practise its duties. *For the letter killeth*—The law, the Mosaic dispensation, seals in death those who still cleave to it ; *but the spirit*—The gospel, instrumental in conveying the Spirit of God to those who receive it with a true and lively faith ; *giveth life*—Both spiritual and eternal. Yea, if we adhere to the literal sense even of the moral law, if we regard only the precept and the sanction, as they stand in themselves, not as they lead us to Christ, they are doubtless a killing ordinance, and bind us down under the sentence of death. Not is this all that the apostle means : but if we rest in the literal and merely notional knowledge of the new covenant itself, it not only will not justify and save us, but will condemn us to a greater death than that to which we were exposed by the sin of Adam : our condemnation will be aggravated, and our future misery increased through our misuse, or abuse rather, of so gracious a dispensation, a remedy provided in great mercy and love for the healing of our spiritual disorders,

A. M. 4064. the spirit : for ^m the letter killeth, ⁿ but
A. D. 60. the spirit ^l giveth life.

7 But if ^o the ministration of death ^p written
and engraven in stones, was glorious, ^q so that
the children of Israel could not steadfastly be-

^m Rom. iii. 20 ; iv. 15 ; vii. 9, 10, 11 ; Gal. iii. 10.—ⁿ John
vi. 63 ; Rom. viii. 2.—^o Or, quickeneth.

and the saving of our souls. In other words, if we content ourselves with having right views of the gospel, of its truths and duties, privileges and blessings, and do not receive them in true repentance, living faith, sincere love, and new obedience ; if we be satisfied with understanding the nature of the graces of God's Spirit, and of justification, regeneration, and sanctification, and remain without the real possession and enjoyment of these blessings, the light we have, and our correct ideas of these things, will only render us the more inexcusable before God, and expose us to greater wrath than could have come upon us, if we had not been favoured with that knowledge and these advantages. On the other hand, the spiritual and experimental knowledge of the new covenant in all its branches, the knowledge communicated by the Holy Spirit, *giveth life*. It quickens the soul, before dead to God and divine things, dead in a state of guilt, depravity, and weakness ; it justifies the ungodly, sanctifies the unholy, unites to God those who had been alienated from his life, stamps them with his image, communicates to them his nature, and renders them spiritually minded, which is life and peace. And while it imparts the life of grace, it gives a title to, a meetness for, and a foretaste of, the life of glory. To spread this spiritual, experimental, and practical knowledge of the new covenant, therefore, is the chief concern, and endeavour of every true minister of Christ ; and for this work every such a one is qualified by being savingly made acquainted with its nature, excellence, and glory, in consequence of which he can and will not only speak justly and clearly concerning it, but with zeal, fervency, and deep concern, that his message may be properly received and obeyed by all who hear him. Understanding the doctrines, possessing the graces, practising the duties, and enjoying the privileges of this new dispensation himself, he speaks with sincerity and pathos ; speaks *what he knows*, and *testifies what he has seen*, or experienced ; and his words, proceeding from the heart, and uttered with feeling, seldom fail to reach the heart : while in the mean time, his spirit and conduct, his holy tempers, words, and actions, strongly recommend his doctrine, and powerfully enforce all his exhortations, the Lord Jesus, according to his promise, being with him in all his ministrations, and giving efficacy to the word of his grace.

Verses 7, 8. *But*—The apostle having signified that he and the other true servants of Christ were intrusted with the ministry of the new covenant, in opposition to the old, proceeds now to show the great superiority of their dispensation to that which

hold the face of Moses for the glory of A. M. 4064.
his countenance ; which *glory* was to A. D. 60.
be done away :

8 How shall not ^r the ministration of the
Spirit be rather glorious ?

^r Rom. vii. 10.—Exod. xxxiv. 1, 28 ; Deut. x. 1, &c.
† Exod. xxxiv. 29, 30, 35.—Gal. iii. 5.

had preceded it. This he does in three important particulars. *If the ministration of death, written and engraven in stones*—That is, the Mosaic dispensation, the most important part of which was engraven on two tables of stone, and which proved a ministration of death to those who preferred it to the gospel, and which still subjects such to death, pronouncing an awful curse upon all that in any respect violate it ; *was glorious*—Was attended with a signal and undeniable glory, a glory even reflected on the face of its minister, in such a degree that the Israelites could not bear steadfastly to behold the splendour of his countenance ; *how shall not the ministration of the Spirit*—The Christian dispensation, under which the Holy Spirit, in his gifts and graces, is much more largely communicated than it was under the law ; *be rather glorious*—Since the operations and graces of the Spirit of God in the heart of a rational being are so much more important than any dead characters which could be engraven on insensible stones. To be a little more particular :—The law, even the best part of it, that engraven on stones, is here properly termed *the ministration of death*—Because, 1st, It condemned wilful transgressors in certain cases, (as sabbath-breakers, adulteresses, and those disobedient to parents,) to temporal death ; so that they *died without mercy under two or three witnesses* attesting their guilt, Heb. x. 28. 2d, Finding all dead, or doomed to die, temporally, it had no resurrection to announce or promise. 3d, Spiritual, as well as temporal death, having entered into the world by the first great transgression, and all being involved therein, namely, destitute of the favour of God, (which is *life*, Psa. xxx. 5,) of union with him, and a spiritual mind, (Rom. viii. 6,) it could not quicken them, or make them alive to God. Its sacrifices could not procure men God's forfeited favour, much less assure them of it. Its precepts, through men's inability to keep them, could not introduce them to union with him, and its carnal ordinances and worldly promises could not render them spiritually minded. Thus the letter, that external, emblematical, and shadowy dispensation, killed such as adhered to it, and rejected the gospel ; *but the Spirit giveth life*. As the Spirit of God is the grand promise of the new covenant, (see Isa. xlv. 3 ; lix. 21 ; Joel ii. 28 ; John vii. 37, 38,) so by this the gospel doctrines, precepts, and promises, are made spirit and life to us ; repentance unto life and living faith are begotten in us, the favour of God is manifested, and union with God imparted, productive of a *spiritual mind, which is life and peace*.

A. M. 4064. 9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

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

* Rom. i. 17; iii. 21.—† Chap. vii. 4; Eph. vi. 19.—‡ Or, boldness.—§ Exod. xxxiv. 33, 35.—¶ Rom. x. 4; Gal. iii. 23.

Verse 9. *If, &c.*—The apostle now proceeds to the second particular; *the ministration of condemnation be glorious*—Attended with such great glory. The law, whether moral or ceremonial, however glorious, was, to sinful and guilty, weak and depraved man, in his fallen state, no more than a *ministration of condemnation*. Even the moral part of it, though holy, just, and good, yet, being spiritual and extensive in its demands, condemned all for having violated it in time past, for falling short of its demands at present, and as being unable to fulfil it in future. Here we see how much they are mistaken who suppose that the moral law, of which the apostle chiefly speaks, (it alone being engraven on stones,) requires no more than a sincere obedience, such as is proportioned to our infirm state. For if this were sufficient to justify us, then the law would cease to be a *ministration of condemnation*. It would become (flatly contrary to the apostle's doctrine) the *ministration of righteousness*. This, however, even a ministration of righteousness, is the gospel or new covenant: for, 1st, It reveals the essential righteousness of God, (Rom. i. 16,) illustrating his perfections, and showing how holy and just he is, Rom. iii. 21–26. 2d, It exhibits the meritorious righteousness of Christ, or his obedience unto death, the procuring cause of our justification. See on Rom. x. 4. 3d, It lays a foundation for, and is the seed of, the instrumental righteousness of faith, described Rom. iv. and Phil. iii. 9. 4th, It imputes righteousness to us in our justification, Rom. iv. 3; implants it in us in our regeneration and sanctification, Tit. iii. 5; Eph. iv. 23, 24; and provides for our practising it in love and obedience, shedding abroad the love of God in our hearts, the great source of all piety and virtue, and creating us anew to all good works, Eph. ii. 10. Thus *grace reigns through righteousness unto eternal life*, Rom. v. 21. On this account also the gospel far exceeds the law in glory: for,

Verses 10, 11. *Even that which was made glorious*—The law, especially at its first dispensation; *had no glory in this respect, &c.*—That is, none in comparison of the gospel, which has such a transcendent glory in it. The greater light swallows up the less. *For if that which is done away*—The law, and the whole Mosaic dispensation, which, being only typical and shadowy, of course ceased when the antitype and substance came. Hence its priesthood is changed, Heb. vii. 11, 12; its covenant, Heb. viii.

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

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

14 But their minds were blinded: for until

† Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; Chap. iv. 4.

6; its sanctuary and whole service, Heb. ix. 1–9; with all its privileges and blessings, they being generally of a worldly and carnal nature; *much more that which remaineth*—The gospel, which is to continue without any alteration to the end of time; *is glorious*—Its high-priest is consecrated for ever, and has an unchangeable priesthood, Heb. vi. 20; vii. 24, 28. Its law, or covenant, remains the same through all ages: its sanctuary, the visible church, is built on a rock, and the gates of hell shall not prevail against it: its spiritual worship and service are of perpetual obligation; and its privileges and blessings, being all of a spiritual and heavenly nature, though possessed in their first-fruits in time, shall be reaped in their full harvest in eternity. Such are the three particulars in which the glory of the new covenant far exceeds that of the old.

Verses 12–16. *Seeing then*—Upon these grounds spoken of from verses 5–11; *that we have such hope*—Such confidence of the excellence of our ministry, or such an assurance that the gospel excels the law in its nature and tendency, in its glory and duration; *we use great plainness of speech*—In discoursing concerning it. Or, as πολλή παρρησία may be rendered, *we use great liberty of address*. *And not as Moses*—We do not act as he did; *who put a veil over his face*—Which is to be understood with regard to his writings also; so that Israel could not look steadfastly to the end of that dispensation; *which is now abolished*—The end of this was Christ. The whole Mosaic dispensation tended to, and terminated in, him. But the Israelites had only a dim wavering sight of him, of whom Moses spake in an obscure, covert manner. Macknight explains this more at large thus: “Here the apostle intimates that Moses put a veil on his face while he delivered the law, to show the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, verse 14. Further, to show that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of the Spirit were able at all times to speak plainly concerning it, they did not, while ministering that covenant, veil their faces like Moses.” *But their minds were blinded*—Besides

A. M. 4064. this day remaineth the same veil un-
A. D. 60. taken away in the reading of the old
testament; which *veil* is done away in Christ.

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

16 Nevertheless, ² when it shall turn to the
Lord, ³ the veil shall be taken away.

² Exod. xxxiv. 34; Rom. xi. 23, 26.—³ Rom. xxv. 7.
⁴ Verse 6; 1 Cor. xv. 45.—⁵ 1 Cor. xiii. 12:

the obscurity of that dispensation, there was evidently blindness on their minds. They rested in the outward letter, and did not understand or apprehend the spiritual sense of the law. *For until this day*—Notwithstanding the many extraordinary miracles that have been wrought, and the wonderful events which have taken place; *remaineth the same veil* on their understanding *untaken away*—*Μη ανακαλυπτομενον*, literally, *not folded back*, namely, so as to admit a little glimmering light; *in or during, the reading of the old testament*—Which contains such distinct prophecies of Christ, and such lively descriptions of him, that one would think it to be impossible that he should not be immediately acknowledged and adored by all that profess to believe its authority. That is, in other words, “The thing typified by the veil on Moses’s face, hath taken place from that time to this day. For when the Israelites read Moses’s account of the old covenant of the law, a veil lieth on that covenant; its types, and figures, and prophecies, are as dark to them as ever; it not being discovered to them that they are fulfilled in Christ, and consequently that the old covenant itself is abolished by him. Further, as the apostle observes in verse 15, a veil lieth also on the hearts of the Jews when they read Moses. Besides the natural obscurity of the old covenant, there is a second veil formed by their own prejudices and lusts, which blind them to such a degree, that they cannot discern the intimations which God in the law itself hath given of his intention to abrogate it by Christ.” *Which veil*—Of obscurity upon the old testament, and of prejudice and blindness on their own minds; *is done away in Christ*—By the knowledge of him, and the illumination of his Spirit, with respect to all that truly believe in him. *Nevertheless, when it*—Their heart; *shall turn to the Lord*—To Christ by living faith; *the veil shall be taken away*—Or rather, *is taken away*, and that *from around their heart*, as *περιαιρειται* signifies; or is taken away entirely, and the genuine sense of the sacred oracles breaks in upon their minds with irresistible light, and they see with the utmost clearness how all the types and prophecies of the law are fully accomplished in him. And this, we may observe, not only will happen at the general conversion of the Jews, but actually does happen as often as any one of that nation is converted. In the expression, *when it shall turn to the Lord, &c.*, there is a manifest allusion to Moses’s taking the veil off from his face, when he turned from the people to go into the tabernacle before the Lord, where-

17 Now ^b the Lord is that Spirit: A. M. 4064
and where the Spirit of the Lord is, ^{A. D. 60.}
there is liberty.

18 But we all, with open face beholding ^o as
in a glass ^d the glory of the Lord, ^e are changed
into the same image from glory to glory, *even*
as ³ by the Spirit of the Lord.

⁴ Chap. iv. 4, 6; 1 Tim. i. 11.—⁵ Rom. viii. 29; 1 Cor. xv.
49; Col. iii. 10.—⁶ Or, *of the Lord the Spirit.*

by he received a new irradiation from the glory of the Lord. See Exod. xxxiv. 34.

Verses 17, 18. *Now the Lord Christ is that Spirit*—Of the law of which I spake before, to whom the letter of it was intended to lead; and it is the office of the Spirit of God, as the great agent in his kingdom, to direct the minds of men to it. *And where the Spirit of the Lord is*—Enlightening and renewing men’s minds; *there is liberty*—Not the veil, the emblem of slavery. There is liberty from servile fear, liberty from the guilt and power of sin, liberty to behold with open face the glory of the Lord. Accordingly it is added, *we all*—That believe in him with a faith of his operation; *beholding as in a glass the glory of the Lord, &c.*—By the *glory of the Lord* here, we are to understand his divine attributes, his wisdom, power, and goodness; his truth, justice, mercy; his holiness and grace, and especially his love; these, and his other moral perfections, are his greatest glory. But these cannot be beheld by man immediately and directly, while he is in the body: they can only be seen as in a glass, *or through a glass darkly*; (1 Cor. xiii. 12;) namely, 1st, In that of the works of creation, as the apostle states, Rom. i. 20, where see the note.

Invisible in himself, he is “dimly seen
In these his lowest works, which all declare
His goodness beyond thought, and power divine.”

2d, In the dispensations of his providence, in which glass not only his natural, but also his moral attributes are manifested; his long-suffering in bearing with sinful individuals, families, cities, nations; his justice in punishing when they persist in their iniquities; his mercy in pardoning them when they break off their sins by repentance. 3d, In the work of redemption; a work in which divine goodness in designing, wisdom in contriving, and power in executing, are conspicuously declared; in which *justice and mercy meet together, righteousness and peace kiss each other*: a wonderful plan! in which God demonstrates that he is just, while he is the justifier of him that believeth in Jesus. See on Rom. iii. 25, 26. 4th, In the glass in which all these are united, and set in a clear point of view, namely, the Word of God, or the gospel of Christ, in which the divine character is clearly and fully delineated; as it is also still more manifestly, and in a more striking light, in his incarnate Son, the brightness of his glory, the express image of his person; the *Word made flesh; God manifest in the flesh*. But by whom is the divine glory beheld in these

glasses? Only by those from whose faces the veil of ignorance, prejudice, and unbelief is removed; so that *with open, ἀνεκαλυμμενῶ, with unveiled face,* and with the eyes of their understanding opened, they behold, view attentively, and contemplate this *glory of the Lord.*

Now, observe the effect produced on those who behold this glory; they *are changed into the same image.* While we steadfastly and with open face behold the divine likeness exhibited in these glasses, we discern its amiableness and excellence, and the necessity of a conformity thereto, in order to our happiness here and hereafter. And hence arises sincere and earnest desire after that conformity, and an endeavour to imitate such perfections as are imitable by us. Add to this, the very beholding and meditating on the divine glories, has a transforming efficacy. For instance, by contemplating his wisdom, as manifested in his works and word, we are enlightened and made wise: by viewing his power, and by faith arming ourselves with it, we become strong; able to withstand our enemies, as also to do and suffer his will. The contemplation of his truth, justice, mercy, and holiness, inspires us with the same amiable and happy qualities, and knowing and believing the love that he hath to us, and all his people, we learn to *love him who hath first loved us*; and *loving him that begat*, we are disposed and enabled also to *love all that are begotten of him*; and even all mankind, if not with a love of approbation and complacency, yet with a love of benevolence and beneficence, knowing that he is *the Father*

of the spirits of all flesh, and that the whole race of Adam *are his offspring.* Thus we become god-like, and *put on the new man, which is renewed in* and by this *spiritual knowledge, after the image of him that created him*, Col. iii. 10. From *glory to glory*—That is, 1st, As the light and glory of the moon and planets are by reflection from the sun; so from the unbounded, absolutely perfect, and undervived glory of the Creator, when beheld and contemplated, results this limited, increasing, and derived glory in the creature: *increasing*, observe; for, 2d, this expression, from *glory to glory*, (which is a Hebraism, denoting a continued succession and increase of glory,) signifies from one degree of this glorious conformity to God to another: this on earth. But it implies also, 3d, from *grace*, (which is glory in the bud,) to *glory in heaven*, which is the ripe fruit. It is of importance to notice likewise the grand agent in this work, namely, *the Spirit of the Lord.* 1st, He hath prepared these glasses, particularly the two last mentioned, the Holy Scriptures, indited by his inspiration, and the human nature of Christ, formed by his agency in the womb of the virgin. And he causes the glory of the Lord to be reflected from them. 2d, He rends the veil from our minds, and opens the eyes of our understanding, that we may be enabled to behold the divine glory in these glasses. 3d, He causes the sight to be transforming; communicating his own renewing and sanctifying influences, and thereby imparting his likeness and nature.

CHAPTER IV.

Here the apostle declares, (1,) That, animated by views of the excellence and power of the gospel ministry, he and his brethren had discharged it with unwearied diligence, sincerity, and faithfulness, though not with equal success to all, 1-7. (2,) That their sufferings for it were exceeding great, but attended with rich supports and spiritual advantages, 8-12. (3,) That their prospects of eternal glory chiefly preserved them from fainting under their tribulations, 13-18.

A. M. 4064. **T**HEREFORE, *seeing we have
A. D. 60. *this ministry^b as we have received mercy, we faint not;

2 But have renounced the hidden A. M. 4064.
things of ¹dishonesty; not walking A. D. 60.
in craftiness, ^o nor handling the word of God

* St. Matthew's Day, epistle, verse 1 to verse 7.—^a Chap. iii. 6.—^b 1 Cor. vii. 25; 1 Tim. i. 13.

¹ Gr. *shame*, Rom. i. 16; vi. 21.—^o Chap. ii. 17; 1 Thess. ii. 3, 5.

NOTES ON CHAPTER IV.

Verses 1, 2. *Therefore, seeing we have this ministry*—Spoken of from verses 6-11 of the preceding chapter, with which this is closely connected; a ministry so superior to that wherewith Moses was intrusted; *as we have received mercy*—To be accounted faithful; as God has in mercy accepted us as his servants, and supported us in our work; *we faint not*—Under any of those sufferings which we are called to endure; nor desist, in any degree, from our glorious enterprise. *But have renounced*—Or set at open defiance; *the hidden things of dishon-*

esty—Or of *shame*, as τῆς αἰσχύνῃς properly signifies; all things which men need to hide or be ashamed of; *not walking in craftiness*—Using no disguise, subtlety, or guile; *nor handling the word of God deceitfully*—Not privily corrupting the pure truth of God by any additions of our own, or alterations, or by attempting to accommodate it to the taste of our hearers. *But, by manifestation of the genuine and unsophisticated truth, commending ourselves to every man's conscience*—Appealing to the consciences of sinners for the truth and importance of our doctrine; or acting in such a manner as all men,

A. M. 4064. deceitfully; but, ^d by manifestation
A. D. 60. of the truth, ^e commending ourselves
to every man's conscience in the sight of God.

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

4 In whom ^g the god of this world ^h hath
blinded the minds of them which believe not,

⁴ Chap. vi. 4, 7; vii. 14.—⁵ Chap. v. 11.—¹ 1 Cor. i. 18;
Chap. ii. 15; 2 Thess. ii. 10.—² John xii. 31; xiv. 30; xvi.
11; Eph. vi. 12.—³ Isa. vi. 10; John xii. 40; Chap. iii. 14.

in their consciences, if rightly informed, must approve of; in the sight of God—Whose eye we know is upon us, observing the secrets of our hearts, and therefore we desire, by the most perfect integrity and uprightness, to approve ourselves to him. The apostle does not mean that they actually recommended themselves to the conscience of every man, so that they had the approbation of every man; but that they behaved in such a manner as ought to have convinced every man of their honesty and fidelity in their preaching, and in the exercise of every other branch of their ministry.

Verses 3, 4. *But if our gospel also*, (so it is in the original,) *be hid*—*Κεκαλυμμενον*, veiled, as well as the law of Moses; *it is veiled to them that are lost*—*Εν τοις απολλομενοις*, in those that are perishing, namely, in a state of ignorance and unbelief; of guilt, depravity, weakness, and wretchedness. "In chap. iii. 13, 14, the apostle had observed that there were two veils, by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. The first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroyed themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of men, who would destroy themselves, by hearkening to their own prejudices and lusts."—Macknight. *In*, or among *whom the god of this world*—*Grandis et horribilis descriptio Satanae, a grand and terrible description of Satan*, says Bengelius. Satan is repeatedly styled by our Lord, *the prince of this world*. See John xii. 31; xiv. 30; xvi. 11; that is, the prince of those who are *men of the world*, (Psa. xvii. 14,) and who freely subject themselves to him. Thus, (Eph. vi. 12,) he and his associates in rebellion against God are termed the *rulers of the darkness of this world*. Satan is termed by the apostle here, *the god of this*

lest ⁱ the light of the glorious gospel ^{A. M. 4064.}
of Christ, ^k who is the image of God, ^{A. D. 60.}
should shine unto them.

5 ^l For we preach not ourselves, but Christ
Jesus the Lord; and ^m ourselves your servants
for Jesus's sake.

6 For God, ⁿ who commanded the light to

¹ Chap. iii. 8, 9, 11, 18; Verse 6.—² John i. 18; xii. 45; xiv.
9; Phil. ii. 6; Col. i. 15; Heb. i. 3.—³ 1 Cor. i. 13, 23; x.
33.—⁴ 1 Cor. ix. 19; Chap. i. 24.—⁵ Gen. i. 3.

world, because he makes use of the things of this world, especially of its riches, honours, pleasures, and various vanities, to obtain and establish his dominion over a great part of mankind, even over all that continue under the power of unbelief and sin. *Hath blinded*—Not only veiled; *the minds of them that believe not*—So that they have no true apprehension nor discernment of spiritual things: which indeed none can savingly know, nor duly appreciate, but by the teaching of the Spirit of God, (1 Cor. ii. 11,) even the Spirit of wisdom and revelation, by which alone the eyes of our understanding can be enlightened, Eph. i. 17, 18; *lest the light*—*Τω φωτισμον*, the illumination; *of the glorious gospel of Christ, should shine*—Or beam forth, as the apostles expression signifies; *upon them*—By our ministry. *Illumination* is properly the reflection, or propagation of light, from those who are already enlightened, to others; and the apostle appears to allude to the splendour of God's majesty shining from Moses's face on the people. *Who is the image of God*—This appellation is frequently given to Christ, who is so called, because, in his complete person, he was in such a sense *God manifest in the flesh*, and so exactly exhibited the Father to mankind, that they who *saw him, saw the Father*, as far as he could be seen on earth. See notes on John xiv. 7-11. Hence he is termed, (Heb. i. 3,) *the brightness of his Father's glory, and the express image of his person*. Though the devil is said here to *blind the minds of unbelievers*, no person understands the apostle to mean that he hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case, who could remain unblinded? But he means, that Satan blinds unbelievers, by suggesting those thoughts and imaginations, and exciting those lusts and passions, by which such as believe not are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. Thus our Lord testifies that *men love darkness rather than light, because their deeds are evil*. The ignorance, therefore, of unbelievers does not proceed from the obscurity of the gospel, but from their own lusts and passions, which, by the grace of God, not withheld from them, (for it visits all, Titus ii. 11, 12,) they might resist and mortify, Rom. viii. 13; but to which they voluntarily, wickedly, and generally in opposition to their better judgment, yield themselves willing servants.

Verses 5, 6. *For, &c.*—As if he had said, The

A. M. 4064. shine out of darkness, ² hath ^o shined
A. D. 60. in our hearts, to give ^p the light of
the knowledge of the glory of God in the face
of Jesus Christ.

^o Gr. *is he who hath.*—² 2 Pet. i. 19.—^p Verse 4; 1 Pet. ii. 9.

cause of their continuing in unbelief, and perishing, is not in us, nor in the doctrine they hear from us; for we preach not ourselves—As able either to enlighten, or pardon, or sanctify mankind; but Christ Jesus the Lord—Their only infallible Teacher, all-sufficient Saviour, and righteous Governor; their only wisdom, righteousness, sanctification, and redemption; and ourselves your servants—Ready to do the meanest offices, and advance the best interests of you, and all the other disciples of Christ, to whom we minister; for Jesus's sake—Out of love to him, and with a view to his glory; and not for honour, interest, pleasure, or any worldly consideration. For—To produce in us this disposition, and to qualify us for this great and important work; God, who—In the first creation of this world; commanded the light to shine out of darkness—By his infinitely powerful word; hath shined in our hearts—And not only in the hearts of us apostles, and his other ministers, but in the hearts of all those whom the god of this world no longer blinds, and thereby shuts them up in unbelief: to give the light of the knowledge, &c.—*Προς φωτισμον της γνωσεως, &c.* In order to our illumination with, or to impart the lustre of; the knowledge of the glory of God—Of his glorious perfections, especially of his glorious love, and his glorious image, see on chap. iii. 18; in the face of Jesus Christ—Which reflects this glory in another manner than the face of Moses did. Or, as *εν προσωπω Ιησου Χριστου*, may be properly rendered, in the person of Jesus Christ; for undoubtedly the glory here spoken of was reflected not merely from his face, but from his whole person, through the union of Deity with humanity in him, and all the wonderful things he did and suffered in consequence of it.

Verse 7. But we—The apostles, and all other ministers of Christ, yea, and all true believers; have this treasure—Of the gospel, or of the truth and grace of God; in earthen vessels—In frail, feeble, perishing bodies, formed out of the dust of the earth, and, because of sin, returning to it; mean, vile, compassed about with infirmity, and liable to be broken in pieces daily. Even the whole man, the soul as well as body, is but a vessel, in which the treasure is lodged, and upon which it confers a value and dignity, but from which it receives none, but is rather disgraced and injured, by being deposited in such a mean and impure vessel. The gospel is properly termed a treasure, 1st, Because of its great excellence, manifested in the truth and importance of its doctrine; the equity, purity, goodness, and clearness of its precepts; the suitableness, value, and certainty of its promises, the awfulness and terror of its threatenings, revealed for our warning and caution. 2d, Because it is the means of enriching us, even in this world, with the truest and most

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7 But we have this treasure in A. M. 4064.
^o earthen vessels, ^r that the excel- A. D. 60.
lency of the power may be of God, and not
of us.

^o Chap. v. 1.—^r 1 Cor. ii. 5; Chap. xii. 9.

valuable treasure; a treasure, of all others, the most suited to our rational and immortal nature, and which as far exceeds the riches of this world, as the soul exceeds the body, as heaven exceeds earth, or eternity time, namely, divine knowledge,—rendering us wise unto eternal salvation; true holiness, conforming us to the image of him that created us; and solid happiness, giving us, in communion with God, an earnest of our future inheritance. 3d, Because it offers to us, and shows us how to attain, the greatest and most valuable treasure in the life to come, even all the joys and glories of the heavenly state. That the excellency of the power may be of God—This power is three-fold: 1st, The inherent virtue of the gospel doctrine, whereby, when understood, believed, and laid to heart, it shows itself to be quick and powerful, spirit and life; becoming a seed of genuine repentance, of justifying faith, of immortal hope, of sincere love, and new obedience. 2d, Those miraculous operations, whereby God bore witness to, sealed, and confirmed the truth and importance of the doctrine of his first messengers. 3d, Those ordinary influences of his Spirit as a Spirit of truth and grace; of light, life, purity, and comfort, which fails not to accompany the faithful preaching of it in every age. By this three-fold energy, the gospel overcame of old, and still overcomes, the obstacles in the way of its progress: 1st, From within, through the corruption of nature; the prejudice of education, the love of false religion, unbelief, the love of sin, and of the world. 2d, From without, as the contradiction of philosophers, of heathen, Jewish, or Christian priests and magistrates; of sinners of all descriptions; persecutions from Jews and Gentiles, and the carnal part of mankind in every age; reproaches, spoiling of goods, imprisonments, racks, tortures, and martyrdoms. 3d, From the gospel itself, exhibiting, as an object of confidence, love, obedience, and worship, one who was crucified, to the Jews a stumbling-block, and to the Greeks foolishness. For, as Macknight observes, “the greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing, as formerly, in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is evident, that before such an entire change in the faith [and practice] of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be set aside; the re-

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A. M. 4064. 8 We are ¹troubled on every side,
A. D. 60.

yet not distressed; we are perplexed,
but ²not in despair;

9 Persecuted, but not forsaken; ³cast down,
but not destroyed;

10 ⁴Always bearing about in the body the
dying of the Lord Jesus, ⁵that the life also of

¹ Chap. vii. 5.—² Or, not altogether without help, or, means.
³ Psa. xxxvii. 24.—⁴ 1 Cor. xv. 31; Chap. i. 5, 9; Gal. vi. 17;
Phil. iii. 10.

proaches, calumnies, and hatred of persons most dear to the convert, were to be disregarded; the resentment of magistrates, priests, and all whose interests were any way connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken, considerations of ease and interest were to be silenced; nay, the love of life itself was to be cast out; all which were obstacles to the heathen changing their faith and practice, next to insurmountable;” and such as could not have been overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

The beautiful and strong expression here used by the apostle, *ενα η υπερβολη της δυναμεις η τω θεου*, evidently contains an ellipsis, which Grotius supplies thus, *That the excellency, &c., may appear to be of God.* Men, it must be observed, are always inclined to ascribe to second causes effects which belong only to the first cause. Whenever we see any effects which astonish us, instead of elevating our thoughts to God, and giving him the glory, we meanly sink into creature admiration, and creature attachments, as if the events were to be ascribed to instruments. Thus the heathen beholding the sun, and the astonishing effects produced by it in the world, took it for a god; not considering that it was only a servant, and an image of God, the invisible Sun. The Lycaonians, seeing Paul and Barnabas work a miracle, would have sacrificed to them, not considering that they were only instruments of the divine power. Nay, and the Jews, although instructed in the knowledge of the true God, yet when they saw Peter and John restore a cripple, crowded about them, greatly wondering, as though the miracle was to be ascribed to their power or holiness. And even the Apostle John, illuminated as he was by the Spirit of truth, suffered himself to be surprised at two different times by this imprudent inclination, (so natural is it to all mankind!) for, being dazzled with the glory of the angel who talked with him, he fell prostrate before him, and would have adored him, had not the angel corrected his folly. Now to prevent every thing of this kind, which would have entirely frustrated the design of the gospel, (which is to draw people from the creature to the Creator,) the power intended to convert the nations is put into earthen vessels, that a sight of the meanness of the instruments might prevent men from ascribing any thing to them. And the weaker the instruments are, the more is the divine power manifested and known to be of God, be-

Jesus might be made manifest in our ⁶body.
A. M. 4064.
A. D. 60.

11 For we which live ⁷are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then ⁸death worketh in us, but life in you.

⁶ Romans viii. 17; 2 Timothy ii. 11, 12; 1 Peter iv. 13.
⁷ Chap. xlv. 22; Rom. viii. 36; 1 Cor. xv. 31, 49.—⁸ Chap. xiii. 9.

cause there is no proportion between the instruments and the work. How glorious was the power which triumphed over the proud and mighty Pharaoh by the simple rod of Moses; that overthrew the walls of Jericho by the sounding of rams' horns! And how illustrious the power which triumphed over principalities and powers, by the doctrine of the cross preached by mortals—sinners—men, mean and despised—by tax-gatherers, fishermen, and tent-makers; men without letters—arms—power—intrigue; men, poor, persecuted, forsaken! Yet idols fell: temples were demolished: oracles struck dumb: the reign of the devil abolished: the strongest inclinations of nature conquered: ancient habits and customs changed: superstitions annihilated: people flocking in crowds to adore the Crucified! The great and the small, the learned and the ignorant; kings and their subjects; yea, whole provinces and kingdoms, presenting themselves at the foot of the cross! Surely this is the finger of God, or rather it is the outstretched arm of Jehovah!

Verses 8-12. *We are troubled*—The four articles in this verse respect inward, the four in the next outward afflictions. In each clause the former part shows the earthen vessels; the latter, the excellence of the power. *Yet not distressed*—*Στενοχωρημενοι*, pressed into a strait place, so as to find no way of escape; *perplexed*—The word *απορημενοι*, so rendered, signifies persons involved in evils from which they know not how to extricate themselves: *but not*—*Εξαπορημενοι*, reduced to such despair as to give up all hope of deliverance from God. *Persecuted*—Continually by men; *but not forsaken*—*Of God; cast down*—By our enemies; *but not destroyed*—Entirely by them. *Always*—Wherever we go; *bearing about in the body the dying of the Lord Jesus*—Continually expecting to lay down our lives as he laid down his; *that the life also of Jesus*—Who is now triumphant above all hostile power; *might be made manifest in our body*—That is, in the preservation of it, feeble as it is, and exposed continually to destruction. Or the expression may mean, that we, through our various dangers and sufferings, being conformed to his life here, may hereafter rise from the dead, and be glorified like him. *For we who live*—Those of us, the apostles and ministers of Christ, who are not yet killed for the testimony of Jesus; *are always delivered unto death*—Are perpetually in the very jaws of destruction, which we willingly submit to, that we may obtain a better resurrection. *So then*—Or so that, upon the whole;

A. M. 4064. 13 We having ^a the same spirit of
A. D. 60. faith, according as it is written, ^b I be-
lieved, and therefore have I spoken; we also
believe, and therefore speak;

14 Knowing, that ^c he which raised up the
Lord Jesus, shall raise up us also by Jesus, and
shall present us with you.

15 For ^d all things are for your sakes, that
^e the abundant grace might through the thanks-

^a Rom. i. 12; 2 Pet. i. 1.—^b Psa. cxvi. 10.—^c Rom. viii.
11; 1 Cor. vi. 14.—^d 1 Cor. iii. 21; Chap. i. 6; Col. i. 24;
2 Tim. ii. 10.—^e Chap. i. 11; viii. 19; ix. 11, 12.—^f Rom.

death worketh in us—Is very busy, active, and al-
ways at work, to bring us under its power by these
sufferings; *but life in you*—Spiritual life has been
conveyed to you by our ministry: or the sense may
be, we undergo many miseries, and are in continual
danger of death; but you are in safety, and enjoy all
the comforts of life!

Verses 13-15. *We having the same spirit*—
Which you have, because we have the same faith:
or, we have the same spirit of faith which animated
the saints of old, David in particular, when he said,
I believed, and therefore have I spoken—That is, I
trusted in God, and therefore he has put this song of
praise in my mouth. *We also believe*—Have the
same confidence that God will also deliver us out of
our troubles; *and therefore speak*—Declare this our
confidence by preaching the gospel openly, even in
the midst of affliction and death, supported by an in-
ward consciousness of our integrity, and animated
by a powerful sense of duty to God, and a persua-
sion that *he who raised up the Lord Jesus*—The
first-fruits of them that sleep; *shall raise us up also,*
and *present us,* ministers, *with you*—With all his
members, *faultless before his presence with exceed-*
ing joy. *For all things*—Whether adverse or pros-
perous; *are for your sakes*—For the profit of all
that believe as well as all that teach; *that the abun-*
dant, πλεονασσα, overflowing grace—Which pre-
serves you and us alive, both in soul and body; *might*
abound yet more *through the thanksgiving of many*
—For thanksgiving invites more abundant grace.

Verses 16, 17. *For which cause*—Because of
which abounding grace that supports us; *we faint*
not—Under any of our present pressures; *but though*
our outward man—The body; *perish*—Be worn out
and brought to dust prematurely, by our continual
labours and sufferings; *our inward man*—The soul;
is renewed day by day—After the divine nature and
likeness, receiving fresh degrees of spiritual strength,
purity, and consolation, in proportion as the body
grows weaker, and we feel our dissolution approach-
ing. And it is reasonable that this should be the
case; *for our light affliction*—*Το παρῶντις ελαφρον*
της θλιψως, momentary lightness, or light thing (as
Macknight renders it) *of our affliction; worketh,* or
rather *worketh out,* *for us a far more exceeding*
weight of glory—That is, a weight of glory far ex-
ceeding the affliction, both in degree and duration:

giving of many redound to the glory A. M. 4064
of God. A. D. 60.

16 For which cause we faint not; but though
our outward man perish, yet ^f the inward *man*
is renewed day by day.

17 For ^g our light affliction, which is but for
a moment, worketh for us a far more exceed-
ing *and eternal weight of glory*;

18 ^h While we look not at the things which

vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4.—^f Matt. v.
12; Rom. viii. 18; 1 Pet. i. 6; v. 10.—^g Rom. viii. 24;
Chap. v. 7; Heb. xi. 1.

or, far greater than we could have received if we
had not passed through the affliction. For the af-
fliction, by correcting our faults, exercising and
thereby increasing our graces, and purging us as
gold and silver are purified in the furnace, increases
our holiness and conformity to God, and thereby
prepares us for a greater degree of future felicity
than could otherwise have been assigned us; God
also as certainly rewarding his people hereafter for
their sufferings patiently endured, as for their la-
bours diligently and cheerfully accomplished. "The
Hebrew word," as Macknight justly observes, "an-
swering to *glory*, signifies both *weight* and *glory*.
Here the apostle joins the two significations in one
phrase; and describing the happiness of the right-
eous, calls it not *glory* simply, but a *weight of glory*,
in opposition to *the light thing of our affliction*; and
an eternal weight of glory, in opposition to *the mo-*
mentary duration of our affliction: and a *more ex-*
ceeding eternal weight of glory, as beyond compar-
ison greater than all the dazzling glories of riches,
fame, power, pleasure, or any thing which can be
possessed in the present life. And after all it is a
glory not yet to be revealed; it is not yet fully
known." But, as Blackwell (*Sacred Classics*, vol.
i. p. 332) well expresses it, "This is one of the most
emphatic passages in all St. Paul's writings, in which
he speaks as much like an orator, as he does as an
apostle. The lightness of the trial is expressed by
το ελαφρον της θλιψως, the lightness of our affliction,
which is but for a moment; as if he had said, It is
even levity itself in such a comparison. On the
other hand, *τη καθ' υπερβολην εις υπερβολην*, which we
render *far more exceeding*, is infinitely emphatical,
and cannot be fully expressed by any translation.
It signifies that all hyperboles fall short of describing
that weighty, eternal glory, so solid, so lasting, that
you may pass from hyperbole to hyperbole, and yet
when you have gained the last, you are infinitely
below it." Indeed, as another eminent writer ob-
serves, the beauty and sublimity of St. Paul's expres-
sions here, as descriptive of heavenly glory, opposed
to temporal afflictions, surpass all imagination, and
cannot be preserved in any translation or paraphrase,
which after all must sink far, very far below the as-
tonishing original.

Verses 18. *While we look*—That is, this weight of
glory will be wrought out for us while we look, or

A. M. 4064. are seen, but at the things which are
A. D. 60. not seen: for the things which are

seen are temporal; but the things which are not seen are eternal. A. M. 4064.
A. D. 60.

provided we look, namely, by faith and expectation; not at the things which are seen—Men, money, honour, pleasure, the things of earth; for to look at these will only render us more earthly and carnal, more unfit for the heavenly state; but at the things which are not seen—God, Christ, grace, glory; the things of heaven: to look at which with faith, desire, and expectation, will naturally tend to render us more heavenly, holy, and divine, in our intentions and affections. The word σκοπεω here used, and rendered to look, properly signifies to look or aim at a mark which we intend to hit, or an object which we wish to lay hold on, and consequently endeavour to obtain; our English word scope, or mark aimed at, is derived from the same Greek theme. For the

things which are seen, &c.—As if he had said, We have great reason to desire, expect, and aim at the latter, rather than the former; for the former, being visible, are also temporal, or temporary and transient; but the others, which are invisible, are eternal, and therefore suited to the duration of that immortal soul which God hath given us, and in the felicity of which our true happiness must consist. This quality of future happiness, that it is eternal, not only implies that its joys and glories will have no end, not even after a duration hath passed beyond all computation of numbers, or conception in thought, but also that these joys will suffer no interruption or abatement whatever, in the course of a duration absolutely everlasting.

CHAPTER V.

In this chapter, (1.) The apostle proceeds in his description of the glorious hopes which he and his fellow-ministers and Christians had beyond the grave, as their great support and ground of triumph under all those trials which he had been mentioning before, 1-8. (2.) He shows how these hopes, and their views of the future judgment, excited them to diligence in their work, 9-11. (3.) Mentions his great concern for the Corinthian converts, with the reasons of it, 12-16. (4.) Bears testimony to the necessity of regeneration, and reconciliation with God through Christ's atonement, and by the ministry of the gospel, 17-21.

A. M. 4064. FOR we know that if our earthly
A. D. 60. house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

to be clothed upon with our house which is from heaven: A. M. 4064.
A. D. 60.

2 For in this we groan, earnestly desiring

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan,

* Job iv. 19; Chap. iv. 7; 2 Pet. i. 13, 14.

^b Rom. viii. 23.—^c Rev. iii. 18; xvi. 15.

NOTES ON CHAPTER V.

Verses 1-4. For we know—We pursue, not seen, but unseen things, and do not faint in our work, because we know that if our earthly house—Which is only a tabernacle or tent, a mere temporary habitation; were dissolved—Were mouldered back to the dust out of which it was formed; or if our zeal in the service of the gospel should expose us to martyrdom, which should destroy it before its time; we have—And should immediately enjoy; a building of God—A building of which he is the great architect and donor; a house not made with mortal hands—Nor to be compared with the most magnificent structure which hands ever raised, exceeding them all in its lustre, as much as in its duration, though that duration be eternal in the heavens—Placed far above either violence or decay. “Whether we consider this divine building as particularly signifying the body after the resurrection, in which sense Whitby takes it; or any vehicle with which the soul may be clothed during the intermediate state, con-

siderable difficulties will arise.” “I therefore,” says Doddridge, “am inclinable rather to take it in a more general view, as referring to the whole provision God has made for the future happiness of his people, and which Christ represents as his Father's house, in which there are many mansions.” For in this—While we are in this state of suffering, or while our soul sojourns in this mortal body; we groan earnestly—Eagerly long for that future state, and the felicity of it, and grieve that we do not yet enjoy it; desiring to be clothed upon—That is, upon this body, which is now covered with flesh and blood; with our house which is from heaven—To enter the heavenly mansion which God hath provided for us. To be clothed upon with a house, is a very strong figure; which yet the apostle uses here and in verse 4, having in his thoughts the glory which each should wear, instead of being clothed, as now, with that mortal flesh which he calls a tabernacle, as it is so mean, inconvenient, and precarious an abode. If so be that being clothed—With the image of God, while we

A. M. 4064. being burdened: not for that we
A. D. 60. would be unclothed, but ^a clothed
upon, that mortality might be swallowed up
of life.

5 Now, ^o he that hath wrought us for the
self-same thing is God, who also ^r hath given
unto us the earnest of the Spirit.

6 Therefore *we are* always confident, know-
ing that, while we are at home in the body,
we are absent from the Lord:

7 (For ^s we walk by faith, not by sight:)

^a 1 Cor. xv. 53, 54. — ^o Isa. xxix. 23; Eph. ii. 10. — ^r Rom.
viii. 23; Chap. i. 22; Eph. i. 14; iv. 30. — ^s Rom. viii. 24,
25; Chap. iv. 18; 1 Cor. xiii. 12; Heb. xi. 1. — ^b Phil. i. 23.

are in the body; *we shall not be found naked*—Of
the wedding garment. He seems to allude to Gen.
iii. 7; Exod. xxxii. 25; our natural turpitude of sin
being a nakedness abominable to God. See 1 Pet.
v. 5; Col. iii. 12, where the same metaphor of being
clothed with divine graces is made use of. *For we
that are in this tabernacle*—Who still dwell in these
frail and corruptible tents; *do groan, being burdened*
therewith. The apostle speaks with exact prop-
riety, a burden naturally exciting groans: and we
are here burdened with numberless afflictions, in-
firmities, and temptations. *Not that we would be
unclothed*—Stripped of our bodies, for that is what
we cannot consider as in itself desirable; *but* rather, if it
might be left to our choice, we would desire to pass
into the immortal state without dying, or to be *clothed
upon* with the heavenly glory, such as that which
will invest the saints after the resurrection; *that
mortality, το θνητον, that which is mortal*—Cor-
ruptible, and obnoxious to so many infirmities, dis-
orders, burdens, and sorrows; *might be swallowed up
of life*—As if it were annihilated by the divine power,
which at the resurrection will exert itself in and
upon us; namely, as the case was with Enoch and
Elijah when they were translated, and as it shall be
with the saints that are found alive at Christ's second
coming. The meaning of this and the following
verses is evidently this; "That though it appeared
most desirable of all to pass to future glory without
dying, yet a state in which mortality should be swal-
lowed up of life, was, at all events, desirable; and
an absence from the body to be not only submitted to,
but wished for, in a view of being so present with
the Lord, as even in the intermediate state they ex-
pected to be."—Doddridge.

Verses 5-8. *Now he that hath wrought us for*—
Or *to*, this longing for immortality; *is God*—For
n^o.t^{ie} but God, none less than the Almighty, could
have wrought this in us; *who also hath given us his
Spirit*—In its various gifts and graces; as an *ear-
nest*—Of our obtaining the heavenly habitation.
We are confident, therefore—Or courageous in all
dangers and sufferings, and dare venture even upon
death itself; *knowing that while we are at home*—Or
rather *sojourn* (as *ενοημεντες* here signifies) *in the
body, we are absent, εκδημεν, we are exiles; from*

b

8 We are confident, *I say*, and A. M. 4064.
^a willing rather to be absent from the ^{A. D. 60.}
body, and to be present with the Lord.

9 Wherefore we ¹ labour, that, whether
present or absent, we may be accepted of
him.

10 ¹ For we must all appear before the judg-
ment-seat of Christ; ² that every one may
receive the things *done in his* body, according
to that he hath done, whether *it be good or
bad*.

¹ Or, *endeavour*. — ¹ Matt. xxv. 31, 32; Rom. xiv. 10.
² Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii.
12.

the Lord—Christ, in the enjoyment of whom our chief
happiness consists. *For*—While on earth; *we walk
by faith*—Are influenced, guided, and governed in
our whole course of life, by our faith in objects yet
unseen; *not by the sight*—Of heavenly glories. In
other words; we cannot now see heavenly and eter-
nal things, as we expect to do after death. It is true
our faith gives us an evidence of them, (Heb. xi. 1,)
which implies a kind of *seeing him who is invisible*,
and the invisible world; yet this is as far beneath what
we shall have in eternity, as that evidence of faith is
above the evidence of bare, unassisted reason. *We
are confident, I say*—And bold, through the influ-
ence of these views which God hath given us; *and
willing*—*Ευδοκουμεν, take complacency and delight*,
in the expectation of being *absent from the body*—
And from all intercourse with the persons and things
of this world, however dear some of them may have
been formerly to us; *and present with the Lord*—
This demonstrates that the apostle had no idea of
his soul sleeping after death, but expected it to pass
immediately into a state of felicity with Christ in
paradise; and consequently that the happiness of the
saints is not deferred till the resurrection. See
chap. xii. 4.

Verses 9, 10. *Wherefore we labour*—*φιλοτιμμεθα*,
we are ambitious, (the only ambition which has
place in a Christian,) *that, whether present in the
body, or absent from it, we may be accepted of
him*—*Ευαρεστοι αυτω ειναι, to be well-pleasing to him*,
or to receive the tokens of his favour and approba-
tion. *For we must all*—Apostles as well as other
men, whether now present in the body, or absent
from it; *appear*—Openly, without covering; *before
the judgment-seat of Christ*—Where all hidden
things will be revealed, probably the sins even of the
faithful, which were forgiven long before: for many
of their good works (their humiliation, contrition,
godly sorrow, striving against sin, mortification of it)
cannot otherwise appear; but this will be done at
their own desire, without grief and shame; *that
every one may receive the things*—That is, the due
reward of the things; *done in his body, whether
good or bad*—In full proportion to his actions, and
the secret springs thereof, which will then be all laid
open; and according to the principles from which

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A. M. 4064. 11 Knowing therefore ¹ the terror of
A. D. 60. the Lord, we persuade men; but ^m we
are made manifest unto God; and I trust also
are made manifest in your consciences.

12 For ⁿ we commend not ourselves again
unto you, but give you occasion ^o to glory on
our behalf, that ye may have somewhat to an-
swer them which glory ² in appearance, and
not in heart.

13 For ^p whether we be beside ourselves, *it is* to
God: or whether we be sober, *it is* for your cause.

¹ Job xxxi. 23; Hebrews x. 31; Jude 23.—^m Chapter iv. 2.
ⁿ Chap. iii. 1.—^o Chap. i. 14.—^p Gr. in the face.—^q Chap.
xi. 1, 16, 17; xii. 6, 11.—^r Rom. v. 15.

the Searcher of hearts knows his actions to have pro-
ceeded. Some read the latter clause, *that every one
may receive in the body*, (namely, in his body raised,)
according to what he hath done. That is, as in the
body he did either good or evil, so the body being
raised, he is recompensed therein accordingly.

Verses 11, 12. *Knowing therefore the terror of the
Lord*—The strict judgment which must then pass
on all impenitent sinners; *we the more earnestly
persuade men*—To repent and believe the gospel,
that, instead of being objects of the divine wrath,
they may live and die happy in his favour. *But, as
we are made manifest to God*—And he knows our
integrity; *I trust also* it is evident to you. *For we
commend not ourselves*—We do not say this as if we
thought there was any need of *again* recommend-
ing ourselves to you, *but give you occasion to glory*
—To rejoice and praise God, and furnish you with
an answer to those false apostles; *who glory in ap-
pearance, but not in heart*—We may infer from this,
and from the beginning of chap. iii., that some of the
Corinthians were disposed to represent the care
which Paul took to vindicate himself, as pride and
vainglory. On the other hand, it seems they would
have interpreted his silence as the effect of guilt and
confusion. He therefore plainly and very properly
tells them, that he said this only in his own neces-
sary defence; and to furnish his friends with an
answer to those whose consciences condemned them,
while they endeavoured to asperse him.

Verses 13–15. *For whether we be beside ourselves*
—As they affirm we are, because we expose ourselves
to so many sufferings, and even to the danger of im-
prisonment and death, by persevering in our work
of preaching the gospel. Or whether we appear to
be *transported beyond ourselves*—By our speaking
or writing with uncommon vehemence; *it is to God*
—It is zeal for his glory that animates us; and he
understands, if men do not, the emotion which him-
self inspires. *Or whether we be sober*—In shunning
persecution as much as may be, or proceed in a
more calm and sedate manner; *it is for your cause*
—We have your good in view, and proceed in our
course in order to promote your best interests. In
other words, love to God and benevolence to man,
are the grand principles by which we are actuated;

14 For the love of Christ constraineth ^{A. M. 4064.}
^{A. D. 60.} us; because we thus judge, that ^q if
one died for all, then were all dead:

15 And *that* he died for all, ^r that they which
live should not henceforth live unto them-
selves, but unto him which died for them, and
rose again.

16 ^s Wherefore henceforth know we no man
after the flesh: yea, though we have known
Christ after the flesh, ^t yet now henceforth
know we *him* no more.

^r Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess.
v. 10; 1 Pet. iv. 2.—^s Matt. xii. 50; John xv. 14; Gal. v. 6;
Phil. iii. 7, 8; Col. iii. 11.—^t John vi. 63.

and we cannot be cold and unaffected, while we have
such grand and noble subjects under our considera-
tion as those which we treat of among you. Mr.
Locke, from comparing chap. xi. 1, 16–21, and xii.
6, 11, is of opinion that the Corinthians censured
Paul as a fool or madman, for what he said in com-
mendation of himself. In that case the meaning is,
“You say I am distracted for my present conduct,
but this is between God and myself; I am sure you
Corinthians ought not to say it, for all my sober
thoughts and most painful labours are for you.” *For
the love of Christ*—So illustriously displayed toward
us in our redemption, and our love to him in return;
constraineth us—*Ενεχει, bears us on*, with a strong,
steady, prevailing influence, such as winds and tides
exert when they waft the vessel to its destined har-
bour; *κρίνας τὸ ῥέο, judging thus*, or *while we thus
judge*—Thus consider and reflect; *that if one died
for all*—Which Jesus assuredly did, even gave him-
self a ransom for all mankind, without exception,
(1 Tim. ii. 6,) yea, *tasted death for every man*, for
every human being; (Heb. ii. 9;) *then were all dead*
—Even the best of men were in a state of spiritual
death entailed upon them by the sin of the first man,
(see on Gen. ii. 17,) and liable to death eternal. For
had it been otherwise with any man, Christ would
not have had need to die for him. *And that he died
for all*—That all might be saved; *that they who live*—
That all who live upon the earth, or all who, be-
lieving in him, are put in possession of spiritual life
through his death and grace procured thereby;
should not henceforth—From the moment they
know and are united to him; *live unto themselves*
—Seek their own honour, profit, or pleasure, or do
their own will; *but live unto him who died for them*
—And thereby procured for them pardoning mercy
and renewing grace, to enable them so to live; *and
rose again*—That he might receive for them, and
confer upon them, these inestimable blessings.

Verse 16. *Wherefore henceforth*—So that from
this time that we knew the love of Christ; *know we
no man*—Neither ourselves nor you, neither the rest
of the apostles, (Gal. ii. 6,) nor any other person;
after the flesh—According to his former state,
country, descent, nobility, riches, power, wisdom.
We fear not the great. We regard not the rich or

A. M. 4064. 17 Therefore, if any man ^a be in
A. D. 60. Christ, ^b he is ^c a new creature: ^d old
things are passed away; behold, all things are
become new.

18 And all things *are* of God, ^e who hath
reconciled us to himself by Jesus Christ, and
hath given to us the ministry of reconciliation;

19 To wit, that ^f God was in Christ, reconciling
the world unto himself, not imputing

^a Rom. viii. 9; xvi. 7; Gal. vi. 15.—^b Or, let him be.
^c Gal. v. 6; vi. 15.—^d Isa. xliii. 18, 19; lxx. 17; Eph. ii. 15;
Rev. xxi. 5.—^e Rom. v. 10; Eph. ii. 16; Col. i. 20; 1 John
ii. 2; iv. 10.—^f Rom. iii. 24, 30.

wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he that thus *knows no one after the flesh*? In what land do these Christians live? *Yea, if we have known Christ after the flesh*—So as to love him merely with a human love; or, so as to regard our external relation to him, as being of the same nation with him, or our having conversed with him on earth, or so as to expect only temporal benefits from him; or have governed ourselves by any carnal expectations from the Messiah as a temporal prince who should exalt our nation to dignity, wealth, and power. Mr. Locke thinks this is said with a reference to “their Jewish false apostle, who gloried in his circumcision, and perhaps in his having seen Christ in the flesh, or being some way related to him.” *Yet now, henceforth*—Since our illumination and conversion; *know we him no more*—In that way, but wholly after a spiritual and divine manner, suitable to his state of glory, and our expectations of spiritual and eternal salvation from him.

Verse 17. *Therefore*—Since all Christ’s true disciples do thus live to him, and not to themselves, and only know him in a spiritual manner; *if any man be in Christ*—By living faith and the indwelling of his Spirit; if any man have an interest in and union with him; *he is a new creature*—*καινη κρισις, there is a new creation*, in the soul of that man. His understanding is enlightened, his judgment corrected, and he has new ideas and conceptions of things. His conscience is informed, awakened, and purged from guilt by the blood of Jesus, Heb. ix. 14. His will is subjected to the will of God, his affections drawn from earth to heaven, and his dispositions, words, and actions, his cares, labours, and pursuits, are all changed. *Old things are passed away*—All old principles and practices; *behold*—The present, visible, undeniable change! *all things are become new*—He has new life, namely, a spiritual and divine life; new spiritual senses, new faculties, new desires and designs, hopes and fears, joys and sorrows, passions and appetites. His whole tenor of action and conversation is new, and he lives as it were in a new world. God, Christ, the Holy Spirit, angels, men, sinners, saints, and the whole creation—heaven, earth, and all therein, appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus.

their trespasses unto them; and hath ^g committed unto us the word of recon-
A. M. 4064. A. D. 60. ciliation.

20 Now then we are ^h ambassadors for Christ, as ⁱ though God did beseech *you* by us: we pray *you* in Christ’s stead, be ye reconciled to God.

21 For ^j he hath made him *to be sin* for us, who knew no sin; that we might be made ^k the righteousness of God in him.

^g Gr. put in us.—^h Job xxxiii. 23; Mal. ii. 7; Chap. iii. 6; Eph. vi. 20.—ⁱ Chap. vi. 1.—^j Isa. liii. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5.—^k Rom. i. 17; v. 19; x. 8.

Verses 18–20. *And all things, &c.*—These new things *are* all of God, the author of them, considered in this view as *reconciling us to himself*—Removing our carnal mind, which was enmity against him, and taking us into his favour; *by Jesus Christ*—Through whose sacrifice and intercession, merits and Spirit, these blessings are obtained. *And hath given to us*—His ministers, and especially to his apostles; *the ministry of reconciliation*—The gospel ministry, offering reconciliation and peace with God to all mankind, and ensuring these privileges to all the truly penitent that believe in Jesus. *To wit*—The sum of which is; *that God was in Christ*—United to him and manifesting himself by him; *reconciling the world*—Which was before at enmity with God; *to himself*—So taking away that enmity which could no otherwise be removed, than by the mediation and grace of the Son of God: *not imputing their trespasses unto them*—Freely forgiving all their sins, Eph. i. 7; *and hath committed unto us*—As a trust of the highest importance; *the word, the message, of reconciliation*. *We then are ambassadors for Christ*—Divinely commissioned and sent to treat with you in his name and stead, on a matter of infinite importance to you. *As though God did beseech you by us*—By whom he speaks to you. *We pray you in Christ’s stead*—*Υπερ Χριστι, or, for Christ’s sake; be ye reconciled to God*—Who is now ready to be reconciled to you, on terms which, if you apply to him, he will enable you to comply with, and thankfully to accept that friendship and protection which he graciously vouchsafes to offer you. Herein the apostle might appear to some *transported beyond himself*: for in general he uses a more calm, sedate kind of exhortation, as in the beginning of the next chapter. What unparalleled-condescension and divinely tender mercies are displayed in this verse! Did the judge ever beseech a condemned criminal to accept of pardon? Does the creditor ever beseech a ruined debtor to receive an acquittance in full? Yet our almighty Lord, and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity solicits us not to reject them!

Verse 21. *For he made him, who knew no sin*—A commendation peculiar to Christ; *to be sin*—Or a *sin-offering* rather, (as the expression often signifies

both in the Old Testament and the New;) *for us*—Who knew no righteousness, who were inwardly and outwardly nothing but sin, and who must have been consumed by the divine justice, had not this atonement been made for our sins; *that we might be made the righteousness of God in him*—Might be accounted and constituted righteous by God, or might be invested with that righteousness; 1st, imputed to us; 2d, implanted in us; and, 3d, practised by us; which is, in every sense, *the righteousness of God* by faith. See note on Romans x. 4; Philippians iii. 9.

CHAPTER VI.

In this chapter, the apostle, proceeding in his pathetic address to the Corinthians, (1.) Enlarges with great freedom on the temper with which, in the midst of all their afflictions and persecutions, he and his brethren prosecuted that important embassy, of which he had been speaking in the preceding verses, 1-10. (2.) He expresses earnest affection for the Corinthians, for which he desires a return of like affection, 11-13. (3.) Urges the Corinthians to avoid those alliances with idolaters, which might tend to ensnare them, and pleads the gracious promises which God had made to his people, as an engagement to them to be on their guard in that respect, 14-18.

A. M. 4064. WE * then, as * workers together
A. D. 60. with him, ^b beseech you also

that ye receive not the grace of God in vain.
2 (For he saith, ^d I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

* First Sunday in Lent, epistle, verse 1 to verse 11.—^a 1 Cor. iii. 9.—^b Chap. v. 20.—^c Hebrews xii. 15.—^d Isaiah xlix. 8.

NOTES ON CHAPTER VI.

Verses 1, 2. *We then, as workers together with him*—Being employed by God in such an important embassy, we prosecute it, and beseech you that ye receive not the gospel of the grace of God—Which announces such glad tidings of salvation; or the free, unmerited favour and Spirit of God, offered and pressed upon you in the gospel; *in vain*—Which they do in whom this divine grace does not answer the end for which it was designed; does not render them godly and righteous, wise, good, and holy, in this present world, Titus ii. 11-13. *For he saith*—(Isa. xlix. 8,) where God the Father speaks to the Messiah, and engages to give him the Gentiles as an accession to his church, and a reward of his mediatorial undertaking; *I have heard*—Or, *I will hear thee*, in the days of thy flesh, when thou shalt offer up prayers and supplications with strong crying and tears, (Heb. v. 7,) though not so as to deliver thee from death, yet so as to support thee under thy sufferings, and give a blessed success to thy labours. *And in the day of salvation*—In the time which I have appointed for effecting man's redemption and salvation; *have I succoured*—Or, *will I succour* and assist thee in thy work. Thus the Messiah says, (Isa. l. 7,) *The Lord God will help me, therefore shall I not be confounded*. *Behold now*, says the apostle, *is the accepted time*—There spoken of, wherein such a rich treasure of saving grace is dispensed to the church, whether consisting of Jews or Gentiles, and offered to all: therefore, as if he had said, *Loose not this gracious season, but improve it by*

3 * Giving no offence in any thing, A. M. 4064.
that the ministry be not blamed: A. D. 60.

4 But in all things ¹ approving ourselves ² as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
5 * In stripes, in imprisonments, ² in tumults, in labours, in watchings, in fastings;

* Rom. xiv. 13; 1 Cor. ix. 12; x. 32.—¹ Gr. commending, Chap. iv. 2.—² 1 Cor. iv. 1.—³ Chap. xi. 23, &c.—⁴ Or, in tossings to and fro.

accepting the offered blessings, and using them to the glory of the great and glorious Giver. This verse must be read as a parenthesis, the next being connected with the first.

Verses 3-7. *Giving*, as far as in us lies, *no offence in any thing, that the ministry be not blamed*—On our account. *But in all things*—Or in every respect; *approving ourselves*—To our Divine Master and his church; *as the ministers of God, in much patience*—Shown, 1st, *in afflictions, necessities, distresses*—All which are general terms. 2d, *In stripes, imprisonments, tumults*—Which are particular sorts of affliction, necessity, distress. 3d, *In labours, watchings, fastings*—Voluntarily endured. All these are expressed in the plural number, to denote a variety of them. The first word, *ἀλαφείας*, Dr. Whitby understands to mean affliction in general: the second, *ἀναγκαίαι*, necessities, as signifying more grievous and unavoidable troubles; the third, *σενοχωμαίαι*, distresses, such pressures as reduce us to the greatest straits. In the first, several ways to escape may appear, though none without difficulty: in the second, one way only, and that a difficult one: in the last, none at all appears. *In tumults*—The Greek word, *ἀκαταστάσιαι*, implies such attacks as a man cannot stand against; but which bear him hither and thither by violence. *In labours*—Incessantly pursued, either in our ministerial work, or in those secular callings by which we are often obliged to earn our daily bread. *In watchings*—When, in the prosecution of our various employments, the hours of the night are added to those of the day: *in fastings*—To which,

A. M. 4064. 6 By pureness, by knowledge, by
A. D. 60. long-suffering, by kindness, by the
Holy Ghost, by love unfeigned,

7 ^b By the word of truth, by ⁱ the power of
God, by ^k the armour of righteousness on the
right hand and on the left,

8 By honour and dishonour, by evil report
and good report: as deceivers, and yet true;

9 As unknown, and ^l yet well known; ^m as
dying, and behold, we live; ⁿ as chastened,
and not killed;

^a Chap. iv. 2; vii. 14.—ⁱ 1 Cor. ii. 4.—^k Chap. x. 4; Eph. vi.
11, 13; 2 Tim. iv. 7.—^l Chap. iv. 3; v. 11; xi. 6.—^m 1 Cor.
iv. 9; Chap. i. 9; iv. 10, 11.—ⁿ Psa. cxviii. 18.

besides those which devotion chooses, we are often obliged to submit, for want of proper supplies of food. *By pureness*—Of conduct, and by keeping ourselves unspotted from the world; or by purity of the motives which animate us. *By knowledge*—Of those divine truths, which it is our great business to teach others. Or, as some render the expression, *by prudence*; namely, that which is spiritual and divine: not that which the world terms so. Worldly prudence is the practical use of worldly wisdom: divine prudence, of spiritual understanding. *By long-suffering*—Under affronts and injuries from the people of the world, and amid the weaknesses, failings, and faults of the people of God. *By kindness*—*Χρηστεύει*, gentleness, or goodness of disposition. *By the Holy Ghost*—Directing, strengthening, supporting, as well as sanctifying us, and by the exercise of his miraculous gifts. *By love unfeigned*—To God and man, manifested in all our words and actions. *By the word of truth*—That sword of the Spirit, whereby we repel the tempter; or by preaching the gospel faithfully and zealously. *By the power of God*—Attesting that word by divers miraculous operations, and rendering it effectual to the conviction and conversion of sinners; and which we know will render it finally victorious over all opposition. *By the armour of righteousness*—The shield of faith, the helmet of hope, as well as the breastplate of righteousness; *on the right hand and on the left*—On all sides; the panoply, or whole armour of God, even all Christian virtues. This is said in allusion to the armour of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former were their defensive, the latter their offensive arms. Wherefore the apostle's expression denotes all the branches of righteousness whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies, and vanquish their foes, by the offensive and defensive armour which they wore.

Verses 8-10. *By honour and dishonour*—When we are present; *by evil report and good report*—When we are absent. Who could bear honour and good report, were they not balanced by dishonour and evil report? *As deceivers*—Artful, designing

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath

^a Chap. vii. 3.—ⁱ Chap. xii. 15.—^k 1 Cor. iv. 14.—^l Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39.—^m 1 Sam. v. 2, 3; 1 Kings xviii. 21; Eccl. xiii. 17; 1 Cor. x. 21; Eph. v. 7, 11.

men. So the world represents all true ministers of Christ; *yet true*—Upright, sincere, in the sight of God. *As unknown*—For the world knoweth us not, as it knew him not: *yet well known*—To God, and to those who are the seals of our ministry. *As dying, yet behold*—Suddenly, unexpectedly, God interposes, and *we live*—Seeing the apostle, in this description of the behaviour proper to ministers of the gospel, in the various circumstances in which they may be placed, and under the various sufferings to which they may be exposed, doubtless included himself, we may suppose that he here alludes partly to his being stoned to death at Lystra, and his afterward reviving and walking into the city. Acts xiv. 20. *As sorrowful*—For our manifold imperfections, and for the sins and sufferings of mankind, especially of our brethren in Christ; *yet always rejoicing*—In present peace, love, and power over sin; in assurances of the divine favour, and a lively hope of future eternal glory. *As poor*—In this world, having neither silver nor gold, nor houses, nor lands; *yet making many rich*—With treasures which they would not part with for all the revenues of princes and kings; *as having nothing*—That we can call our own; *and yet possessing all things*—For all are ours if we are Christ's.

Verses 11-13. From the praise of the Christian ministry, which he began chapter ii. 14, he now draws his affectionate exhortation. *O ye Corinthians*—He seldom uses this appellation; but it has here a peculiar force. *Our mouth is opened unto you*—With uncommon freedom, because our heart is enlarged—In tenderness, which neither words nor tears can sufficiently express. *Ye are not straitened in us*—Our heart is wide enough to receive you all; and all that we can do for your comfort and happiness ye may safely promise yourselves. *But ye are straitened in your own bowels*—Your hearts are contracted and shut up, and so not capable of receiving the blessings ye might enjoy. *Now, for a recompense of the same*—Of my paternal tenderness; (*I speak as to my children*—I ask nothing hard or grievous;) *be ye also enlarged*—Open your hearts first to God, and then to us, (see chap. viii. 5,) that God may dwell in you, (chap. vi. 16; vii. 1,) and that ye may receive us, chap. vii. 2.

Verses 14-16. *Be not unequally yoked with unbelievers*

A. M. 4064. righteousness with unrighteousness?
A. D. 60. and what communion hath light with
darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell

¹ 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6.—^a Exod. xxix. 45; Lev. xxvi. 12; Jer. xxxi. 33; xxxii. 38; Ezek. xi. 20;

lievers—Christians with Jews or heathen, godly persons with the ungodly, spiritual with such as are carnal. The apostle particularly speaks of marriage; but the reasons he urges equally hold against any needless intimacy or society with them. Of the five questions that follow, the three former contain the argument, the two latter the conclusion. *For what fellowship hath righteousness with unrighteousness*—The righteous can have no profitable, agreeable, or comfortable society or converse with the unrighteous. *What communion hath light*—That is, the state of light and knowledge, into which you are brought by divine mercy; *with darkness*—That deplorable state of ignorance and folly, vice and misery, in which they continue to be lost? *And what concord hath Christ*—Whom you serve; *with Belial*—To whom they belong, and who reigns in all the children of disobedience? *Or what part*—In time or in eternity; *hath he that believeth*—In Christ and his gospel, and who is a true, genuine disciple of Christ; *with an infidel*—Or an infidel with a believer? The union is surely, at the first view of it, too unnatural to be either agreeable, safe, or lasting. *And what agreement hath the temple of God with idols*—Which would by this means be, as it were, erected in it? If God would not endure idols in any part of the land where he dwelt, how much less under his own roof? He does not say, *with the temple of idols*; for idols do not dwell in their worshippers. This is a proper question, and a just view in which to place the matter; *for ye*—As a church, and as individuals; *are the temple of the living God*. See on Rom. viii. 9. *As God hath said*—To his ancient Church, and in them to all his Israel, in all ages; *I will dwell in them*—The force of the original expression cannot easily be equalled in any translation; *ενοικησω εν αυτοις*. The words, *I will inhabit in them, or I will take up my indwelling in them*, would nearly, though inelegantly, express the sense: *and walk in them*—The former expression signifies his perpetual presence; this latter, his operation. *And I will be their God*—In the fullest sense; manifesting my favour to them, communicating my Spirit, stamping them with

in them, and walk in *them*; and I A. M. 4064. will be their God, and they shall be A. D. 60. my people.

17 ^x Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you;

18 ^y And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

xxxvi. 28; xxxvii. 26, &c.; Zech. viii. 8; xiii. 9.—^x Isa. lii. 11; Chap. vii. 1; Rev. xviii. 4.—^y Jer. xxxi. 1, 9; Rev. xxi. 7.

mine image, and vouchsafing them communion with myself, in time and in eternity. *And they shall be my people*—Whom I will direct and govern, protect and save, here and hereafter. The sum this of the whole gospel covenant.

Verses 17, 18. *Wherefore*—Encouraged by this gracious promise, and that you may obtain the fulfilment of it; *come out from among them*—Withdraw yourselves from all intimate society with them; *and be ye separate*—As God's promise of dwelling in a peculiar manner among the Israelites, obliged them to separate themselves from the converse of their heathen neighbours, that they might not be ensnared with their superstitions; much more are Christians obliged, by that peculiar gracious presence of God which they enjoy, or may enjoy, to separate themselves from the society of the ungodly, and from all their sinful practices, customs, and habits. *And touch not the unclean thing*—Keep at the utmost distance from every person and thing whereby you might be drawn into evil, and contract guilt. *And I will receive you*—Into my house and family. *And will be a father unto you*—Will stand to you in the near relation of a father; loving you, caring and providing for you; allowing you near access to, and close intimacy with, myself. *And ye shall be my sons and daughters*—And therefore mine heirs, and joint-heirs with my only-begotten and beloved Son; *saith the Lord Almighty*—That infinitely great and omnipotent Being, who is the maker and upholder, the author and end of all things. This promise made to Solomon, (1 Chron. xxviii. 6.) is here applied to all believers; as the promise made particularly to Joshua is applied to them, Heb. xiii. 5. Who can express the worth, who can conceive the dignity of this divine adoption? Yet it belongs to all who believe the gospel with a living, operative faith; to all who so receive Christ in his sundry offices as to be born of God, John i. 12, 13. They have access to the Almighty; such free and welcome access as a beloved child to an indulgent father. To him they may flee for aid in every difficulty, and from him obtain a supply of all their wants.

CHAPTER VII.

After exhorting them by the consideration of God's precious promises, which he had mentioned, to pursue universal holiness, 1, the apostle, (1,) Entreats the Corinthians to show the like affection and regard to him, as he showed to them, 2-4. (2,) Informs them of the great joy he had felt on account of the good effects his former letter had had upon them, in the censures of the incestuous person, and their own and his repentance, 5-12; and, (3,) That Titus had met with such a kind and comfortable reception among them, 13-16.

A. M. 4064. A. D. 60. **H**AVING^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, ^b we have defrauded no man.

3 I speak not *this* to condemn you: for ^c I have said before, that ye are in our hearts to die and live with you.

4 ^d Great is my boldness of speech toward you, ^e great is my glorying of you: ^f I am

filled with comfort, I am exceeding joyful in all our tribulation. A. M. 4064. A. D. 60.

5 For, ^g when we were come into Macedonia, our flesh had no rest, but ^h we were troubled on every side; ⁱ without *were* fightings, within *were* fears.

6 Nevertheless ^k God, that comforteth those that are cast down, comforted us by ^l the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire,

^a Chap. vi. 17, 18; 1 John iii. 3.—^b Acts xx. 33; Chap. xii. 17.—^c Chap. vi. 11, 12.—^d Chap. iii. 12.—^e 1 Cor. i. 4; Chap. i. 14.

^f Chapter i. 4; Phil. ii. 17; Col. i. 24.—^g Chapter ii. 13. ^h Chap. iv. 8.—ⁱ Deut. xxxii. 25.—^k Chap. i. 4.—^l Chap. ii. 13.

NOTES ON CHAPTER VII.

Verse 1. *Having therefore these promises*—Of blessings so unspeakably great and precious, encouraged by them, and in order to our obtaining their complete accomplishment; *let us*—By the exercise of a lively faith in them, and in God's word in general, by fervent prayer for the purifying influences of the Divine Spirit, and by obedience to the truth, 1 Pet. i. 22; *cleanse ourselves from all filthiness of the flesh*—All irregular appetites, all outward sin; and *of the spirit*—All unhallowed affections, corrupt passions and tempers, and all unholy designs and desires; all inward sin; *perfecting holiness*—Universal, in all things; constant, at all times, and persevering to the end of our days; not resting in a mere negative religion, but aspiring after all the mind that was in Christ, a full conformity to the image of God; *in the reverential, loving fear of God*—Setting him always before us, in whose presence we always are, by whom all our actions are examined, and to whom our hearts lie open; and therefore, guarding against every disposition, word, and action, whereby we might grieve his Spirit, and deprive ourselves of the light of his countenance.

Verses 2-4. *Receive us*—With that affection which is due to the faithful servants of Christ, and to those who have been instruments in your conversion and edification; for, whatever may have been insinuated by ill-designing persons to the contrary; *we have wronged*—Or *injured*; *no man*—In his person. *We have corrupted no man*—In his principles. *We have defrauded no man*—Of his property. In this he intimates, likewise, the good he had done them, but with the utmost modesty, as it were, not looking on it. *I speak not this to condemn you*—As if I accused you of charging me with any of these

crimes, but to vindicate myself from the imputations of the false apostles; *for I have said before, &c.*—I am so far from thinking so unkindly of you; *that ye are in our hearts to die and live with you*—That is, I could rejoice to spend all my days with you. *Great is my boldness, &c.*—As if he had said, As an argument of my love, I deal very freely with you upon all occasions; *Great is my glorying of you*—Or my boasting concerning you. He could, with confidence, boast of them, after the account which Titus brought him of their obedience and good dispositions. *I am filled with comfort*—On your account. *I am exceeding joyful, &c.*—My joy for your obedience overbalances the pain occasioned by my affliction.

Verses 5-7. *For when we were come into Macedonia*—From Ephesus, not finding Titus; *our flesh*—That is, we ourselves; *had no rest*—Fearing he had not been well received by you; *but we were troubled on every side*—*Εν παντι, in every place, or thing; without*—From the unbelieving Jews and Gentiles; *were fightings*—Furious and cruel oppositions; *within*—From our brethren; *were fears*—Lest they should be seduced: or, he means, that in his own mind there were fears and anxieties on account of the Corinthians. *Nevertheless, God, that comforteth those that are cast down*—*Τῶν ταπεινῶν, the humble, debased, or those brought low, namely, by affliction or distress; comforted us by the coming of Titus*—With good tidings from you. *And by the consolation wherewith he was comforted in*—Or among; *you*—which he discovered to us; *when he told us your earnest desire*—To rectify what was amiss; *your mourning*—Or grief, for what had offended God, and troubled me. *Your fervent mind toward me*—Your zeal to vindicate my character as an apostle, and to support my authority; *so that I*

A. M. 4064. your mourning, your fervent mind to-
A. D. 60. ward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, ^m though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ¹ after a godly manner, that ye might receive damage by us in nothing.

10 For ² godly sorrow worketh repentance to salvation not to be repented of: ^o but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear,

^m Chap. ii. 4.—¹ Or, according to God.—² 2 Sam. xii. 13; Matt. xxvi. 75.

rejoiced the more—For his consolation than for his coming; or, more than in other circumstances I could have done. Some critics think that the apostle's expression in the former clause, *την υμων επιποθηον*, rendered, *your earnest desire*, should be translated, *your vehement longing*; namely, to see the apostle, their spiritual father.

Verses 8-11. *For though I made you sorry*—Caused you much distress and pain of mind by the letter I formerly wrote; *I do not now repent*—Of writing it; *although I did repent*—After it was sent away, fearing it might irritate some of you, and produce some ill effect. Or the meaning is, I felt a tender sorrow for having grieved you, till I saw the happy fruit of it. *Now I rejoice not barely that ye were made sorry*—By my letter, for that would rather still give me pain; *but that ye sorrowed to repentance*—To true and genuine repentance, attended with a change of heart and life; *for ye were made sorry after a godly manner*—With a penitential and humble regard to the honour of God: Greek, *kata θεου*, according to God, in the manner God requires. *That ye might receive*—Or so that ye received; *damage by us in nothing*—But on the contrary, as we intended, great benefit, by the severity we were compelled to use. *For godly sorrow*—A sorrow for having offended God, or sorrowing according to the will of God; *worketh repentance*—Productive of fruit worthy of repentance; so the word *μετανοια*, rendered *repentance*, implies, denoting such a change in a person's mind or judgment, concerning some action, word, or disposition, as produces a change in his spirit and conduct for the better in time to come. *Unto salvation*—Issuing in eternal salvation; *not*—Never afterward; *to be repented of*—Or grieved for, as *αμεταμελητον* properly signifies. *But the sorrow of the world*—Sorrow that arises from worldly considerations; *worketh death*—Temporal, spiritual, and eternal. *For be-*

yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all ^{A. M. 4064. A. D. 60.} *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, ^p but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit ^q was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

^o Proverbs xvii. 22.—^p Chapter ii. 4.—^q Romans xv. 32.

hold this self-same thing—As if he had said, And it appears that your sorrow was godly, by the excellent fruits and effects thereof; *that ye sorrowed after a godly sort*—In a manner pleasing to God; *what carefulness it wrought in you*—Namely, to amend what was amiss; or what *diligence*, or *earnestness*, as *ποσην σπουδην* rather signifies, namely, diligence manifested in the following particulars. Some had been more, some less faulty, whence arose the various affections here mentioned. Hence their *apologizing* and *indignation*, with respect to themselves; their *fear* and *desire* with respect to the apostle; their *zeal* and *revenge* with respect to the offender: yea, and themselves also. *What clearing yourselves*—From either sharing in, or approving of his sin; *indignation*—That ye had not immediately corrected the offender; *fear*—Of God's displeasure, or lest I should come with a rod; *vehement desire*—To see me again; *zeal*—For the glory of God, and the soul of that sinner; *yea, revenge*—Ye took a kind of holy revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—As a church; *have approved yourselves to be pure*—That is, free from blame, since ye received my letter, Dr. Whitby here remarks, "That true repentance for sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian to stigmatize or reproach any person for the sin we know or believe he hath truly repented of."

Verses 12-16. *Wherefore, though I wrote so severely to you*—It was not only or chiefly for the sake of the incestuous person, or his father; but to show my care over you; *in the sight of God*—Who hath committed you to me to be instructed and directed. *Therefore we were comforted in your comfort*—In hearing you were made happy by my care of you; *and exceedingly the more for the joy ye gave to Titus, because his spirit was refreshed*—

A. M. 4064. 15 And his ²inward affection is
A. D. 60. more abundant toward you, while he
remembereth ¹the obedience of you all, how with

fear and trembling ye received him. A. M. 4064.
16 I rejoice therefore that ¹I have
A. D. 60. confidence in you in all things.

¹ Gr. bowels, Chap. vi. 12.—Chap. ii. 9; Phil. ii. 12.

² 2 Thess. iii. 4; Phil. viii. 21.

When ye received him with affection, and read my letter with due submission. *If I have boasted any thing*—Concerning you; *to him*—That I was confident the converts at Corinth would approve themselves worthy of the esteem in which I held them; *I am not ashamed*—Of that boasting; *but as we spake all things to you in truth*—When addressing ourselves to you; *so our boasting*—Of you to Titus, concerning your good disposition and proper behaviour, has been verified to our great satisfaction. *And*—Or so that; *his inward affection*—Greek, *τα σπλάγχνα αὐτοῦ*, his bowels, or tender affection; *is more abundant toward you*—Than it had been before; *while he remembers the obedience*—Of the generality of you to those apostolical injunctions which I sent you by him; *how ye received him*—As

my messenger; *with fear and trembling*—With great solicitude, that there might be nothing in or among you which it might grieve him to observe, or me to hear reported. *I rejoice therefore that your behaviour has been such as to give me reason to rely on your ready obedience in all things*. Eucumenius has observed, that the apostle, in this part of his epistle, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters concerning the collection for the saints in Judea. His address, therefore, in this part of his letter is admirable, especially as, in commending the Corinthians, he expressed himself quite agreeably to the good opinion which he now entertained of them.

CHAPTER VIII.

The apostle, entering on the subject of the contribution he was setting forward for the relief of the poor Christians in Judea, (1.) Recommends this charity to the Corinthians from the example of the Macedonians, much poorer than they, 1-8. (2.) From the love and grace of Christ, becoming poor, and suffering death, to enrich poor sinners, 9. (3.) By the willingness they had shown a year before, and the advantage they would reap from their charity, 10-15. (4.) From the integrity and affection of Titus and the two other brethren, whom he had sent to further it, 16-24.

A. M. 4064. **M**OREOVER, brethren, we do
A. D. 60. you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of A. M. 4064.
affliction, the abundance of their joy, A. D. 60.
and ²their deep poverty, abounded unto the riches of their ¹liberality.

² Mark xii. 44.

¹ Gr. simplicity, Chap. ix. 11.

NOTES ON CHAPTER VIII.

Verses 1, 2. *Moreover, brethren, we do you to wit*—*Ἐννοήσαμεν*, we make known to you; *the grace of God*—The great degree of grace conferred by God; *on the churches of Macedonia*—Namely, of Philippi, Thessalonica, Berea, and other places in this province; which grace has induced them to exert themselves in a most liberal and generous contribution for the relief of the poor saints in Judea. It appears that the directions which the apostle, in his former letter, gave to the Corinthians concerning the collection to be made for the saints in Judea, had not been fully complied with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth, owing perhaps to the opposition made by the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians, to finish what they had so well begun, the apostle in this chapter sets before them the example of the Macedonian churches;

who, notwithstanding their great poverty, had contributed beyond their ability, being inclined to that good work by an extraordinary measure of divine grace conferred upon them. *How that in a great trial of affliction*—Amidst great sufferings, which they met with from their persecuting enemies, always ready to harass and plunder them. See Acts xvi. 16, &c.; xvii. 5, &c.; 1 Thess. ii. 14. *The abundance of their joy*—Arising from the doctrines and promises of the gospel, and from the gifts and graces of the Holy Spirit; *and their deep poverty*—That is, amidst their deep poverty; *abounded unto*—Or hath overflowed in; *the riches of their liberality*—So that, indigent as they are, they have done far beyond what could have been reasonably expected for the relief of their yet poorer brethren. By mentioning the poverty of the Macedonian Christians as the circumstance which enhanced their liberality, the apostle, in a very delicate manner, intimated to the Corinthians, who were an opulent people, (1 Cor. iv. 8,) that it was their duty to equal, if not exceed

A. M. 4064. 3 For to *their* power I bear record, A. D. 60.
yea, and beyond *their* power, *they*
were willing of themselves;

4 Praying us with much entreaty, that we
would receive the gift, and *take upon us* ^b the
fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but
first gave their own selves to the Lord, and
unto us by the will of God:

6 Inasmuch that ^c we desired Titus, that as
he had begun, so he would also finish in you
the same ² grace also.

^b Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 3, 4;
Chap. ix. 1.—^c Verse 17; Chap. xii. 18.—² Or, *gift*, verses

the Macedonians, in the greatness of their gift. From
1 Thess. ii. 14, it appears that the Christians in Thes-
salonica had been spoiled of their goods. So also it
is probable the Bereans had been, Acts xvii. 18. In
places of lesser note the disciples may have been few
in number, and not opulent.

Verses 3-5. *For to their power, &c.*—According
to their ability, *yea, and beyond their ability; they*
were willing of themselves—Without our soliciting
them. This, as Macknight justly observes, is no
hyperbole, but an animated expression, strongly
descriptive of the generosity of the Macedonians.
They were willing to give more than they were well
able, considering the distresses under which they
themselves laboured. *Praying us with much en-
treaty*—Probably St. Paul had lovingly admonished
them not to do beyond their power; *that we would*
receive the gift—Which their bounty had prepared,
and take a part in ministering it to the saints. *And*
this they did, not as we hoped—That is, beyond all
we could have hoped; and *first gave their own selves*,
and all they had, *to the Lord*—To his honour and
service; *and unto us*—Resigned themselves to us;
by the will of God—In obedience to his will, to be
wholly directed by us; that is, to do what we should
think most advisable in present circumstances.

Verses 6-8. *Inasmuch that*—Seeing this forward-
ness in them; *we desired Titus, that as he had*
begun—When he was with you before; *so he would*
also now finish among you the same grace—That is,
fruit of grace, or charity; *also. Therefore, as ye*
abound in every thing—In all other gifts and at-
tainments; *in faith*—A full assurance of the truth
of the gospel; *and utterance*—In eloquence, or
ability to speak a variety of languages; *and know-
ledge*—Of divine things; *and in all diligence*—In
performing every Christian duty; *and in your love*
to us—To me your spiritual father; *see that ye*
abound—Or I pray that you would abound; *in this*
grace of Christian liberality also. I speak not by
commandment—Or by way of injunction, because
works of charity ought to be voluntary; *but by oc-
casion of the forwardness of others*—I recommend
it on account of the diligence (*δια της σπουδης*, *through*
the zeal) of the Macedonians, which I wish you to

7 Therefore, as ^d ye abound in every A. M. 4064.
thing, in faith, and utterance, and A. D. 60.
knowledge, and *in all diligence, and in your*
love to us, *see* ^e that ye abound in this grace
also.

8 I speak not by commandment, but by
occasion of the forwardness of others, and to
prove the sincerity of your love.

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

4, 19.—^d 1 Cor. i. 5; xii. 13.—^e Chap. ix. 8.—^f 1 Cor. vii. 6.
^g Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7.

imitate; *and to prove the sincerity*—To *γνωσιν*, *the*
sincere thing, or the genuine sincerity; *of your love*
—To God, to your brethren, and to me.

Verse 9. *For ye know*—And this knowledge is the
true source of love; *the grace*—The most sincere,
most free, and most abundant love; *of our Lord Je-
sus Christ, that though he was rich*—(1st,) In the
glories of the divine nature, for, (John i. 1,) *the Word*
was God, and subsisted in the form of God, (Phil.
ii. 6,) in the most perfect and indissoluble union with
his eternal Father, with whom he had glory before
the world was, John xvii. 5; and by whom he was
beloved, as the only-begotten Son, before the founda-
tion of the world, verse 24. (2d,) In the possession
of the whole creation of God, which, as it was made
by him, (John i. 3,) so was made for him, (Col. i. 16,)
and he was the heir and owner of it all, Heb. i. 2.
(3d,) In dominion over all creatures; *he that cometh*
from above, (said the Baptist, John iii. 31,) *is above*
all; Lord of all, Acts x. 36; *over all, God blessed*
for ever, Rom. ix. 5. All things being upheld were
also governed by him, Col. i. 17; Heb. i. 3. (4th,)
In receiving glory from them all; all creatures being
made, upheld, and governed by him, manifested the
wisdom, power, and goodness, the holiness, justice,
and grace of him, their great and glorious Creator,
Preserver, and Ruler. (5th,) In receiving adora-
tion and praise from the intelligent part of the
creation, Psal. xcvi. 7; Heb. i. 6.

For your sakes he became poor—Namely, in his
incarnation: not, observe, in ceasing to be what he
was, the *Wisdom, Word, and Son* of God, and God,
in union with his Father and the Holy Spirit; but
in becoming what before he was not, namely, man;
in assuming the human nature into an indissoluble
and eternal union with the divine, John i. 14; Heb.
ii. 14, 16. In doing this *he became poor*; 1st, In
putting off the form of God, and taking the form of
a servant, appearing no longer as the Creator, but
as a creature, veiling his perfections with our flesh,
and concealing his glories from human eyes. 2d, In
taking the form of a mean creature, not of an arch-
angel or angel, (Heb. ii. 16,) but of a man; a crea-
ture formed out of the dust of the earth, and in
consequence of sin returning to it; and becoming a

A. M. 4064. 10 And herein ^b I give *my* advice :
A. D. 60. for ⁱ this is expedient for you, who
have begun before, not only to do, but also to
be ³ forward ^k a year ago.

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

^b 1 Cor. vii. 25.—ⁱ Prov. xix. 17; Matt. x. 42; 1 Tim. vi. 18,
19; Heb. xiii. 16.

servant to the meanest of them. *I am among you,*
(said he;) among whom?—Among princes? No;
but among fishermen; as *one that serveth*. 3d, In
taking the form even of a sinful creature, *being*
made in the likeness of sinful flesh, Rom. viii. 3.
For, though without sin, he appeared as a sinner,
and was treated as such. And this likeness he as-
sumed, 4th, Not in a state of wealth, and honour, and
felicity, but in a state of extreme poverty, and in-
famy, and suffering. 5th, In this state our sins and
sorrows were imputed to him, and laid upon him,
and his honour, his liberty, and his life, were taken
away, in ignominy and torture.

That ye through his poverty might be made rich
—It is implied here that we were poor, and could
not otherwise be made rich, but may in this way.
When man was first formed, he was rich in the pos-
session of God, and of this whole visible creation.
1st, In the favour and friendship, the protection, care,
and bounty of his Creator; in the knowledge, love,
and enjoyment of him. All this was lost by the fall.
Man became ignorant, sinful, guilty, and a child of
wrath, Eph. ii. 3; deprived of the favour, exposed
to the displeasure of his God, and subjected to the
tyranny of his lusts and passions, and of the powers
of darkness. 2d, When first made, man was the
lord of this lower world; all things on this earth
being put under his feet, and made subservient to his
happiness. This is not the case now. The creature
was made subject to vanity, and does not satisfy or
make him happy while he has it, and is constantly
liable to be torn from him, and in the end he is cer-
tainly stripped of all. 3d, Man has even lost him-
self; he is so poor as not to retain possession of his
health, or strength, or body, or soul. He has con-
tracted an immense debt, and is liable to be himself
arrested and thrown into the prison of eternal de-
struction. His body is due to sickness, pain, and
death; and his soul to the wrath of God, and is lia-
ble to be seized by Satan, the executioner of the
divine wrath. Such is our natural poverty! Hav-
ing forfeited all, we have nothing left, neither the
Creator nor his creatures, nor even ourselves. But
the Son of God came, that, having assumed our na-
ture, taken our sins and sufferings, and paid our for-
feit, we might yet be rich. 1st, In the favour of God,
and all the blessed effects thereof, in time and in
eternity. 2d, In being adopted into his family, born
of his Spirit, and constituted his children and his
heirs. 3d, In being restored to his image, and en-
dued with the gifts and graces of his Spirit. 4th, In

12 For ¹ if there be first a willing ^{A. M. 4064.}
mind, *it is accepted* according to that ^{A. D. 60.}
a man hath, *and* not according to that he
hath not.

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

14 But by an equality, *that* now at this time
your abundance *may be* a supply for their

¹ Gr. *willing*.—¹ Chap. ix. 2.—¹ Mark xii. 43, 44; Luke
xxi. 3.

being admitted to an intimate union and fellowship
with him. 5th, In having the use of God's creatures
restored to us, blessed and sanctified, even all things
needful for life as well as godliness. 6th, In being
unspeakably happy with Jesus in paradise, in the
intermediate state between death and judgment.
7th, In having our bodies restored, and conformed
to Christ's glorious body, at his second coming. 8th,
In being associated with all the company of heaven
in the new world which the Lord will make, ad-
mitted to the vision and enjoyment of God, and the
possession of all things, Rev. xxi. 7;—riches, hon-
our, and felicity, unsearchable in degree, and eternal
in duration! And all this we have through his
poverty, through his incarnation, life, death, his re-
surrection, ascension, and intercession; whereby,
having expiated sin, and abolished death, he hath
obtained all these unspeakable blessings for such as
will accept of them in the way which he hath pre-
scribed; which is, that we acknowledge our poverty
in true repentance and humiliation of soul before
God, and accept of these unsearchable riches in
faith, gratitude, love, and new obedience.

Verses 10-12. *And herein*—In this matter; *I give*
my advice—That to finish your collection imme-
diately is for your reputation, who have formerly
begun, not only to make the collection, but also to
manifest a remarkable willingness; even a year
ago—When Titus was with you. *Now, therefore,*
perform, &c.—Speedily finish the business, agreeably
to your former resolution; *that as there was a*
readiness to will—And undertake this charitable
work; *so there may be a performance, &c.*—Or a
readiness to finish; *out of*—Or according to, your
ability, be it never so little. *For if there be first a*
willing mind—A sincere readiness in any man to
act according to his ability; *it*—Or *he* rather; *is*
εὐπροδεδκτος, well accepted—Of God; a little, in pro-
portion to his abilities, is pleasing to God. If a per-
son, being a true believer in Christ, and a lover of
God and his people, act in any thing according to
the best light he has, and with a single eye to God's
glory, his work, or his gift, be it ever so small, is
graciously accepted of God. This rule holds uni-
versally: and whoever acknowledges himself to be
a vile, guilty sinner, and, in consequence of this ac-
knowledgment, flees for refuge to the wounds of a
crucified Saviour, and relies on his merits alone for
salvation, may, in every circumstance of life, apply
this indulgent declaration to himself.

Verses 13-15. *I mean not that other men*—Those

A. M. 4064. want, that their abundance also may
A. D. 60. be a supply for your want: that there may be equality:

15 As it is written, "He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted ^a the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ^o the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also

^a Exod. xvi. 18.—^o Verse 6.—^o Chap. xii. 18.—^o 1 Cor. xvi. 3, 4.—^a Or, gift, Verses 4, 6, 7; Chap. ix. 8.

who are now in want; should be eased—Plentifully supplied; and ye be burdened—Straitened to relieve them; that is, that ease should be to the brethren in Judea, through distress to you. But by (e5, on account of) an equality—That a distribution should be made according to their necessity and your ability; that at the present time your abundance may be a supply for the wants of the brethren in Judea, and that at another time, if God, in the course of his providence, should hereafter change your conditions, and you should stand in need of it; their abundance may be a supply for your wants, so as that there may be an equality—That there may be no want on the one side, nor superfluity on the other. The words may likewise have a further meaning: that as the temporal bounty of the Corinthians supplied the temporal wants of their poor brethren in Judea, so the prayers of these might be a means of bringing down many spiritual blessings on their benefactors. So that all the spiritual wants of the one might be amply supplied; all the temporal of the other. As it is written—As it was in the gathering of the manna; He that gathered much had nothing over, &c.—Had only his proportion. For what any person gathered more than a homer, was put into a common stock, to make up that quantity to the aged and infirm, who gathered little.

Verses 16-22. But thanks be to God—But while I speak of this collection which I am desirous of promoting, I would express my gratitude to God, who put the same earnest care—Which I have; into the heart of Titus for you—Namely, to promote this work among you. For he accepted the exhortation—Complied with my desire to promote and perfect this work; being forward—To undertake it; of his own accord—Yea, before he was spoken to. And we—I and Timothy; have sent with him the brother—The ancients generally supposed this was St. Luke; whose praise—For faithfully dispensing the gospel; is throughout all the churches—Macknight

^p chosen of the churches to travel A. M. 4064.
with us with this ^q grace, which is A. D. 60.
administered by us ^r to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ^r Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ^s I have in you.

^r Chap. iv. 15.—^r Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12.
^s Or, he hath.

interprets the clause, "whose praise, on account of the gospel which he hath written, is great, throughout all the churches of Christ in these parts." And not that only—Not only is he so much esteemed on these accounts, but he was also chosen—Ordained and appointed; of the churches—Whom we consulted on this occasion, particularly of Macedonia; to travel with us—To accompany me to Jerusalem; with this grace—This fruit of grace, this contribution; which is administered, &c.—Which I have been the instrument of procuring; to the glory of the same Lord Jesus, and the declaration of your ready mind—Your readiness to do works of charity to the saints. This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul to Jerusalem, to witness his delivering their gift. This character, likewise, agrees very well to Luke. For having resided long at Philippi, he was well known to the Macedonian churches, who, by making him their messenger to Judea, showed their great respect for him. Avoiding this—Taking care of this; that no man should blame us—Charge me with any undue partial dealing, or as being unfaithful; in this abundance—This large collection, the management of which is intrusted with us. Providing for honest, or honourable things, not only in the sight of the Lord—To whom it is and ought to be our first and chief care to approve ourselves; but also in the sight of men—From whose minds I wish to remove every suspicion which might hinder my usefulness. And we have sent with them—That is, with Titus and Luke; our brother—Probably Apollos; whom we have oftentimes proved diligent in many other affairs, but now much more—In his endeavours to promote the collection among you; upon the great confidence, &c.—That is, I have sent him with them upon the great confidence which I have as to your goodness and liberality. Or, connecting the clause with the words immediately preceding, the sense is,

A. M. 4064. 23 Whether any do inquire of
A. D. 60. Titus, he is my partner and fellow-
helper concerning you; or our brethren be in-
quired of, they are ^a the messengers of the

^a Phil. ii. 25.

that the brother spoken of was much more ready to come to Corinth, and active in his endeavours to forward the collection, upon the great confidence which he had in the good disposition of the Corinthians to the work.

Verses 23, 24. *Whether any inquire, &c.*—As if he had said, If any be not yet satisfied, but desire to know more of those persons, and inquire concerning Titus, he is my partner—In my cares and labours; and fellow-helper concerning you—Always ready to act in concert with me in any attempt to correct what is amiss among you, and to promote your improvement in real Christianity. Or the meaning may be, He is my fellow-labourer with respect to you, having assisted me in planting the gospel among you. If it be inquired concerning our other brethren, whom I have mentioned above, and who accompany Titus, they are the messengers of the churches—Persons sent by the churches to go

churches, and the glory of Christ. A. M. 4064.
24 Wherefore show ye to them, and ^{A. D. 60.}
before the churches, the proof of your love,
and of our ^b boasting on your behalf.

^b Chap. vii. 14; ix. 2.

with me to Jerusalem; and the glory of Christ—Signal instruments of advancing his glory. “The apostle’s example in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving the praise which is due to them. For, as Doddridge observes, they will most effectually strengthen their own hands and edify the church, by being instrumental in setting forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation of being the glory of Christ.”—Macknight. *Wherefore show before the churches*—Present by their messengers; the proof of your love to me and the saints—That is, an evidence that it is sincere; and of our boasting on your behalf—That it was not without foundation

CHAPTER IX.

The apostle, proceeding, with great address, further to urge their contributing liberally to the proposed collection, (1.) Shows the Corinthians why he had sent Titus and his two brethren to promote the completing of it, 1–5. (2.) Directs and encourages them to give bountifully, deliberately, and cheerfully, 6–14. (3.) Solemnly thanks God for giving us Christ, and all blessings in him, 15.

A. M. 4064. FOR as touching ^a the ministering
A. D. 60. to the saints, it is superfluous for
me to write to you:

2 For I know ^b the forwardness of your mind,

^a Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; Chap. viii. 4; Gal.

NOTES ON CHAPTER IX.

Verses 1, 2. *As touching the ministering to the saints*—Contributing to their relief, see on Rom. xv. 26; it is superfluous for me to write—More largely and particularly. *For I know*—Rather, have known, in former instances, and have now again learned from Titus; the forwardness of your mind—Your readiness to assist in this good work; for which I boast of you to them of Macedonia—To the Christians in that province, with whom he then was; that Achaia—Whereof Corinth was the chief city; was ready—Was prepared; a year ago—Or since the last year, as *εως νεπωσ* properly signifies. “So the apostle thought when he boasted of the Corinthians to the Macedonians. For in his former letter,

^b

^a for which I boast of you to them of ^{A. M. 4064.}
Macedonia, that ^{A. D. 60.} ^a Achaia was ready
a year ago; and your zeal hath provoked very
many.

ii. 10.—^b Chap. viii. 19.—^c Chap. viii. 24.—^d Chap. viii. 10.

which was written in the end of the preceding year, he had exhorted them to make the collection, and had given it in charge to Titus, who carried that letter, to encourage them in the work. Besides, the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers, who brought him that letter, having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after pentecost, he told the Macedonian churches that Achaia was prepared since the end of the last year, firmly believing that it was so.”—Macknight.

A. M. 4064. 3 * Yet have I sent the brethren, A. D. 60. lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ¹ bounty, ² whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 ¹ But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

* Chapter viii. 6, 17, 18, 22.—¹ Greek, *blessing*, Genesis xxxiii. 11; 1 Sam. xxv. 27; 2 Kings v. 15.—² Or, *which hath been so much spoken of before*.—³ Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9.—⁴ Deut. xv. 7.—⁵ Exod. xxv. 2; xxv. 5;

Verses 3-7. *Yet have I sent the brethren*—Above mentioned before me; *lest our boasting of you should be in vain*—Lest you should be found unprepared. *To make up beforehand*—To complete before my arrival; *your bounty*—Or gift; *whereof ye had notice before*—Greek, *την προκατηγγελημενην*, spoken of before, namely, by me to the Macedonians. Or, as some understand the expression, *formerly announced* to the saints in Judea. *That the same might be ready*—When I come; *as a bounty*—Or free gift, willingly bestowed; *and not as of covetousness*—A thing extorted, or wrung by importunity from covetous persons. *But this I say*—This I wish you to keep in mind as an important declaration; *He who soweth sparingly shall reap sparingly, &c.*—A general rule: God will proportion the reward to the work, and the temper whence it proceeds. *Every man as he purposeth, &c.*—As he finds himself inclined from his own bountiful disposition, and not as being constrained thereto by me or any other; *not grudgingly*—*Εκ λυπης*, from grief, as if he were sorry to part with his money; *or of necessity*—Because he is ashamed to refuse. *For*—In matters of charity; *God loveth a cheerful giver*—Nor can that be acceptable to him which is given with reluctance and by constraint.

Verses 8, 9. *And God is able, &c.*—The contents of this verse are very remarkable; each expression is loaded with matter, which increases as the sentence proceeds; *God is able to make*—And will make, see on Rom. iv. 21; *all grace*—Every kind of blessing, as the word here appears to signify; *to abound toward you*—And to supply you abundantly with the means of liberality; *that ye, always having all sufficiency*—Enough to enable you to relieve others in their necessities; *in all things*—That he sees good for you; *may abound to every good work*

7 Every man according as he pur- A. M. 4064. poseth in his heart; so let him give; A. D. 60.

⁵ not grudgingly, or of necessity: for ⁶ God loveth a cheerful giver.

8 ¹ And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, ² He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now, he that ¹ ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your ² righteousness;)

11 Being enriched in every thing to all ³ bountifulness, ⁴ which ² causeth through us thanksgiving to God.

Prov. xi. 25; Eccles. xxxv. 9, 10; Rom. xii. 8; Chap. viii. 12. ¹ Proverbs xi. 24, 25; xxviii. 27; Phil. iv. 19.—² Psa. cxii. 9.—³ Isa. lv. 10.—⁴ Hos. x. 12; Matt. vi. 1.—⁵ Or, *liberality*.—⁶ Gr. *simplicity*, Chap. viii. 2.—⁷ Chap. i. 11; iv. 15.

—That ye may go on with new enlargement and vigour in doing every good in your power, without finding your circumstances straitened. God confers his gifts upon us that we may do good therewith, and so may receive still greater blessings. All things in this life, even rewards, are to the faithful seeds, in order to a future harvest. *As it is written*—Of the truly liberal and charitable man; *He hath dispersed abroad, &c.*—With a full hand, without any anxious thought which way each grain falls. This is an allusion to a person who, in sowing seed, scatters it plentifully. And the image beautifully represents both the good-will with which the liberal distribute their alms, and the many needy persons on whom they are bestowed. *His righteousness*—His beneficence, (as the expression here means,) with the blessed effects of it; *remaineth for ever*—Unexhausted, God still renewing his store. In other words, He shall always have enough wherewith to exercise his bounty in works of mercy, (verse 11,) and this act of obedience shall have an eternal reward.

Verses 10-14. *Now he that ministereth seed to the sower*—By making the earth fruitful; *and bread for your food*—(So Bengelius reads,) namely, all things needful for your souls and bodies. *May he supply and multiply* (*χορηγῶσαι και πληθύναι*) *your seed sown*—Your ability to help others; and *increase the fruits of your righteousness*—The happy effects of your love to God and man: or may he make an ample return for what you have liberally bestowed on the indigent, and abundantly increase and reward your works of mercy and charity. *Being enriched in every thing to all bountifulness*—Plentifully furnished with all things that may enable you to exercise the greatest bounty, 1 Tim. vi. 18. *Which causeth through us thanksgiving to God*—Both from

A. M. 4064. 12 For the administration of this
A. D. 60. service not only ^osupplieth the want
of the saints, but is abundant also by many
thanksgivings unto God;

13 While by the experiment of this minist-
tration they ^pglorify God for your professed
subjection unto the gospel of Christ, and for

* Chap. viii. 14.—† Matt. v. 16.—‡ Heb. xiii. 16.

us who distribute, and them who receive your boun-
ty. For the administration of this service—Which
we have undertaken, and in which we do as it were
officiate for you, in the presentation of this accepta-
ble offering; not only *supplieth the wants of the
saints*—In their present exigency; but is abundant
by many *thanksgivings*—Which it occasions, to the
glory of God. The word *λειτουργια*, rendered *service*,
in the first clause of the verse, intimates that their
contributing to the relief of the poor saints in Judea,
was to be considered not merely as an act of huma-
nity, but of religion, most pleasing to God, and
suitable to the nature of the gospel. See Heb. xiii.
16. While by the experiment—Or proof by expe-
rience; of this ministration—This generous contribu-
tion; they glorify God—Giving him praise; for
your professed subjection—This open testimony of
your sincere obedience; to the gospel of Christ—
Which so strictly enjoins works of charity; for your
liberal distribution—Or communication of your
goods to them in their present distress; and to all
men—In the like circumstances. And by their
prayers for you—It also produces many prayers to
God for you from the poor saints; who long after
you—Have a great affection for you, and are very
desirous of your welfare; for the exceeding grace
of God in you—Which produces fruits so much for
the glory of God, the good of your fellow-creatures,
and so highly ornamental to Christianity. The
reader will observe, that in this passage, the apostle

your liberal ^adistribution unto them, A. M. 4064.
and unto all men; A. D. 60.

14 And by their prayer for you, which long
after you, for the exceeding ^rgrace of God in
you.

15 Thanks be unto God ^sfor his unspeakable
gift.

* Chap. i. 1.—† James i. 17.

mentions four different fruits of alms-giving: the
relief of the poor, thanksgiving to God from the
poor for that relief, the honour done to God by good
works, and lastly, the prayers of the poor for their
benefactors, proceeding from gratitude and love.

Verse 15. Thanks be to God for his unspeakable
gift—By this gift, for which the apostle so fervently
thanks God, Dr. Whitby understands the charita-
ble disposition that was in the Corinthians, Mace-
donians, and other sincere Christians, “by which
God was glorified, the gospel adorned, the poor
saints refreshed, and themselves fitted for an exceed-
ing great reward.” The text, understood in this
sense, is a clear proof that every good affection in
the human heart is to be ascribed to a divine influ-
ence. But, as Macknight justly observes, “it may
be doubted whether the apostle would call that gift
unspeakable. So grand an epithet may, with more
propriety, be applied to Christ. Besides the happy
effects of a cordial friendship established between the
[believing] Jews and Gentiles, now united in one
faith, worship, and church, being the object of the
apostle's present thoughts, it was natural for him to
break forth in a thanksgiving to God for Christ, the
author of that happy union, and of all the blessings
which mankind enjoy. And as these blessings
are so many and so great, that they cannot be
fully declared in human language, Christ, the au-
thor of them all, may well be called God's unspeak-
able gift.”

CHAPTER X.

Some reflections having been thrown on the apostle, by false teachers, for the mildness of his conduct, as if it proceeded from
fear, he here returns to a necessary vindication of himself against such invidious suggestions: and (1.) Asserts his autho-
rity with great meekness and humility, 1-6. (2.) Shows that these teachers could boast of nothing superior to him; and
that he abhorred any likeness to them in their deceit, ostentation, or boasting of other men's labours, 7-18.

A. M. 4064. NOW ^aI Paul myself beseech you,
A. D. 60. by the meekness and gentleness
of Christ, ^bwho ¹in presence am base among

* Rom. xii. 1.—† Verse 10; Chap. xii. 5, 7, 9.

NOTES ON CHAPTER X.

Verses 1-3. Now, &c.—Hitherto St. Paul's dis-
course, in this epistle, was chiefly directed to those
at Corinth who acknowledged his apostleship, and
who had obeyed his orders, signified to them in his

b

you, but being absent am bold toward ^ayou: A. M. 4064.
A. D. 60.

2 But I beseech you, ^othat I may not be

¹Or, in outward appearance.—† 1 Cor. iv. 21; Chap. xiii. 2, 10.

former letter. But in this and the remaining chap-
ters he addresses the false teachers, and such of the
faction as adhered to them, speaking to them with
great authority, and threatening to punish them by
his miraculous power, if they did not immediately

A. M. 4064. bold when I am present with that
A. D. 60.

confidence, wherewith I think to be bold against some, which ²think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

² Or, reckon. — ⁴ Eph. vi. 13 ; 1 Thess. v. 8. — 1 Tim. i. 18 ; 2 Tim. ii. 3. — ⁵ Acts vii. 22 ; 1 Cor. ii. 5 ; Chap. vi. 7 ; xiii.

repent. The different characters therefore of the two sorts of persons who composed the Corinthian Church, must be carefully attended to, otherwise this part of the epistle will appear a direct contradiction to what goes before. *I Paul myself*—A strongly emphatical expression ; *beseech you by the meekness and gentleness of Christ*—Our lowly and condescending Saviour ; that meekness and gentleness which I have learned from his example, and desire to exercise toward the most unreasonable of my enemies ; *who in presence am base among you*—According to the representation of some, and despised for the meanness of my appearance ; *but being absent am bold toward you*—Using great freedom and authority in my letters. The false teachers, it seems, and their party, ridiculing the apostle's threatenings in his former letter, had said that he was all meekness and humility when present among them ; but very assuming and bold by letters, when absent, which they represented as wise carnal policy. To this the apostle here refers, and beseeches them that they would not compel him to be bold, and to exert his apostolical authority against some, who, on account of his meekness when present with them, had calumniated him as a person who walked after the flesh, or acted in a cowardly and crafty manner. *For* (he says) *though he walked in the flesh*—Inhabited a mortal body, and consequently was not free from human weakness, yet he assured them he did not war against idolaters and unbelievers, against the world and the devil ; *after the flesh*—By any carnal weapons or worldly methods ; but by such as were far more powerful. Though the apostle here, and in several other parts of this epistle, speaks in the plural number, for the sake of modesty and decency, and because he had associated Timothy with himself in this address to the Corinthians, yet he principally means himself. On him were these reflections cast, and it is his own authority which he is vindicating.

Verse 4. *For the weapons of our warfare*—Those we use in this war ; *are not carnal*—But spiritual. As they were not aided in their endeavours to Christianize the world by human power and authority, so neither did they rely on learning or eloquence, or any thing which could recommend them to human regard : *but our weapons are mighty through God*—Namely, the word of God and prayer, attended with the influence of the Divine Spirit, in his various gifts and graces, giving efficacy to their preaching in public, their converse in private, and their holy, exemplary, and beneficent lives. The means they used to enlighten, reform, regenerate, and save the world, were effectual, because the Lord wrought

4 (^d For the weapons ^e of our warfare A. M. 4064.
are not carnal, but ^f mighty ³ through A. D. 60.

God ^g to the pulling down of strong holds ;)

5 ^h Casting down ⁴ imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

3, 4. — ³ Or, to God. — ⁴ Jer. i. 10. — ⁵ 1 Cor. i. 19 ; iii. 19
⁶ Or, reasonings.

with them, and confirmed their word with signs following, Mark xvi. 20. *Pulling down strong holds*—Ignorance, prejudice, unbelief, fleshly lusts, worldly affections, desires of wealth, honour, pleasure, errors and vices of all sorts, and whatever was opposed by the wit, or wisdom, or power, or malice, or cruelty of men or devils, against the progress of the gospel in the world, and the influence of divine grace in the souls of men. In the original expression, *προς καθαρειν οχυρωματων*, the apostle appears to allude to the beating down of fortresses by means of military engines, to which engines he compares their spiritual weapons above mentioned. And as the strong holds of which he speaks were demolished chiefly by preaching the gospel, by plain and simple men, without wisdom of words, or, as he expresses himself, (1 Cor. i. 21,) by the *foolishness of preaching*, there is, perhaps, also an allusion to the beating down of the walls of Jericho by the priests blowing their trumpets, and by the people shouting, Josh. vi. 20.

Verses 5, 6. *Casting down imaginations*—*λογισμους καθαριντες*, literally, *demolishing reasonings*, namely, such as were fallacious and sophistical, by which vain men endeavoured to controvert, disprove, or even expose to contempt and ridicule, the doctrine of the gospel, and the whole Christian system. For the reasonings which the apostle speaks of, and says they threw down, were not the candid reasonings of those who attentively considered the evidences of the gospel, but the sophisms of the Greek philosophers, and the false reasonings of the statesmen, and all others who, from bad dispositions, opposed the gospel by argument and sophistry. And these the apostles overturned ; not by forbidding men to use their reason, but by opposing to them the most convincing arguments, drawn from the evident accomplishment of the Old Testament prophecies, the miraculous powers and gifts with which the apostles and first preachers of the gospel were endowed, the manifest excellence and salutary tendency and influence of the gospel, the blessed effect produced by it on the hearts and lives of multitudes, Jews and heathen, who had before been vicious and profane, but were now evidently reformed in principle and practice, and from the exemplary, useful, and holy lives of all those who in truth embraced the gospel. *And every high thing that exalteth itself*—In any way whatever ; *against the knowledge of God*—That divine and spiritual acquaintance with him, and Jesus Christ whom he hath sent, wherein consisteth eternal life. The apostle, Macknight thinks, alludes to the turrets

A. M. 4064. tivity every thought to the obedience
A. D. 60. of Christ;

6 ⁱ And having in a readiness to revenge all disobedience, when ^k your obedience is fulfilled.

7 ^l Do ye look on things after the outward-appearance? ^m If any man trust to himself that he is Christ's, let him of himself think this

ⁿ Chap. xiii. 2, 10.—^o Chap. ii. 9; vii. 15.—^p John vii. 24; Chap. v. 12; xi. 18.

raised on the top of the walls of a besieged city or fortress, from which the besieged annoyed their enemies. To these high structures the apostle compared the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers in all matters of religion and morality. And, we may add, all other vain conceits which men are wont to entertain of themselves, with regard to their natural or moral excellences, in consequence of which they disbelieve and disobey, or neglect the gospel, and live without God in the world. These, and such like imaginations, the apostles cast down by the force of the spiritual weapons which they made use of: and similar imaginations have, in all ages, been cast down by the faithful preaching of the true and genuine gospel of our Lord Jesus Christ, accompanied by the influence of his Divine Spirit: *and bringing into captivity every thought*—Every proud and haughty notion of the mind of man; *to the obedience of Christ*—The true King of his people, and the Captain of our salvation. For, the evil reasonings above mentioned being destroyed, the mind itself is overcome and taken captive, lays down all authority of its own, and entirely gives itself up to perform, for the time to come, to Christ its conqueror, the obedience which he requires: and the various thoughts which arise in it, from that time forth, are made subservient to the will of Christ, as slaves are to the will of their lords. "In this noble passage, the apostle, with great energy, describes the method in which wicked men fortify themselves against the gospel, raising, as it were, one barrier behind another to obstruct its entrance into their minds. But when these are all thrown down, the gospel is received, and Christ is obeyed implicitly; every thought and reasoning taking its direction from him." *And having in readiness to revenge*—Say, rather, *avenge, or punish*; *all disobedience*—Not only by spiritual censure, but by miraculous chastisements; *when your obedience is fulfilled*—When the sound part of you have given proof of your obedience, and thereby have distinguished yourselves from the others, that the innocent may not be punished with the guilty. "His love to the Corinthians, whom he desired to spare, and the infirm state of their church at present, made him choose to defer the punishment of these offenders till he had drawn off the affections of the Corinthians from their false apostles, and made them more unanimous in their regards to him. And this is the best excuse that can be made for the neglect of discipline in any

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again, that, as he is Christ's, even so ^q we Christ's.
A. M. 4064. A. D. 60.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, ^r I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

^s 1 Cor. xiv. 37; 1 John iv. 6.—^t 1 Cor. iii. 23; ix. 1; Chap. xi. 23.—^u Chap. xiii. 10.—^v Chap. vii. 14; xii. 6.

church; namely, "that there is no place for severe remedies, when a disease hath infected the whole church,"—Whitby. It is to be remembered, it was before this time that the apostle had smitten Elymas with blindness; and it is highly probable, from this text, and others of a like nature, that some other miracles of this awful kind had been wrought by him, though they are not recorded in Scripture.

Verse 7. *Do ye look on the outward appearance of things*—Judging of me by my outward person, and the infirmities of my body, (verses 1, 2,) and not from the power of Christ resting on me, and working by me? chap. xii. 9. *If any man trust—*Πιστοῦεν σαυρα, *be confident, in himself; that he is Christ's minister*—And claims authority on that account; *let him think this again*—Let him consider seriously; *that as he is Christ's, even so are we Christ's*—Nor can any one produce more convincing proofs of Christ's calling him to the ministry, and approving his discharge of it, than myself. By speaking thus, the apostle did not intend to acknowledge the false teacher referred to to be a true and faithful minister of Christ. That teacher had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his integrity or faithfulness. "At the same time, as he pretended to great powers of reasoning, the apostle desired him to reason this from himself: That if he was a minister of Christ merely by professing to be one, the apostle, who, besides laying claim to that character, had exercised miraculous powers among the Corinthians, was thereby shown to be more truly a minister of Christ than he was, who did not possess that proof."—Macknight. See chap. xi. 23.

Verses 8–10. *For though I should boast somewhat more*—Than I do, or they can do; *of our apostolical authority, which the Lord hath given us for edification*—To bring sinners to repentance and faith in Christ, and so to promote holiness; *and not for your destruction*—To drive any one to despair by excessive severity, or to the injury of any particular person; *I should not be ashamed*—By my power failing me when I should try it on the disobedient among you. In saying that his power had been given him not for their destruction, the apostle intimated to them, that when he had ordered them to cut off the incestuous person from their communion, he had not done it for the purpose of destroying him, but to preserve them from the contagion of his evil example. *That I may not, &c.*—That is, I say this that

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A. M. 4064. 10 For his letters (⁶ say they) are
A. D. 60. weighty and powerful; but ⁹ his bodily
presence is weak, and his ⁷ speech contemptible.

11 Let such a one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 ^a For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring

^a Gr. *saiho he*.—¹ 1 Cor. ii. 3, 4; Verse 1; Chap. xii. 5, 7, 9; Gal. iv. 13.—¹ 1 Cor. i. 17; ii. 1, 4; Chap. xi. 6.

I may not seem as if I would, by any means, *terrify you by letters*—Threatening more than I can perform. *For his letters, say they, are weighty and powerful*—In respect of boasting and threatening: or are convincing and affecting, manifesting great strength of reason, and power of persuasion. It cannot be hence concluded that St. Paul had written more than one epistle to them before this; for nothing is more common than this enallage or change of numbers. Indeed, the Greeks and Romans gave the name of *letters* to one letter: and that here referred to, and said to be weighty, was his first to the Corinthians, a letter in which he had sharply reproved the offenders, and threatened them in a very firm tone, particularly chap. iv. 18–21, and through the whole of chap. v. *But his bodily presence is weak*—From this it would appear that St. Paul was either a man of small stature, or that there was something in his countenance or address which was ungraceful. Indeed, Chrysostom, Nicephorus, and Lucian, (or rather the author of the *Philopatris*,) relate of him, not only that his stature was low, but that his body was crooked, and his head bald, which probably are the infirmities here referred to. Some have thought that he had also an impediment in his speech, but of that there does not appear to be any proof from the testimony of any ancient author. *And his speech contemptible*—*Εἰςθενημενος*, literally, *contemned*. Here, however, the word seems intended to signify *worthy of being contemned*, which may refer to his manner of speaking.

Verses 11, 12. *Let such a one*, whoever he be, *think this*—Reckon upon this as a certain fact; *that such as we are in word by letters*—However weighty and powerful they may be; *when we are absent, such*—The same also; *will we be in deed*, or action, *when we are present*—Our deeds will fully correspond to our words, and we shall do something to vindicate these pretences, if their speedy repentance do not prevent it. *For we dare not, &c.*—As if he had said, I, whose appearance and speech are so contemptible, cannot presume to *make myself of the number*, or to equal myself, as a partner of the same office, or to *compare myself with some that commend themselves*—As a partaker of the same labour! A strong irony. *But they, measuring themselves by themselves*—That is, by their own opinion of them-

themselves by themselves, and comparing themselves among themselves, ^a are not wise.

13 ^b But we will not boast of things without *our* measure, but according to the measure of the ⁷ rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; ^c for we are come as far as to you also in *preaching* the gospel of Christ:

^a Chap. iii. 1; v. 12.—^b Or, *understand it not*.—^c Verse 15.
⁷ Or, *line*.—¹ 1 Cor. iii. 5, 10; iv. 15; ix. 1.

selves, and making it the only standard whereby to judge of themselves; *are not wise*—Do not understand themselves, nor see their own inferiority to the apostles, evangelists, and many other extraordinary or even ordinary ministers of Christ. The meaning is, that the false teachers, in their conversations among themselves, measured or estimated themselves not according to their real worth, but according to the opinion which they had formed of themselves. They looked continually on themselves, surveying their own great imaginary qualifications, but not considering the vastly superior abilities of many others; and so formed a disproportionate opinion of themselves. And this is everywhere one of the greatest sources of pride.

Verse 13. *But we will not*, like them, *boast of things without measure*—Assume the credit of other men's labours, (verse 15,) nor meddle with those converted by them; *but according to the measure of the rule*, or province, *which God hath distributed*, or allotted, *to us*—To me, in particular, as the apostle of the Gentiles; *a measure which reaches even to you*—Here "God is represented as measuring out, or dividing to, the first preachers of the gospel, their several offices, and their several scenes of action, that they might labour each in the parts assigned to them. To the apostles he allotted the charge of converting the world, and endowed them with gifts suited to the greatness of that work. To them, therefore, it belonged to form their converts into churches, and to appoint rules for their government. They had authority to dictate the religious faith and practice of mankind. In short, they had the supreme direction, under Christ, of all religious matters whatever. Yet none of them interfered in the labours of the others, except by common consent. The province assigned by God to the evangelists, and other inferior ministers, was to assist the apostles; to build upon the foundation laid by them; to labour in the gospel under their direction, and in all things to consider themselves as subordinate to the apostles."

Verses 14–16. *We stretch not, &c.*—In preaching at Corinth, we do not, like the false teacher, go out of our line, as *not reaching to you*; *but we are come even as far as you*—By a gradual, regular process, having taken the intermediate places in our way.

A. M. 4064. 15 Not boasting of things without
A. D. 60. our measure, *that is*, ² of other men's
labours; but having hope, when your hope is
increased, that we shall be ³ enlarged by you,
according to our rule abundantly,

16 To preach the gospel in the *regions* be-
yond you, *and* not to boast in another man's

² Rom. xv. 20.—³ Or, *magnified in you*.—⁴ Or, *rule*.—⁵ Isa. lxxv. 16; Jer. ix. 24; 1 Cor. i. 31.

The apostles themselves, (unless they received particular direction to that purpose, see Acts xvi. 6, 7,) "were not at liberty to preach in some countries, and pass by others. St. Paul, therefore, following this rule, preached in all the countries of the Lesser Asia, beginning at Jerusalem. From Asia he passed into Macedonia, where he preached in many of the chief cities. Then he preached in Greece, and particularly at Athens; and at last came to Corinth, in a regular course of preaching the gospel, where it had not been preached before." *Not*—Like those whom I have had so much reason to complain of; *boasting of things without*, or beyond, *our proper measure*—Not intruding into churches planted by *other men's labours*—Where we have no natural and proper call. "The apostle justly considered the false teacher's coming, and establishing himself in the Corinthian church, as one of its ordinary pastors, and his assuming the direction of that church, in opposition to him, as an unlawful intrusion; because that church having been planted by St. Paul, the edification and direction of it belonged only to him, and the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than the apostle, and by assuming an authority superior to his, endeavoured to draw the Corinthians from following his doctrines and precepts."—Macknight. *But having hope, when your faith is increased*—And I can leave you to the care of your ordinary teachers; to be *by you enlarged according to our rule*—That is, with respect to our line of preaching; *abundantly*. *To preach the gospel in the regions beyond you*—The apostle hoped that the believers at Corinth would soon be so well instructed in the doctrines of the gospel, and so confirmed in the faith, as to render it proper for him to leave them to the care of others; and to go and preach the gospel in the countries beyond them, where the

⁶ line of things made ready to our A. M. 4064.
hand. A. D. 60.

17 ⁷ But he that glorieth, let him glory in the Lord.

18 For ⁸ not he that commendeth himself is approved, but ⁹ whom the Lord commendeth.

⁶ Proverbs xxvii. 2.—⁷ Romans ii. 29; 1 Corinthians iv. 6.

gospel had not been preached, namely, in the regions of Italy and Spain, whither we know he intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the gospel, as is plain from the inscription of both his letters to the Corinthians. *And not to boast in another man's line*—Or province, marked out, as it were, by a line; *of things made ready to our hand*—As some, who are very solicitous about their own ease, affect to do, and then pride themselves in sowing the ground which others had cleared. As the apostle here contrasts his own behaviour with that of the false teacher, we may infer, from what he says, that that teacher took to himself great praise for having instructed the Corinthians more perfectly than, he said, Paul had done, and for having regulated the affairs of the church, which he pretended had been left in disorder by the apostle.

Verses 17, 18. *But he that glorieth*—Whether it be of planting or watering the churches; *let him glory in the Lord*—Not in himself, but in the power, love, and faithfulness of the Lord, who only can render any man's labours successful. Let every minister remember it is to Christ that he owes all his ability for his work, and all his success in it. *For not he that commendeth himself*—With the greatest confidence, or boasts of any thing done by his power, or has a good opinion of himself, on account of any service he has performed; *is approved*—As faithful and sincere; *but whom the Lord commendeth*—By conferring on him the gifts and graces of his Spirit, and by blessing his labours. Let those, therefore, who are so ready to applaud themselves and each other, maturely consider this, and learn to be more solicitous than they are about approving themselves to their great Master, whether they be more or less regarded by their fellow-servants.

CHAPTER XI.

In this chapter, the apostle further vindicates himself from the perverse insinuations of them that opposed him at Corinth, intimating, (1.) That his boasting of his labours was necessary, to counterbalance that of the false apostles, 1-4, 16-21. (2.) Showing that in preaching the gospel, he had laboured as freely as any of them, and assigning reasons for declining to receive a contribution from this church for his maintenance, 5-15. (3.) Further to assert his right and authority as an apostle, after mentioning his external privileges and qualifications, he gives an account of his labours, sufferings, dangers, and deliverances; yet in such a manner as plainly to show how disagreeable it was to him so much as to seem to applaud himself on the most necessary occasion, 22-33.

A. M. 4064. **WOULD** to God ye could bear
A. D. 60. with me a little in ^a my folly :
and indeed ¹ bear with me.

2 For I am ^b jealous over you with godly
jealousy : for ^c I have espoused you to one
husband, ^d that I may present you ^e as a chaste
virgin to Christ.

3 But I fear, lest by any means, as ^f the
serpent beguiled Eve through his subtlety, so

^a Verse 16; Chapter v. 13.—¹ Or, ye do bear with me.
^b Gal. iv. 17, 18.—^c Hos. ii. 19, 20; 1 Cor. iv. 15.—^d Col. i.
28.—^e Lev. xxi. 13.—^f Gen. iii. 4; John viii. 44.—^g Eph.

NOTES ON CHAPTER XI.

Verse 1. *Would to God*—Rather, *I wish*; (for the word *God* is not in the original text;) *you could bear a little with me*—So does he pave the way for what might otherwise have given offence; *in my folly*—Of commending myself, which to many may appear folly; and really would be so if it were not, on this occasion, absolutely necessary for the maintaining of my authority among you. *For, &c.*—I therefore do it because *I am jealous over you with a godly jealousy*—*Jealousy* is a passion which renders a person impatient of a rival or partner, with respect to a thing or person beloved. By telling them he was jealous over them, the apostle gives them to know he so exceedingly loved them, that he could not bear that any should pretend to have more regard for them than he had; and withal that he feared lest their affections should be alienated not only from him, but also from Christ, through the insinuations of false teachers among them, and they should be rendered unfaithful to him here, and unfit to be presented to him as his spouse hereafter. *For*—By successfully preaching the gospel to you, and bringing you into the engagements of the Christian covenant; *I have espoused you to one husband*—Even to him whose servant and ambassador I am, and have led you into a holy contract with him, which hath been mutually sealed; *that I may present you as a chaste virgin to Christ*—Pure in affection, and spotless in your conduct. “Here,” says Whitby, “is thought to be an allusion to the ἀποστολοι of the Lacedemonians,” a sort of magistrates, whose office it was to educate and form young women, especially those of rank and figure, designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted, between the espousals and consummation of the marriage, great blame would naturally fall upon him. “The Greek commentators, however, agree with our translation, rendering ἡ προσαμνην, here used, by ἐμνηστευσα, *I have espoused you*. As therefore the Jews say that Moses espoused Israel to God in mount Sinai, when he made them enter into covenant with him; so, saith the apostle here, by converting you to the Christian faith, I have espoused you to one husband, even Christ.” The betrothing of persons to Christ is accomplished in the present life, but their marriage is to take place in the life to come; when they shall

your minds ^g should be corrupted A. M. 4064.
from the simplicity that is in Christ. A. D. 60.

4 For if he that cometh preacheth another
Jesus, whom we have not preached, or if ye
receive another spirit, which ye have not re-
ceived, or ^h another gospel, which ye have not
accepted, ye might well bear ² with him.

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

vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb. xiii. 9; 2
Pet. iii. 17.—^h Gal. i. 7, 8.—ⁱ Or, with me.—^j 1 Cor. xv.
10; Chap. xii. 11; Gal. ii. 6.

be brought home to their husband's house, to live with him for ever. And the apostle, having betrothed the Corinthian believers to Christ, was anxious to preserve them chaste or true to their future spouse, that when the time of their marriage came, they might not be rejected by him.

Verse 3. *But I fear*—Love is full of these fears; *lest by any means*—By some means or other; *as the serpent*—A most apposite comparison; *deceived Eve*—Simple, ignorant of ill; *by his subtlety*—Which is in the highest degree dangerous to such a disposition; *so your minds*—(We might therefore be tempted, even if there were no sin in us;) *should be corrupted*—Losing their virginal purity; *from the simplicity that is in Christ*—Namely, that simplicity which is lovingly intent on him alone. “That it was the devil who beguiled Eve, our Lord hath intimated, by calling him a murderer from the beginning, and a liar, John viii. 44. The same also St. John hath intimated, by giving the name of the old serpent to him who is called the devil and Satan, who deceiveth the whole world, Rev. xii. 9; xx. 2. Besides, in the history of the fall, the serpent is said to have been punished, as a rational and accountable agent. Wherefore, what Moses hath written of the fall, is not an apologue, or fable, with a moral meaning, as Middleton and others contend, but a true history of things really done, in which the devil was the chief actor.”—Macknight. See note on Gen. iii. 1–15.

Verses 4–6. *For if he that cometh*—After me, with such extraordinary pretences; *preach another Jesus*—Can point out to you another Saviour; *whom we have not preached*—Who shall better or equally deserve your attention and regard; or if ye receive another spirit—By his preaching, which ye have not received—By ours, and which can bestow upon you gifts superior to those which you received through our ministry; or another gospel—Bringing you tidings equally happy, evident, and important, with those which we brought you; ye might well bear with him—In his pretensions to exceed us, and there would be some excuse for your conduct; but how far this is from being, or so much as seeming to be, the case, I need not say. *For I suppose*—λογίζομαι, *I reckon*, or, *I conclude*, upon most certain knowledge; that *I was not a whit behind*—I was in nothing inferior to; *the very chiefest apostles*—Either in spiritual gifts, or the greatness of my labours and sufferings, or in

A. M. 4064. 6 But though ^k I be rude in speech, A. D. 60. yet not ^l in knowledge; but ^m we have been thoroughly made manifest among you in all things.

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

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

^k 1 Cor. i. 17; ii. 1, 13; Chap. x. 10. — ^l Eph. iii. 4. — ^m Chap. iv. 2; v. 11; xii. 12. — ⁿ Acts xviii. 3; 1 Cor. ix. 6, 12; Chap. x. 1. — ^o Acts xx. 33; Chap. xii. 13; 1 Thess. ii. 9; 2 Thess.

the success of my ministry. By the chiefest apostles, St. Paul meant Peter, James, and John, whom he called pillars, Gal. ii. 9. Let the Papists reconcile this account which Paul gives of himself as an apostle, with their pretended supremacy of Peter over all the apostles. But, or for, though I be rude, or unskilful, in speech—Speaking in a plain, unadorned way, like an unlearned person, as the word *ἄωτος*, here used, properly signifies. “The apostle,” says Macknight, “called himself unlearned in speech, because, in preaching, he did not follow the rules of the Grecian rhetoric. His discourses were not composed with that art which the Greeks showed in the choice and arrangement of their words, and in the disposition of their periods. Neither were they delivered with those modulations of voice, and with those studied gestures, wherewith the Greeks set off their orations. This sort of eloquence the apostle utterly disclaimed, for a reason mentioned 1 Cor. i. 17. It seems the faction in Corinth had objected to him his want of these accomplishments.” Or, as some think, the irony of the faction was levelled, not against the apostle’s style, but against his pronunciation and action in speaking, which, through some bodily infirmity, was ungraceful and unacceptable. See on chap. x. 10. Probably the faction objected both imperfections to him. Yet not in knowledge—If I be unskilful in speech, I am not so in the knowledge of the gospel of Christ, and of the dispensations which were introductory to it. But we have been thoroughly made manifest, &c.—You have had sufficient proof of my acquaintance with the great doctrines of Christianity, and what my gifts are, and therefore you ought not to call in question my authority as an apostle, or my ability to teach, direct, and govern your church, nor to prefer another in opposition to me.

Verses 7-9. Have I committed an offence—Will any turn this into an objection; in abasing myself—Stooping to work at my trade; that ye might be exalted—To the dignity of being the children of God; because I have preached the gospel to you free of expense. “This the apostle’s enemies said was a presumption, that he knew himself to be no apostle; or, if he was an apostle, it showed that he did not love the Corinthians. The first of these objections he had answered in his former epistle, (chap. ix. 3-19,) by proving his right to a maintenance, and by declaring that he declined using that right, merely to

b

9 And when I was present with you, A. M. 4064. and wanted, ^o I was chargeable to no A. D. 60. man: for that which was lacking to me ^p the brethren which came from Macedonia supplied: and in all things I have kept myself ^q from being burdensome unto you, and so will I keep myself.

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

iii/ 8, 9. — ^p Philippians iv. 10, 15, 16. — ^q Chap. xii. 14, 16. — ^r Rom. ix. 1. — ^s Greek, this boasting shall not be stopped in me. — ^t 1 Cor. ix. 15.

make his preaching the more acceptable and successful. The second objection he answers in this chapter, verses 11-15.” I robbed—Greek, *εὐλόγησα*, I spoiled, as it were, other churches—(It is a military term;) taking wages—*ὀψωνιον*, pay, (another military word,) of them, when I first came to you; to do you service—To serve your best interests by converting you to, and instructing you in, the faith of the gospel. It appears from Phil. iv. 15, 16, that it was from the church at Philippi that he received the support here spoken of. For the brethren there, “being strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle’s preaching in Corinth successful, that, during his residence there, they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a spoiling of the Philippians, because, as he was not labouring among them, he took their money without giving them any thing in return for it; and a taking of wages: but it was for a service performed, not to the Philippians, but to the Corinthians.” And when I was present with you and wanted—The gains of my labour not quite supplying my necessities; I was chargeable to no man—Of your church, or of Corinth. The word here used, *κατεναρκτησα*, appears to be derived from *ναρκη*, which, Elian says, is the name of a fish, called by the Latins *torpedo*, because it deprives those who touch it of the sense of feeling. According to this derivation of the word, the apostle’s meaning is, I benumbed, or oppressed, or hurt, no one. See the notes of Joach. Camerar. For what was lacking—For my support; the brethren from Macedonia supplied—Though it seems the apostle generally maintained himself by his own labour, he was sometimes so occupied in preaching, and in the other functions of his ministry, that he had little time for working. This was the case when he was first at Corinth, at which time the Philippians relieved him. For he chose to receive help from the poor of that place, rather than from the rich Corinthians. In all things I have kept myself from being burdensome to you—In any way whatever; and will keep myself—So long as God shall enable me.

Verses 10-12. As the truth of Christ is in me—As sure as I am a true Christian, and an apostle. The expression has the nature of an oath. See on Rom. ix. 1. No man shall stop me of this boasting—

A. M. 4064. 11 Wherefore? 'because I love you
A. D. 60. not? God knoweth.

12 But what I do, that I will do, "that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such ^a are false apostles, ^vdeceitful workers, transforming themselves into the apostles of Christ.

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

15 Therefore *it is* no great thing if his

¹ Chapter vi. 11; vii. 3; xii. 15.—² 1 Cor. ix. 12.—³ Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2.—⁴ Chap. ii. 17; Phil. iii. 2; Tit. i.

For I will receive nothing from you. *Wherefore*—For what reason have I resolved on this? Is it, as my enemies tell you, because I do not love you, and will not be obliged to you? *God knoweth* that is not the case. *But what I do, &c.*—As if he had said, The true reason why I do so, and resolve to continue the same course, is this; that I may cut off occasion, namely, of reproaching me, or boasting of themselves, from them which desire occasion for so doing; *that wherein they glory*—Namely, of their preaching freely, at least sometimes, or some of them, or pretending to do so; *they may be found even as we*—To have no advantage over me in this respect. It would seem that the false teachers at Corinth, in imitation of the apostle, pretended to take nothing for their preaching, and boasted of their disinterestedness. Nevertheless, on other pretences they received presents from their disciples in private, nay, extorted them. See verse 20. Wherefore, to put these impostors to shame, and to oblige them really to imitate him, the apostle declared that he never had taken any thing, nor ever would take any thing from the Corinthians, whether in public or in private, on any account whatever.

Verses 13–15. *For such are false apostles*—Whatever they may pretend to the contrary, being destitute of that divine mission which all the true apostles have; *deceitful workers*—Pretending to great disinterestedness in their work, while their only design is to promote their own interest; *transforming themselves into the appearance of apostles of Christ*—By pretending to preach the gospel without reward. *And no marvel* they assume that appearance; *for Satan himself*—In subordination to whom they act, can put on such deceitful appearances, and be transformed into an angel of light—Wearing, on certain occasions, a mask of sanctity and religion, in his attempts to deceive and ensnare the souls of men, so that one would imagine his suggestions to be of a celestial and divine original. "In this manner, it may be supposed, Satan transformed himself, when he tempted our Lord in the wilderness; and in like manner also when he tempted our first mother Eve. Evil spirits are called *angels of darkness*, because

ministers also be transformed as A. M. 4064.
the "ministers of righteousness; A. D. 60.

^b whose end shall be according to their works.

16 ^o I say again, Let no man think me a fool; if otherwise, yet as a fool ^v receive me, that I may boast myself a little.

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

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

10, 11.—¹ Gal. i. 8.—² Chapter iii. 9.—³ Phil. iii. 19.
^c Verse 1; Chap. xii. 6, 11.—^d Or, suffer.—^e 1 Cor. vii. 6, 12.—^f Chap. ix. 4.—^g Phil. iii. 3, 4.

they employ themselves in promoting error and wickedness, which is spiritual darkness. Whereas, good angels are called *angels of light*, because they employ themselves in promoting truth and virtue, which is spiritual light." *Therefore, it is no great thing*—Nothing extraordinary; *if his ministers also, under his influence, be transformed*—That is, make themselves to appear; *as ministers of righteousness*—False teachers are justly called *ministers of Satan*, because they are employed in disseminating error, whereby Satan's kingdom is supported in the world. And, on the other hand, with equal propriety are the teachers of true doctrine called *ministers of righteousness*, because of the efficacy of true doctrine to promote righteousness in them who receive it: *whose end*—Notwithstanding all their disguises; *shall be according to their works*—Here the end, as in Rom. vi. 21, signifies the final issue of a course of action; consequently the retribution which shall be made to the actor.

Verses 16, 17. *I say again*—He premises a new apology to this new commendation of himself; *let no man think me a fool*—In boasting thus of myself; let no one think I take any pleasure in doing it, or that I do it without a very strong reason. Let the provocation I have received be considered: let the necessity of the circumstance, and the importance of my character, be duly weighed, and I shall surely be excused. *But if otherwise*—If any one do think me foolish herein, yet bear with my folly, and hear me patiently without offence; *that I may boast myself a little*—As well as others. *That which I speak*—On this head; *I speak it not after the Lord*—Not by any immediate direction or inspiration from Christ; nor after his example, and in such a way as seems worthy of him; *but as it were foolishly, &c.*—In such a manner as many may think foolish, and indeed would be foolish, were I not compelled to it in order that I may vindicate my apostleship, and confirm you in the truth.

Verses 18–21. *Seeing that many glory after the flesh*—In circumcision, Jewish extraction, and other outward privileges and qualifications; *I will glory also*—In the same manner; nor can my seeming

A. M. 4064. 19 * For ye suffer fools gladly, * seeing ye yourselves are wise. A. D. 60.

20 For ye suffer, ^h if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, ⁱ as though we had been weak. Howbeit, ^h whereinsoever any is bold, (I speak foolishly,) I am bold also.

* Septuagesima Sunday, epistle, ver. 19 to ver. 32.—† 1 Cor. iv. 10.—‡ Gal. ii. 4; iv. 9.—§ Chap. x. 10.—|| Phil. iii. 4. ¶ Acts xxii. 3; Rom. xi. 1; Phil. iii. 5.

olly offend you; for ye—The disciples of the false apostles; *suffer fools gladly, seeing ye yourselves are wonderfully wise*—And in your extraordinary wisdom can cherish that arrogant temper in others. As if he had said, Being such very wise men, I hope you will bear with this piece of folly in me as you bear with it in others. This is written in the highest strain of ridicule, as is plain from the next verse, where, in mockery, he mentions their abjectly bearing the contumelious and injurious behaviour of the false teachers, as an example of their wisdom in bearing. But it was a bearing, not with fools, but with knaves, to their own cost. By taking notice of that circumstance, therefore, the apostle placed their pretended wisdom in a truly ridiculous light. For, &c.—Your patience in bearing is indeed very great; for ye suffer—Not only the folly, but the gross abuses of those false teachers; ye take it patiently if a man—Any of the false teachers; bring you into bondage—Lord it over you in the most arbitrary manner. If a man devour you—By his exorbitant demands, notwithstanding his boast of not being burdensome; if he take of you—Gifts and presents, pretending to exact nothing as due; if he exalt himself—By the most unbounded self-com mendation; if he smite you on the face—Treat you as disgracefully as if he did so. I speak—What I have now said; concerning reproach—Namely, the reproach which they cast upon you Gentiles as uncircumcised and profane, while they are all of a holy nation: or, I mean it of those reproaches with which they load me and my fellow-labourers; as though we had been weak—Or contemptible, in comparison of them, and could have used no such authority over you. Howbeit, whereinsoever any is bold—Thinks he may value and extol himself; (I speak foolishly—That is, in appearance;) I am bold also—I have as much to say for myself, as he has for himself.

Verse 22. Are they Hebrews?—Descended from Heber, (see Gen. xi. 14,) and speaking the Hebrew language, though with some variation; so am I—Paul indeed was a native of Tarsus in Cilicia, but his father and mother were Hebrews, Phil. iii. 5. And having been sent to Jerusalem when young, he was instructed by Gamaliel, a noted Jewish doctor, Acts xxii. 3. So that in Jerusalem he perfected himself both in the language and religion of his nation, on all which accounts he was truly a Hebrew descend-

22 Are they Hebrews? ¹ so am I. A. M. 4064. Are they Israelites? so am I. Are they the seed of Abraham? so am I. A. D. 60.

23 Are they ministers of Christ? (I speak as a fool) I am more; ^m in labours more abundant, ⁿ in stripes above measure, in prisons more frequent, ^o in deaths oft.

24 Of the Jews five times received I ^p forty stripes save one.

^m 1 Cor. xv. 10.—ⁿ Acts ix. 16; xx. 23; xxi. 11; Chap. vi. 4, 5.—^o 1 Cor. xv. 30, 31, 32; Chap. i. 9, 10; iv. 11; vi. 9.—^p Deut. xxv. 3.

ed of Hebrews. Are they Israelites?—Descended from Jacob, who, in preference to his brother Esau, was chosen to be the root of the visible church of God in that early age, and was called *Israel* for the reason mentioned Gen. xxxii. 28. This appellation, therefore, signified that the persons to whom it was given were members of God's visible church by their descent from Jacob, and consequently were distinguished from proselytes who were members by circumcision, and not by descent. Are they the seed of Abraham?—Inasmuch as Abraham, being constituted a father of many nations, had two kinds of seed; the one by natural descent, called *his seed by the law*; the other by faith, called *that which is of the faith of Abraham*, see Rom. iv. 13, 16. Macknight thinks, that by *the seed of Abraham*, the apostle intended here his seed by faith, or his spiritual seed; because if he had meant his natural seed, this question would have been the same with the preceding: a tautology, he thinks, not to be imputed to the apostle.

Verses 23–25. Are they ministers of Christ?—“St. Paul does not compare himself with the false teachers as an apostle, but as a minister of Christ simply. And to show how much he exceeded them in that inferior character, he mentions his labours in the ministry, and his sufferings undergone in his many journeys and voyages, for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame, or of military glory or power, either did or suffered as much in the pursuit of their objects, as the Apostle Paul did and suffered for Christ and his gospel.” *I am more* so than they; *in labours more abundant*—Sustained for a long series of years; *in stripes above measure*—All endured for Christ and his cause. *In prisons more frequent*—In the narrative of Paul's travels and sufferings, contained in the Acts, we only read of his being imprisoned once, before this epistle was written, namely, at Philippi. But doubtless many particulars of his life, besides the imprisonments here referred to, were omitted in that history, for the sake of brevity. *In deaths oft*—Surrounding me in the most dreadful forms. *Of the Jews five times received I—*In their synagogues, and before their courts of judgment; *forty stripes, save one*—According to the law, punishment by stripes was restricted to forty, at one beating, Deut. xxv. 3; but

A. M. 4064. 25 Thrice was I ^a beaten with rods,
A. D. 60. ^r once was I stoned, thrice I ^s suffered
shipwreck, a night and a day I have been in
the deep;

26 In journeyings often, in perils of waters,
in perils of robbers, ^t in perils by mine own
countrymen, ^v in perils by the heathen, in
perils in the city, in perils in the wilderness,
in perils in the sea, in perils among false bre-
thren;

27 In weariness and painfulness, ^x in watch-

^a Acts xvi. 22.—^r Acts xiv. 19.—^s Acts xxvii. 41.—^t Acts
ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxviii. 10, 11;
xxv. 3.—^v Acts xiv. 5; xix. 23.—^x Acts xx. 31; Chap. vi. 5.

the whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went. See Whitby. As the apostle, before his conversion, had been very active in inflicting this punishment on the disciples of Christ, he could not complain when he himself was treated in the same manner by the zealots for the law. *Thrice was I beaten with rods*—By the Roman lictors or beadles, at the command of their superior magistrates. In his history, contained in the Acts, we find no mention made of his being punished with stripes, and only one instance occurs there of his being beaten with rods. See the margin. *Once was I stoned*—Namely, at Lystra, at which time he was left for dead. *Thrice I suffered shipwreck*—Before his voyage to Rome, in which he was shipwrecked at Malta; of these we have no account in the Acts. *A night and a day I have been in the deep*—Probably floating on some part of a shipwrecked vessel, by which, possibly, he escaped to shore. This, it is likely, happened in one of the three shipwrecks mentioned in the preceding clause.

Verses 26, 27. *In journeyings*—For the sake of preaching the gospel; *often*—In which I have been exposed to a variety of dangers, from *waters, robbers, my own countrymen, and the heathen*. *In perils in the city*—From tumults. Of these dangers, frequent mention is made in the Acts: as in Damascus; after that, in Jerusalem; then in Antioch, in Pisidia, Iconium, Thessalonica, Berea, Corinth, and Ephesus; all before the writing of this epistle. *In dangers in the wilderness*—Of perishing by want, or by wild beasts; *in the sea*—From storms and pirates; *among false brethren*—Who, amidst specious pretensions of love and affection, secretly watched, if not to destroy me, at least to injure my character, and ruin my usefulness. *In weariness*—Through my incessant labours; *and painfulness*—Or fatiguing toil. The latter of the words here used, *μυχθος*, implies more than *κοπος*, the former, namely, such hard labour as caused great fatigue. *In watchings often*—Continuing many nights without sleep, which might happen from various causes, besides that mentioned Acts xx. 11, when he con-

ings often, ^y in hunger and thirst, A. M. 4064.
in fastings often, in cold and naked-
ness. A. D. 60.

28 Besides those things that are without, that
which cometh upon me daily, ^z the care of all
the churches.

29 ^a Who is weak, and I am not weak? who
is offended, and I burn not?

30 If I must needs glory, ^b I will glory of the
things which concern mine infirmities.

31 ^c The God and Father of our Lord Jesus

^y 1 Cor. iv. 11.—^z Acts xx. 18, &c.; Rom. i. 14.—^a 1 Cor.
viii. 13; ix. 22.—^b Chapter xii. 5, 9, 10.—^c Romans i. 9;
ix. 1; Chap. i. 23; Gal. i. 2; 1 Thess. ii. 5.

tinued his discourse till break of day. *In hunger and thirst*—Not having the necessaries of life at hand. *In cold and nakedness*—Having no place where to lay my head, and no convenient raiment to cover me; and yet appearing before noblemen, governors, and kings, and not being ashamed.

Verses 28–31. *Besides those things that are without*—These external troubles which I have mentioned; *that which cometh upon me daily*—Greek, *ἡ περιουσία μου ἡ καθ' ἡμέραν*, that which *rusheth upon me daily*, or that which is my daily pressure. The expression denotes a crowd of people surrounding and pressing upon a person, in order to bear him down, and trample upon him; an idea which is elegantly applied to his cares respecting the churches; crowding in upon his mind, and ready to overwhelm it. And this is very properly mentioned here among his sufferings, being certainly not one of the least of them, as may be easily inferred from the account which he has given in this and in his former epistle, of the exceeding grief which the errors and irregularities of the single church of Corinth caused him. In saying, *the care of all the churches*, he signified he was deeply concerned for the prosperity, even of those which he had not seen in the flesh. *St. Peter* himself could not have said this in so strong a sense. *Who is weak*—Namely, in grace, and therefore oppressed with a variety of doubts and fears, and cast down; *and I am not weak*—By sympathy, as well as by condescension, manifested in complying with their weakness. *Who is offended*—Hindered in or turned out of the good way; *and I burn not*—With zeal and desire to restore him: or am not pained, as though I had fire in my bosom? So that he had not only the care of the churches, but every person therein. *If I must needs glory*—And I am heartily sorry that any such necessity is laid upon me; *I will glory of the things that concern my infirmities*—In my sufferings for Christ, of various kinds, such as I have specified, (see chap. xii. 10,) sufferings which show my weakness, and his strength, and therefore humble me, and exalt him. And in what I have said, I have only spoken the exact truth, without feigning or aggravating any one circumstance; for *God knoweth that I lie not*—Even that eternal Majesty of heaven and earth; *who is blessed for ever*

A. M. 4064 Christ, ^d which is blessed for evermore,
A. D. 60. knoweth that I lie not.

32 * In Damascus the governor under Aretas the king kept the city of the Damascenes with

^d Rom. ix. 5.

more. This clause is added to increase the solemnity of his appeal to God for the truth of what he had said, and was going further to say; and that not only concerning his deliverance at Damascus, but concerning the visions and revelations of the Lord, to be mentioned in the next chapter.

Verses 32, 33. *In Damascus, &c.*—As if he had said, I must be permitted to add one circumstance more to illustrate the dangers to which I was exposed, as soon as I engaged in the Christian cause, and the remarkable interposition of Divine Providence for my preservation: *the governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief city, willing to oblige the Jews, *kept the city of the Damascenes with a garrison*—That is, setting guards at all the gates, day and night; *desirous, or, determining, to apprehend me*—And to deliver me to them. And in such a danger, where even the form of a trial was not to be expected, what could I do but flee? *Through a window*—Therefore, of a house which stood on the city wall; *I was let down in a basket*—With ropes; and

a garrison, desirous to apprehend me: A. M. 4064.
33 And through a window in a ^{A. D. 60.} basket was I let down by the wall, and escaped his hands.

* Acts ix. 24, 25.

escaped his hands—The assistance of good men co-operating with the care of God. Now, who that considers and credits the above brief account, though of but a part of the labours and sufferings which the apostle voluntarily sustained, that he might testify to mankind the gospel of the grace of God, can for a moment question his certain knowledge of the truth and importance of that gospel; especially as he neither reaped, nor could expect to reap, any worldly benefit whatever from preaching it? Did he do and suffer all these things to spread a doctrine which, for any thing he knew to the contrary, might be false; or if true, was not important to the salvation of the human race? Surely no man can suppose it, without first supposing that the apostle was destitute of common sense. Consider this, reader, and remember, at the same time, how the Lord sanctioned and confirmed his testimony, *by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will*, and then think how thou shalt escape if thou reject or neglect such a gospel, or the great salvation revealed in and by it.

CHAPTER XII.

In this chapter, (1.) The apostle, with great plainness and freedom, yet at the same time with great modesty, gives an account of some extraordinary revelations which he had received from God, and of those experiences which taught him to glory even in his infirmities, 1–10. (2.) He intimates that the signs of apostleship, which the Corinthians might have perceived in him, ought to have induced them to speak well of him, that he might not have been under the necessity of commending himself, 11–13. (3.) He declares his intention to make them a friendly, edifying, and, as formerly, an unexpensive visit, 14–19. (4.) He intimates his fears lest he should be forced to use severity in dealing with some of them, 20, 21.

A. M. 4064. IT is not expedient for me doubt-
A. D. 60. less to glory. ¹I will come

¹ Greek, For

to visions and revelations of the A. M. 4064.
Lord. ^{A. D. 60.}

I will come.

NOTES ON CHAPTER XII.

Verse 1. After enumerating, in the former chapter, his almost incredible labours and sufferings for the gospel, the apostle, in this, proceeds to speak of some visions and revelations that had been made to him, as a further proof of his apostleship, and of the regard which ought to be paid to his doctrines, his advices, exhortations, or reproofs. *It is not expedient for me doubtless to glory*—Or boast of any thing I have done or suffered, as a minister of Christ, unless on so pressing an occasion. Yet, or nevertheless, as *γὰρ* must be here understood to signify, *I will come to visions and revelations of the Lord*—That he might not offend any one's delicacy, he forbears to say that these visions and revelations were

given to himself; although, doubtless, some of the Corinthians would infer, from his manner of speaking, that he himself had been favoured with them. Visions were things presented to a person in a supernatural manner, so as to be the objects of his sight while awake. Thus Zacharias, (Luke i. 11,) and Mary, (verse 26,) and Cornelius, (Acts x. 3,) had visions of angels. Probably here the apostle means his seeing the Lord Jesus on different occasions, after his ascension; and especially those visions of Christ which he saw when he was caught up into the third heaven. *And revelations of the Lord*—These were discoveries of matters unknown, which Christ made to Paul by an internal impression on his mind; or by speech, such as the revelations

A. M. 4064. 2 I knew a man ^a in Christ above
A. D. 60.

fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one ^b caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

^a Rom. xvi. 7; Chap. v. 17; Gal. i. 22. — ^b Acts xxii. 17.

mentioned Acts xiii. 2; 1 Tim. iv. 1. Perhaps also those which, he says, (verse 4,) he heard in paradise. Of the former kind were all the inspirations of the Spirit bestowed on the apostles, and on those who, in the first age, preached the gospel by revelation.

Verses 2, 3. *I knew a man in Christ*—That is, a Christian. He must undoubtedly have meant himself, or the whole article had been quite foreign to his purpose. Indeed, that he meant himself is plain from verses 6, 7. *Fourteen years ago*—So long, it seems, the apostle had concealed this extraordinary event; a circumstance which shows how little disposed he was to speak vauntingly of himself. *Whether in the body*—And by the intervention of its senses; or *out of the body*—And without any such intervention, the things which I saw and heard were communicated to me; *I know not*—It is equally possible with God to present distant things to the imagination in the body, as if the soul were absent from it, and present with them, as seems to have been the case with Ezekiel in the visions mentioned chap. xi. 24, and xxxvii. 1; and with John in those recorded Rev. xvii. 3, and xxi. 10; or, as the Spirit caught away Philip, (Acts viii. 39,) to transport both soul and body for what time he pleases to heaven; or to transport the soul only thither for a season, and in the mean time to preserve the body fit for its re-entrance. But since the apostle himself did not know whether his soul was in his body when he had these visions, &c.; or whether one or both were actually in heaven; for us to inquire into that matter would be vain curiosity, and extreme folly. "It is of more importance to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body. For, from his making such a supposition, it is plain he believed his spirit could exist out of his body; and that, by the operation of God, it could be made to hear and see, without the intervention of his bodily organs." *Such a one caught up into the third heaven*—The habitation of the divine glory, far above the *aerial* and the *starry* heavens. For, "in the language of the Jews, the *first heaven* is the region of the air, where the birds fly, which therefore are called the *fowls of heaven*. The *second heaven* is that part of space in which the stars are. This was called, by the Jews, the *heaven of heavens*. See 1 Kings viii. 27. The *third heaven* is the seat of God, and of the holy angels, into which Christ ascended after his resurrection, but which is not the object of men's senses, as the other heavens are."

Verse 4. *How that he was caught up into paradise*—The seat of happy spirits, in their separate

b

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4 How that he was caught up into ^a A. M. 4064. ^o paradise, and heard unspeakable ^{A. D. 60.} words, which it is not ² lawful for a man to utter.

5 Of such a one will I glory: ^d yet of myself I will not glory, but in mine infirmities.

^e Luke xxiii. 43. — ³ Or, possible. — ^d Chap. xi. 30.

state between death and the resurrection. See note on Luke xxiii. 43. Most of the ancients, (except Origen,) as Clement of Alexandria, Justin Martyr, Irenæus, Tertullian, and, among the moderns, Bull, Whitby, Bengelius, were of opinion that the apostle had two different raptures; because, as Methodius very well argues, if one rapture only were spoken of, the repetition of *whether in the body, &c.*, would have been needless, when speaking of his being caught up into paradise. *And heard unspeakable words*—Or things, words being frequently used by the Hebrews to denote matters: *which it is not lawful*—Or possible, as the word *εἶναι* properly signifies, and as the apostle doubtless means; *for a man to utter*—Men having no terms of speech fit to express such sublime ideas as the apostle was there taught to understand: nor, probably, would it be consistent with the schemes of Providence, which require that we should be conducted by faith rather than by sight, to suffer such circumstances as these to be revealed to the inhabitants of mortal flesh. It is justly observed by Dr. Macknight here, that since the things which he saw and heard in paradise could not, or might not, be expressed in human language, "it is plain that the purpose for which he was caught up was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard. But it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity that heavy load of complicated evils to which he was exposed in the course of his ministry. Not to mention that this confirmation of the apostle's faith is no small confirmation of ours also." Some suppose that it was here the apostle was made acquainted with the mystery of the future state of the church, and received his orders to turn from the Jews, and go to the Gentiles.

Verses 5, 6. *Of such a one will I, or, I might, glory*—As a person highly favoured of Christ; *yet of myself*—Considered as in myself; *I will not glory*—Willingly; *but in my infirmities*—See on chap. xi. 30. Instead of boasting of his raptures into the third heaven and into paradise, he will boast of those very weaknesses for which his enemies ridiculed him, because, the more weak and contemptible he

(17*)

A. M. 4064. 6 For * though I would desire to
A. D. 60. glory, I shall not be a fool; for I will
say the truth: but now I forbear, lest any man
should think of me above that which he seeth
me to be, or that he heareth of me.

7 And lest I should be exalted above mea-

* Chap. x. 8; xi. 16.—† Ezek. xxviii. 24; Gal. iv. 13, 14.

appeared in the eyes of the world, the more clearly was his success in preaching shown to be the effect of the divine power. For if I should desire—*Θελῶω, will, or, resolve; to glory*—Referring to, *I might glory*, (verse 5,) of such a glorious revelation; I should not be a fool—That is, it could not justly be accounted folly to relate the naked truth. But now I forbear—I speak sparingly of these things; lest any one should think of me—Whose presence is so mean, and whose speech is so contemptible; above that which he seeth me to be, &c.—Above what my spirit and conduct and the constant exercise of my ministry would warrant. Macknight thinks he addresses the faction here by way of irony, and that the sense is, “I might with truth boast of the visions and revelations of the Lord with which I have been honoured, but I will not, for fear any of you should think me a greater person than my mean bodily appearance which he seeth, and my contemptible speech, which he heareth, warrant him to think me.”

Verse 7. Lest I should be exalted above measure—Made to think highly of myself, and to put confidence in myself, and thereby should be exposed to the displeasure of him who resisteth the proud, 1 Peter v. 5; through the abundance—*Υπερβολῆς, the transcendency, of the revelations*—That is, the number and the extraordinary nature of them; there was given to me—By the wise and gracious providence of God; a thorn in the flesh—A visitation more painful than any thorn sticking in the flesh. Let it be observed, says Whitby, 1st, That this thorn in the flesh was surely some infirmity in the flesh or body of St. Paul. So he himself informs us Gal. iv. 14, saying, *My temptation which was in my flesh ye despised not, nor rejected*; (the original expressions, *ὡς ἐξιδενήσατε, ὡς ἐξέπρωσατε*, properly signify, *you did not account me as nothing, nor spit upon or ridicule me*); but received me, notwithstanding, as an angel, or messenger, of God. Whence we may observe, both that this thorn, or temptation, was in his flesh, or in his body, and that it was such as rendered him, in his preaching, obnoxious to great contempt, and made him despicable in the eyes of others. 2d, It is highly probable that this infirmity in the flesh happened to him after these visions and revelations of which he here speaks, for he says it befell him that he might not be exalted through the multitude of his revelations; and therefore must have been given him after he had that temptation to self exaltation. 3d, It is certain it was some infirmity of the flesh, which naturally tended to obstruct the efficacy of his preaching, by rendering it less acceptable to his hearers, and made him subject to reproach and contempt in the discharge of his ministry. This is ex-

b

sure through the abundance of the re- A. M. 4064.
velations, there was given to me a A. D. 60.

† thorn in the flesh, † the messenger of Satan to buffet me, lest I should be exalted above measure.

8 † For this thing I besought the Lord thrice, that it might depart from me.

† Job ii. 7; Luke xiii. 16.—‡ Deut. iii. 23-27; Matt. xxvi. 44.

trremely evident from Gal. iv. 14, above cited, which Theodoret thus paraphrases; “Though I brought with me great ignominy in my body, you did not reject me;” and also from Christ’s answer to him, that his power was perfected in Paul’s weakness: that is, the greater is thy infirmity in preaching the gospel, the greater is my power in rendering it efficacious. In the same sense Macknight understands the apostle, observing, “I have followed Whitby and others in thinking that the thorn in the apostle’s flesh was some bodily weakness occasioned by his rapture, and which, affecting his looks, and gesture, and speech, rendered his manner of preaching less acceptable, and perhaps exposed the apostle himself to ridicule. Thus we find the revelations made to Daniel occasioned in him a change of countenance, (chap. vii. 28,) and sickness, chap. viii. 27.”

The messenger of Satan to buffet me—These words, being here put by way of apposition, must signify the same thing with the *thorn in the flesh*, and he must mean that he was buffeted by Satan, when, by the false apostles and ministers of Satan, (chap. xi. 13, 15,) he was contemned and made the subject of their scorn, for this infirmity in his flesh. But it must be observed, that the original words here may be properly rendered, *There was given me a thorn in the flesh, that the angel, or messenger, of Satan might buffet me*. “Since, then, he calls the false apostles ministers of Satan, it is not to be wondered that he here styles them, or the chief of them, who thus reviled and contemned him for this infirmity, and laboured to take off the affections of the Corinthians from him, *an angel of Satan buffeting him*.”—Whitby. Lest I should be exalted, &c.—This clause is wanting in some MSS., and in the Vulgate version, being omitted, doubtless, because it occurs in the beginning of the verse. But the repetition of it here is not improper, as it is intended to draw the reader’s attention. The following observations of Baxter are worthy of every reader’s particular attention: “1st, Even the holiest Christians, after their most heavenly acquaintance, [their most intimate communion with God, and largest communications of light and grace from him,] are not out of danger of pride, or of being too much exalted. 2d, This spiritual pride is so dangerous a sin, that it is a mercy to be saved from it, even by bodily pain. 3d, God will hurt the bodies to save the souls, even of his dearest children. 4th, Satan, that intendeth hurt, is oft God’s instrument to do us good. 5th, Bodily pains are oft the messengers of Satan, and yet of God.”

Verses 8-11. For this thing I besought the Lord thrice—All kinds of affliction had befallen the apos-

A. M. 4064. 9 And he said unto me, My grace is
A. D. 60. sufficient for thee: for my strength
is made perfect in weakness. Most gladly
therefore ¹ will I rather glory in my infirmities,
² that the power of Christ may rest upon me.

10 Therefore ¹ I take pleasure in infirmities,
in reproaches, in necessities, in persecutions, in
distresses for Christ's sake: ² for when I am
weak, then am I strong.

¹ Chap. xi. 30.—² 1 Pet. iv. 14.—³ Romans v. 3; Chapter
vii. 4.—⁴ Chap. xiii. 4.—⁵ Chap. xi. 1, 16, 17.—⁶ Chap. xi.
5; Gal. ii. 6-8.

tle, yet none of these did he deprecate. But here he speaks of his thorn in the flesh, as above all the rest one that macerated him with weakness, and by the pain and ignominy of it, prevented his being lifted up more, or at least not less, than the most vehement headache could have done, which many of the ancients say he laboured under. That the Lord to whom the apostle prayed was Christ, is evident from verse 9. It is supposed by some, that in praying thrice he imitated his Master's example in the garden. But perhaps his meaning is only that he prayed often and earnestly. *That it might depart from me*—Hence we see that it is lawful to pray for the removal of bodily pain, weakness, or any peculiar trial; yea, to be frequent and fervent in prayer for it. But *he said to me*—In answer to my third, or often-repeated request; *My grace is sufficient for thee*—Namely, to support thee under these trials, though I permit them to continue. How tender a repulse! Probably Christ appeared to his apostle and spake to him. At any rate, it was another revelation of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly. "This example of prayer rejected ought to be well attended to by all good men, because it shows that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases their good is designed and effectually promoted." *My strength is made perfect in weakness*—That is, is more illustriously displayed in the weakness of the instrument by which I work. *Therefore will I glory in my infirmities*—Rather than my revelations; *that the power of Christ may rest upon me*—Greek, ἐπισημαίνω, may pitch its tent over me, or cover me all over like a tent, and abide on me continually. We ought most willingly to accept whatever tends to this end, however contrary to flesh and blood. *Therefore I take pleasure*—Εὐδοκῶ, I am well pleased with, or take complacency in, *infirmities*—Of the flesh, bodily weaknesses of whatever kind. *In reproaches*—Suffered on that account; *in necessities*—The various wants which I suffer in the execution of my office; *in persecutions, in distresses*—To which I am exposed; *for Christ's sake: for when I am weak*—Deeply sensible of my weakness; *then am I strong*—Through the power of Christ resting on me; and my ministry is then most successful, the Lord work-

11 I am become ² a fool in glory— A. M. 4064.
ing; ye have compelled me: for I A. D. 60.
ought to have been commended of you: for
³ in nothing am I behind the very chiefest
apostles, though ⁴ I be nothing.

12 ¹ Truly the signs of an apostle were
wrought among you in all patience, in signs,
and wonders, and mighty deeds.

13 ¹ For what is it wherein ye were inferior to

¹ 1 Corinthians iii. 7; xv. 8, 9; Ephesians iii. 8.—² 1 Rom.
xv. 18, 19; 1 Corinthians ix. 2; Chapter iv. 2; vi. 4; xi. 6.
³ 1 Corinthians i. 7.

ing with me in a peculiar manner. *I am become a fool in glorying*—As I have done above, but consider where the blame lies; *ye have compelled me*—To do it, even against my will. *For I ought to have been commended by you*—Or vindicated, when my character, as an apostle, was attacked by the false teachers. *For in nothing am I behind the very chiefest apostles*—As ye well know: he means Peter, James, and John, whom he calls *pillars*, Gal. ii. 9. *Though I be nothing*—In the account of some, or of myself, without the aids of divine grace; nor would I assume to myself any glory from what grace hath made me.

Verses 12, 13. *Truly the signs of an apostle*—The signs whereby a person was known to be an apostle, were his performing great and evident miracles openly in the view of the world, especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was his conveying spiritual gifts to them who believed; a power which none possessed but the apostles. All these signs St. Paul having exhibited at Corinth, and in particular having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them, in his former letter, the seal of his apostleship, 1 Cor. ix. 2. *In all patience*—Under my various sufferings, and in the midst of the unreasonable opposition I have met with. By mentioning his *patience*, the apostle brought to the remembrance of the Corinthians the hardships which he had endured while he executed his office among them, and supported himself by his own labour; as also the persecutions which he had suffered before he first visited them, namely, in the Lesser Asia and in Macedonia, of which they had undoubtedly received information from himself or others. Perhaps likewise, as Locke supposes, there is here an oblique reproof to the false teachers, for the luxury and ease with which they were living among the Corinthians. *In signs, and wonders, and mighty deeds*—The effects of divine and supernatural power. See on Rom. xv. 19. "The appeal which the apostle here, and 1 Cor. iv. 7, made to the whole church of the Corinthians, (in which there was a great faction which called his apostleship in question,) concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts."—

A. M. 4064. other churches, except *it be* that ^{A. D. 60.} I myself was not burdensome to you? forgive me ¹ this wrong.

14 ² Behold, the third time I am ready to come to you; and I will not be burdensome to you: for ³ I seek not yours, but you. ⁴ For the children ought not to lay up for the parents, but the parents for the children.

15 And ⁵ I will very gladly spend and be spent ⁶ for ⁷ you; though ⁸ the more abundantly I love you, the less I be loved.

16 But be it so, ⁹ I did not burden you: nevertheless, being crafty, I caught you with guile.

17 ¹⁰ Did I make a gain of you by any of them whom I sent unto you?

¹ 1 Cor. ix. 12; Chap. xi. 9.—² Chap. xi. 7.—³ Chap. xiii. 1. ⁴ Acts xx. 33; 1 Cor. x. 33.—⁵ 1 Cor. iv. 14, 15.—⁶ 1 Thess. ii. 8; Phil. ii. 17.—⁷ John x. 11; Chapter i. 6; Col. i. 24; 2 Tim. ii. 10.—⁸ Gr. *your souls*.

Macknight. *For what is it*—What is the spiritual gift or privilege; *wherein ye were inferior to other churches*—Planted by the other apostles? *Except that I was not burdensome to you*—In respect of maintenance, as the other apostles have been to the churches which they planted. *Forgive me this wrong*—As if he had said, If it be a wrong, I know you will easily pardon it.

Verses 14, 15. *Behold, the third time I am ready*—That is, resolved; *to come to you*—Having purposed it twice before, and been disappointed, 1 Cor. xvi. 5; 2 Cor. i. 15, 16. *And I will not be burdensome to you*—More than formerly; *for I seek not yours, but you*—Not your money or goods, but the salvation of your souls. *For children ought not*—That is, it is not according to the course of nature for children to lay up temporal things for the parents, who commonly die before them; *but the parents for the children*—I therefore, your spiritual father, do not desire to partake of your temporal things, but to bestow my spiritual treasures upon you. *And I will very gladly spend*—My time, strength, and all I have; *and be spent for you*—Hazard, nay, and lose my life for your salvation, John x. 11; Phil. ii. 17; 1 Thess. ii. 8. *Though the more abundantly I love you, &c.*—How unkind soever your returns may be, and though my love should be requited with neglect, or even with contempt.

Verses 16–18. *Be it so, &c.*—But some may object; though *I did not burden you*—Though I did not take any thing of you myself; yet *being crafty, I caught you with guile*—I did secretly by my messengers what I would not do openly or in person. I answer this lying accusation by appealing to plain fact. *Did I make a gain of you by any of my messengers?*—You know the contrary. It should be carefully observed that St. Paul does not allow, but absolutely denies, that *he had caught them with guile*. So that the common plea for guile, which has been drawn from this text, is utterly without foundation. *I desired Titus*—To go to you; and

18 ¹¹ I desired Titus, and with *him* ^{A. M. 4064.} I sent a ^{A. D. 60.} brother. Did Titus make a gain of you? *walked we not in the same spirit? walked we not in the same steps?*

19 ¹² Again, think ye that we excuse ourselves unto you? ¹³ we speak before God in Christ: ¹⁴ but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* ¹⁵ I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God ¹⁶ will humble me among you, and *that* I shall

¹¹ Chapter vi. 12, 13.—¹² Chapter xi. 9.—¹³ Chapter vii. 2. ¹⁴ Chap. viii. 6; xvi. 22.—¹⁵ Chap. viii. 18.—¹⁶ Chap. v. 12. ¹⁷ Rom. ix. 1; Chap. xi. 31.—¹⁸ 1 Cor. x. 33.—¹⁹ 1 Cor. iv. 21; Chap. x. 2; xiii. 2, 10.—²⁰ Chap. ii. 1, 4.

with him I sent a brother—Who that brother was, is not known. He may have been one of the apostle's companions in travel, who was with him in Ephesus when he wrote his first epistle to the Corinthians. Or he may have been one of the Ephesian brethren, whose zeal for the gospel moved him to accompany Titus to Corinth, when he carried the former letter. *Did Titus make a gain of you?*—Did he draw any money from you, either on account of his own maintenance, or on pretence that he would persuade me to receive it for mine? *Walked we not in the same spirit, &c.*—Did we not all agree in mind and practice?

Verses 19–21. *Again, think ye that we excuse ourselves*—That I say all this to insinuate myself into your esteem for any secular ends? *We speak before God in Christ*—As if he had said, I have a higher end in view, namely, the glory of God, in whose presence I speak it; *for we do all things for your edifying*—Your edification is the end I have in view, in this and all other things that I do concerning you. *For I fear*—And have I not reason so to do? *lest when I come*—With a heart full of Christian tenderness, and with all imaginable readiness to do every thing in my power to comfort and refresh your spirits; *I shall not find you such as I would*—Namely, truly reformed persons; *and that I should be found unto you*—By inflicting necessary censures and punishments upon you; *such as ye would not*—I should be. I fear I shall have some work before me of a very unpleasant kind, and which I would desire, if possible, by this admonition to prevent. *Lest there should be debates*—*Eris, contentions*; *envyings*—Or emulations, as *ζηλοι* also signifies; *wraths*—For injuries received; *strifes*—Arising from a clashing either of opinions or secular interests; *backbitings*—Speaking evil of the absent; *whisperings*—Insinuations uttered secretly against others; *swellings*—Vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellows; *tumults*—Fac-

A. M. 4064. bewail many ^a which have sinned al- A. M. 4064.
A. D. 60. ready, and have not repented of the un-

cleanness, and ^a fornication, and laeci- A. M. 4064.
A. D. 60. viousness, which they have committed.

^a Chap. xiii. 2.

^a 1 Cor. v. 1.

tions, disorderly parties raised against me, and your proper authorized ministers; *lest when I come my God will humble me*—By showing me your church, which I planted, corrupted with many vices; *and I shall bewail*—Shall mourn over; *many who have sinned, and have not repented*—Notwithstanding my many admonitions. The incestuous person was not of this number; for he had repented, chap. ii. 7, 8. Those of whom the apostle speaks, were probably such as had not refrained from partaking in the idolatrous sacrifices of the heathen, and from the lewd practices connected with idolatry, to which, by their former customs and habits, they were still addicted. *Of the uncleanness, &c., which they have committed*—By *uncleanness*, Estius thinks the apostle meant those sins of the flesh, which are against nature; by *fornication*—The conjunction of male

and female out of marriage; *lasciviousness*—He says, consists in lustful looks, touches, motions, and other things of that kind. But by *lasciviousness*, Bengelius understands *sodomy, bestiality*, and other vices contrary to nature. But, says Macknight, “although some of the faction at Corinth may have been guilty of *uncleanness, fornication, and lasciviousness*, in the ordinary sense of these words, fancying, through the prejudices of their education, that these things were no sins, I scarcely think that any of them, after their conversion, would continue in the commission of the unnatural crimes mentioned by Estius and Bengelius.” One thing is evident: in the absence of the apostle, the exercise of a proper Christian discipline must have been awfully neglected in this church, otherwise such scandalous sinners would have been excluded from it.

CHAPTER XIII.

Here Paul (1.) Threatens to censure obstinate offenders, and gives his reasons for it, 1-6. (2.) Prays for their reformation to prevent it, as a thing that would give him great pleasure, 7-10. (3.) Concludes the epistle with a solemn salutation and benediction, 11-14.

A. M. 4064. THIS is ^a the third time I am com- A. M. 4064.
A. D. 60. ing to you: ^b In the mouth of two
or three witnesses shall every word be estab-
lished.

were present, the second time; and A. M. 4064.
A. D. 60. being absent now I write to them

^d which heretofore have sinned, and to all other,
that, if I come again, ^e I will not spare:

2 ^e I told you before, and foretel you, as if I

3 Since ye seek a proof of Christ ^f speaking

^a Chap. xii. 14.—^b Num. xxxv. 30; Deut. xvii. 6; xix. 15;
Matt. xviii. 16; John viii. 17; Heb. x. 28.

^c Chap. x. 2.—^d Chapter xii. 21.—^e Chapter i. 23.—^f Matt.
x. 20; 1 Cor. v. 4; Chap. ii. 10.

NOTES ON CHAPTER XIII.

Verse 1. *This is the third time I am coming to you*—Or, as some understand it, am preparing to come: see on chap. xii. 14. For in the Acts of the Apostles no mention is made of his being at Corinth more than once before this second epistle was written. It must be observed, however, that that history by no means contains all the apostle's transactions: and it is not improbable that, as Macknight supposes, during the eighteen months which passed from St. Paul's first coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many, (chap. i. 1,) having preached the gospel to them gratis, as at Corinth, (chap. xi. 10,) and founded several churches, referred to chap. ix. 2, and called *Achaia*, that is, *churches of Achaia*. If therefore the apostle made the excursion here supposed, and spent some months in it, his return to Corinth would be his second visit; consequently, the *coming* spoken of in this verse was

his coming the third time to them. *In the mouth of two or three witnesses*—Agreeing in the attestation of any thing; *shall every word be established*—I will hold that to be true which shall be so proved.

Verses 2-4. *I told you before*—As you will remember; *and foretel you now, as if I were present*—That is, I declare what you ought to regard as much as if I spake it personally to you; *and being absent*—In body, not in spirit; *now I write to them who heretofore have sinned*—In any scandalous and aggravated manner, namely, before ye received my letter; *and to all others*—Who have sinned since, and have not repented; *that if I come again I will not spare*—As I have hitherto done, but am determined, by the divine permission, to animadvert with severity upon notorious offenders, by the exertion of that miraculous power with which God hath endowed me. *Since ye seek, &c.*—This verse appears to be connected with the preceding, and in that case the sense is, *I will not spare, since ye seek a proof of Christ speaking in, or by me*. As if he had said, This course I am obliged to take, because you will

A. M. 4064. in me, which to you-ward is not
A. D. 60. weak, but is mighty ^s in you:

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

5 ^l Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, ^m how that Jesus

^s 1 Cor. ix. 2.—^h Phil. ii. 7, 8; 1 Pet. iii. 18.—ⁱ Rom. vi. 4.
^k Chap. x. 3, 4.

not believe that Christ gives me authority for what I say and do, without some manifest proof of it; which to you-ward is not weak, &c.—But has manifested his mighty power in and among you by my ministry, in your conversion, gifts, &c., and will do it further by enabling me to punish you. For though he was crucified through weakness—As a weak, frail man, left to the impotence of human nature; yet he liveth—He rose from the dead, and is alive for evermore; by the power of God—Which hath exalted him to uncontrolled and universal authority; and this power you ought to stand in awe of in me his minister. For though we also are weak in him—And to them who regard only external appearances may seem contemptible, nevertheless we shall live with him; by the power of God toward you—Shall appear to be alive and powerful in and through Christ, being endowed with power from him to punish obstinate offenders.

Verses 5, 6. Examine yourselves, &c.—You examine and try me, but let me admonish you to turn the search into your own hearts, that ye may know, with certainty, whether ye be in the faith—Whether ye possess true and saving faith in Christ and his gospel, and are therefore true Christians. For if, on a strict inquiry, you find that you are, you will therein find a proof of my being a true apostle, as it is by means of my ministry that you are become such. Prove your own selves—Whether ye be such as can, or such as cannot, bear the test, as the word δοκιμαζετε implies. Know ye not your own selves—By your own sense and feeling; that Jesus Christ is in you—By the enlightening, quickening, and sanctifying influences of the Spirit of truth and grace; is in you the hope of glory, Col. i. 27; dwelleth in your hearts by faith, Eph. iii. 17; so that you are vitally united to him, have in you the mind that was in him, and walk as he walked. All true Christian believers know this by the witness and fruits of Christ's Spirit, see John xiv. 20; Rom. viii. 9-16. Some translate the words, Jesus Christ is among you; that is, in the church of Corinth; and understand them of the miraculous gifts, and the power of Christ which attended the censures of the apostle. Except ye be reprobates—Αδοκιμοι, persons disapproved, or mere nominal Christians; and such as, whatever your gifts may be, will be finally rejected, as reprobate silver, that will not stand the touchstone. The reader will easily observe that this

b

Christ is in you, except ye be ^a reprobates? A. M. 4064.
A. D. 60.

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

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though ^o we be as reprobates.

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

^a Or, with him.—ⁱ 1 Cor. xi. 28.—^m Rom. viii. 10; Gal. iv. 19.
^o 1 Cor. ix. 27.—^o Chap. vi. 9.

word, here rendered reprobates, and which, as has been observed, properly means persons disapproved, has no relation here, or anywhere else in Scripture, to any decree of God absolutely and unconditionally excluding a part of mankind from a capacity of salvation; but only denotes those who, through the rejection or abuse of divine grace, continue to render themselves unfit to be approved of God as his people, either now or at the day of judgment. "Thus they who, when they knew God, did not glorify him as God, but changed his truth into a lie, and worshipped the creature more than the Creator, are said (Rom. i. 21-28) to be given up by God, εις υεν αδοκιμον, to a reprobate mind, which prompted them to do those things which God could not approve of, but abhor; and they who resisted the truth, through the corruption of their minds, are styled αδοκιμοι περι την πιστιν, that is, reprobates concerning the faith, 2 Tim. iii. 8; that is, men whose faith cannot be owned or approved of by God. They also are in Scripture, as to their manners, styled reprobates, whose minds and consciences are defiled; so that though in words they profess to know God, yet in works they deny him, being abominable, disobedient, and to every good work αδοκιμοι, reprobates, that is, void, not of judgment only to discern, but of affection to approve of it, Tit. i. 16. Thus that earth is styled αδοκιμος, reprobate, or rejected, which, after all the showers which fall upon it, brings forth only thorns and briers, Heb. vi. 8; and that silver, αργυριον αδοκιμων, reprobate silver, which, being falsely stamped or coined, will not be received, but rejected, Prov. xxv. 4; Isa. i. 22. And in this sense St. Paul saith, he kept under his body, lest while he preached to others, he himself should be αδοκιμος, disowned and rejected by God, 1 Cor. ix. 27."—Whitby. But I trust, &c.—But whatever be the case of any of you, I hope ye shall soon know that we are not reprobates—Are not disapproved of God, have not lost our evidence of the divine presence and favour.

Verses 7-10. Now I pray God that ye do no evil—To give me occasion of showing my apostolical power; not that we should appear approved—I desire not to appear approved by miraculously punishing you; but that ye may do that which is honest—Το καλον, that which is beautiful, amiable, and good; though we should be as if we were disapproved—Having no occasion to give that proof of our apostleship. For we can do nothing against

A. M. 4064. 9 For we are glad, ^p when we are
A. D. 60. weak, and ye are strong: and this
also we wish, ^q even your perfection.

10 ^r Therefore I write these things being
absent, lest being present ^s I should use sharp-
ness, ^t according to the power which the Lord
hath given me to edification, and not to de-
struction.

11 Finally, brethren, farewell. Be perfect,
be of good comfort, ^u be of one mind, live in

^p 1 Cor. iv. 10; Chapter xi. 30; xii. 5, 9, 10.—^q 1 Thess.
iii. 10.—^r 1 Corinthians iv. 21; Chap. ii. 3; x. 2; xii. 20, 21.
^s Titus i. 13.—^t Chap. x. 8.—^u Romans xii. 16, 18; xv. 5;

the truth—Neither against that which is just and right, nor against those who walk according to the truths of the gospel. As if he had said, Walk as becomes the gospel, and you shall have no need to fear my power; for I have no power against those that so walk: *but for the truth*—In support of the gospel, and for spreading the knowledge of it; or, to encourage persons in the ways of piety and virtue, and to bring those into them that go astray therefrom. *For we are glad when we are weak*—When we appear so, having no occasion to use our apostolic power; *and ye are strong*—In gifts and graces; *and this we wish, even your perfection*—In faith, love, and obedience, that you may fully reform whatever is amiss, either in principle or practice; and that God would *make you perfect in every good work to do his will, working in you that which is well pleasing in his sight*, Heb. xiii. 21. *Therefore I write these things*—Thus largely, by way of counsel, caution, threatening, &c.; *being absent*—That you may reform; *lest*—If you do not, that, *being present, I should use sharpness*—Or severity; *according to the divine and extraordinary power which the Lord Christ hath given me* for the edification of his people, and not to the destruction of men's lives and comforts.

Verses 11–14. *Finally, brethren, farewell*—*Xaπete, rejoice*; be happy; *be perfect*—Aspire to the highest degrees of Christian wisdom and grace, of knowledge, holiness, and usefulness. *Be of good comfort*—*Filled with joy and peace through believing, and abounding in hope* of the glory of God, through the power of the Holy Ghost, Rom. xv. 13.

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peace; and the God of love ^x and A. M. 4064.
A. D. 60. peace shall be with you.

12 ^y Greet one another with a holy kiss.

13 All the saints salute you.

14 ^z The grace of the Lord Jesus Christ, and the love of God, and ^a the communion of the Holy Ghost, *be with you all*. Amen.

¶ The Second *Epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8.—^x Rom. xv. 33.
^y Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14.
^z Rom. xvi. 24.—^a Phil. ii. 1.

Be of one mind—Desire, labour, pray for it, to the utmost degree that is possible. Or, as *το αυτο πορευε* may be rendered, *mind, or pursue the same thing*; or set your affections on the same great objects, namely, the glory of God, the success of his gospel, your own salvation, and the salvation of your fellow-creatures. *Live in peace*—One with another, and, as far as possible, with all men; *and the God of love and peace shall be with you*—Will graciously own you for his children, and fix his residence among you. And in token of this concord, harmony, and mutual affection, *greet one another with a holy kiss*—See on Rom. xvi. 16. *All the saints, salute you*—That is, the Christians in the place from whence I now write, or those who are now with me. *The grace*—Or favour; *of the Lord Jesus Christ*—By which alone we can come to the Father; *and the love of God*—Manifested to you, and abiding in you; *and the communion*—Or fellowship; *of the Holy Ghost*—In all his gifts and graces; *be with you all*—Continually, henceforth, and for ever. *Amen*—So may it be. It is with great reason that this comprehensive and instructive blessing is pronounced at the close of our solemn assemblies. And it is a very indecent thing to see so many quitting them, and getting into postures of remove, before this short sentence can be ended. How often have we heard this awful benediction pronounced! Let us study it more and more, that we may value it proportionably; that we may either deliver or receive it with becoming reverence, with eyes and hearts lifted up to God, *who giveth the blessing out of Sion, and life for evermore*.

b

PREFACE

TO THE

EPISTLE TO THE GALATIANS.

THIS epistle was written, not as most of St. Paul's epistles are, to the Christians of a particular city, but to those of a whole country, called Galatians, as being the descendants of those Gauls who, finding their own country too strait for them, left it, after the death of Alexander the Great, in quest of new settlements. A body of these, proceeding eastward along the Danube, entered Thrace, and passed over the Bosphorus into the Lesser Asia; in the middle of which they settled, namely, in a country given them by Nicomedes, king of Bithynia, in reward of their assisting him to subdue his brother Zipetes, with whom he was at war. This country, afterward called from them, "Gallogræcia," or "Galatia," was bounded on the west by Phrygia, on the north by Paphlagonia, on the east by the river Halys, and on the south by Lycaonia. It anciently contained twenty-two noted cities, the principal of which was Ancyra. About A.M. 3824 the Romans ravaged Galatia, and about A.D. 25 it was reduced, with some places adjacent, into a Roman province. The inland situation of this country preventing its inhabitants from having much intercourse with more civilized nations, the Gauls, who settled in it, continued long a rude and illiterate people, speaking the language of the country from whence they came. So Jerome, who lived six hundred years after that people settled themselves in Asia, informs us; observing, that in his time the language of the Galatians was the same with that which he had heard spoken when he was at Treves, or Triers.

It is probable the gospel was first introduced into Galatia by Paul, and that about A.D. 53; (see Acts xvi. 6;) when passing through that country, he was received with great affection by the inhabitants thereof, and made the instrument of converting many of them from heathenism to Christianity, and of planting several churches among them, called, in the inscription of this letter, the "churches of Galatia." These churches, when he visited those parts again in his next progress, about A.D. 56, he had an opportunity of confirming in the doctrine he had before taught them, Acts xviii. 23; Gal. iv. 13-15. But, from the contents of this epistle, it appears that not long after he had preached the gospel with such success to them, and had left them, certain Judaizing zealots came among them, and, like those mentioned Acts xv., taught that it was necessary they should be circumcised, and should observe the whole ritual law of Moses, in order to their salvation. What these false teachers seem to have chiefly aimed at was to draw the Galatian believers from the truth as it is in Jesus, with respect to the great doctrine of justification, which they grossly perverted. And the better to accomplish their design, they did all they could to lessen the character and reputation of St. Paul as an apostle, and to raise theirs on the ruins of his; representing him as one who, if he was to be acknowledged as an apostle, yet was much inferior to the others, and particularly to Peter, James, and John, whose followers, it is likely, they pretended to be; and who, they affirmed, inculcated the necessity of circumcision, and the observance of the Mosaic ceremonies as they did; nay, and that St. Paul himself sometimes both practised and recommended these rites, though at other times he opposed them.

The first part, therefore, of this epistle is employed by the apostle in vindicating himself and his doctrine; proving, 1. That he had it immediately from Christ himself, and that he was not inferior to the other apostles; 2. That it was the very same which the other apostles preached; and, 3. That his practice was consistent with his doctrine. In the second part he produces proofs from the Old Testament, that the law and all its ceremonies were abolished by Christ. The third part contains practical inferences, closed with his usual benediction. To be a little more particular: the

PREFACE TO THE EPISTLE TO THE GALATIANS.

epistle contains, I. The inscription, chap. i. 1-5. II. The calling of the Galatians back to the true gospel; wherein he, 1. Reproves them for leaving it, verses 6-10. 2. Asserts the authority of the gospel he had preached, who of a persecutor was made an apostle by an immediate call from Heaven; (verses 11-17;) and was no way inferior to Peter himself, verse 18—chap. ii. 21. 3. He defends justification by faith, and again reproves the Galatians, chap. iii. 1—iv. 11. 4. Explains the same things by an allegory, taken out of the law itself, verses 12-31. 5. Exhorts them to maintain their liberty; (chap. v. 1-12;) warns them not to abuse it, and admonishes them to walk not after the flesh, but after the Spirit, verses 13—chap. vi. 10. III. The conclusion, verses 11-18.

As to the time when this epistle was written, we may infer from chap. i. 6, where the apostle expresses to the Galatians his concern and wonder that they were so soon perverted from the doctrine he had preached, that it must have been written not long after he had been among them; and as no hint is given, through the whole of it, that when he wrote it he had been with them more than once, it is most reasonable to conclude that it was written before his second journey to Galatia, mentioned Acts xviii. 23, and consequently not later than A. D. 56.

THE
EPISTLE OF PAUL THE APOSTLE

TO THE
GALATIANS.

CHAPTER I.

In this chapter, (1.) After a general and proper salutation, the apostle expresses his surprise and concern that the Galatian believers should so soon have suffered themselves to be led aside from the simplicity of that gospel which he had first planted among them, 1-10. (2.) He shows them that the doctrine which he had preached among them was not received from men, but by the revelation of the Lord Jesus; and, as a proof of the divine authority of his mission, gives some account of his behaviour before and after his conversion, and mentions some facts that had succeeded thereupon, 11-24.

A. M. 4062. **PAUL**, an apostle, (^a not of men, _{A. D. 58.} neither by man, but ^b by Jesus Christ, and God the Father, ^c who raised him from the dead;)

2 And all the brethren ^d which are with me, ^e unto the churches of Galatia :

^a Verses 11, 12.—^b Acts ix. 6; xxiii. 10, 15, 21; xxvi. 16; Tit. i. 3.—^c Acts ii. 24.—^d Phil. ii. 23; iv. 21.—^e 1 Cor. xvi. 1.

NOTES ON CHAPTER I.

Verses 1-3. *Paul, an apostle*—Here it was necessary for Paul to assert his authority, otherwise he is very modest in the use of this title. He seldom mentions it when he joins others with himself in the salutations, as in the epistles to the Philippians and Thessalonians; or when he writes about secular affairs, as in that to Philemon: nor yet in writing to the Hebrews. *Not of men*—Not commissioned from them. It seems the false teachers had insinuated, if not openly asserted, that he was merely an *apostle of men*; made an apostle by the church at Antioch, or at best by the apostles in Jerusalem. This false insinuation, which struck at the root of his authority and usefulness, in the exercise of his office, St. Paul saw it necessary to contradict, in the very beginning of his epistle. Perhaps he also glances at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 22. *Neither by man*—As an instrument. He here seems to have had Peter and James in his eye, whom alone he saw at his first coming to Jerusalem, after his conversion, and denies that he was appointed an apostle by them. *But by Jesus Christ*—“Paul was first made an apostle by Christ, when Christ appeared to him in the way to Damascus, Acts ix. 15. And three years after that his apostolic commission was renewed, Acts xxii. 21. So that he was sent forth neither by the church at

3 ^f Grace be to you, and peace from _{A. M. 4062.} God the Father, and *from our Lord* _{A. D. 58.} Jesus Christ,

4 ^g Who gave himself for our sins, that he might deliver us ^h from this present evil world, according to the will of God and our Father :

^f Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2. ^g Matt. xx. 28; Rom. iv. 25; Chap. ii. 20; Tit. ii. 14.—^h Isa. lrv. 17; John xv. 19; xvii. 14.

Jerusalem, nor by that at Antioch. The Holy Ghost indeed ordered the prophets at Antioch (Acts xiii. 2) *to separate Paul and Barnabas*; but it was *to the work whereunto he had called them* formerly. This separation was simply a recommending them to the grace of God by *prayer*; and in fact it is so termed, Acts xiv. 26.—Macknight. *And God the Father, who raised him from the dead*—And after his resurrection sent him from heaven to make me an apostle. *And all the brethren who are with me*—And agree with me in what I now write, and by joining with me in this letter, attest the truth of the facts which I relate; *unto the churches of Galatia*—Or the several societies or congregations of professing Christians which have been collected in that province. *Grace be to you, &c.*—See on Rom. i. 7.

Verses 4, 5. *Who gave himself for our sins*—See on 1 Cor. xv. 3; *that he might deliver us from this present evil world*—From the ignorance and folly, sinfulness and guilt, corruption and misery, wherein it is involved, and from its vain and foolish customs and pleasures, that friendship and society with worldly men, and that inordinate desire after, and attachment to worldly things, which is enmity against God, Rom. viii. 7; James iv. 4; *according to the will of God*—Without any merit of ours. St. Paul begins most of his epistles with thanksgiving, but writing to the Galatians, who had generally departed from the truth, he alters his style, and first

A. M. 4062. 5 To whom *be* glory for ever and
A. D. 58. ever. Amen.

6 I marvel that ye are so soon removed ¹from him that called you into the grace of Christ, unto another gospel:

7 ²Which is not another; but there be some ¹that trouble you, and would pervert the gospel of Christ.

8 But though ³we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

¹ Chap. v. 8.—² 2 Cor. xi. 4.—³ Acts xv. i. 24; 2 Cor. ii. 17; xi. 13; Chap. v. 10, 12.—⁴ 1 Cor. xvi. 22.—⁵ Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 18.

sets down his main proposition, that we are saved by the merits of Christ alone: neither does he term them, as he does others, either *saints, elect, or churches of God. To whom be glory*—For this his gracious will.

Verses 6-9. *I marvel that ye are so soon*—After my leaving you; *removed from him that called you into the grace*—Or rather, *by, or through the grace; of Christ*—His gracious gospel, and his gracious power. God is generally said to *call* men into the grace of Christ, but the phraseology seems here to point out *Paul*, and not *God*, as the person spoken of. For as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God. *Unto another gospel*—Or pretended revelation from God, concerning the way of attaining justification and salvation, a way entirely inconsistent with the very fundamental principles of that doctrine which you were first taught. As these Galatians were descendants of the Gauls, as has been observed in the preface, it is the less to be wondered at that they were so unstable; the inhabitants of France, as M. Saurin observes, having been always reproached with taking impressions easily, and as easily suffering them to be effaced. *Which is not indeed properly another gospel*—For what ye have now received is no gospel at all. It is not glad, but heavy tidings, as setting your acceptance with God upon terms impossible to be performed. *But there are some*—Who, on pretence that their doctrine of justification by the law of Moses is authorized by God; *trouble you*—With doubts concerning my doctrine, and disturb the peace of the church; *and would*—If they were able; *pervert and overthrow the gospel of Christ*—This the Judaizing teachers effectually did by teaching that justification could not be obtained purely by faith in Christ, but that circumcision and the observation of the Jewish ceremonies were necessary thereto; and the better to effect their purpose, they suggested that the other apostles, yea, and Paul himself, insisted on the observance of the law. *But though we*—I and all the apostles; *or an angel from heaven*—If it were possible; *should preach any other*

9 As we said before, so say I now A. M. 4062. A. D. 58. again, If any *man* preach any other gospel unto you ²than that ye have received, let him be accursed.

10 For ³do I now ¹persuade men, or God? or ⁴do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 ⁵But I certify you, brethren, that the gospel which was preached of me is not after man:

12 For ⁶I neither received it of man, neither

¹ 1 Thess. ii. 4.—² 1 Samuel xxiv. 7; Matt. xviii. 14; 1 John iii. 9.—³ 1 Thess. ii. 4; James iv. 4.—⁴ 1 Cor. xv. 1. ⁵ 1 Cor. xv. 1, 3; Verse 1.

gospel unto you—Any other method of obtaining justification and salvation; *than that which we have formerly preached unto you*—And confirmed by such evident and uncontrolled miracles; *let him be accursed*—Greek, *anathema*: let him be cut off from God, and Christ, and his people, and devoted to a perpetual and most dreadful curse. The apostle speaks thus, because he was absolutely certain of his own inspiration, and that the gospel which he had preached was the only true and genuine gospel of Christ. Of the word *anathema*, see on Rom. ix. 3; 1 Cor. xvi. 22. *As we*—I and the brethren who are with me; *said before*—Many times in effect, if not in the same terms; or he refers to the declaration made in the preceding verse, and speaks upon mature deliberation, after pausing, it seems, between the two verses; *so say I now again*—I solemnly repeat it, as my deliberate judgment; *if any man*—Or, *any one* (for the word *man* is not in the original) whatever, whether man or angel; *preach any other gospel than that ye have received*—Already from our lips, and which ye have been taught by us from Christ himself; *let him be accursed*—Set apart for destruction, which, if he repent not, and do not receive and maintain the truth as it is in Jesus, will undoubtedly be his portion.

Verse 10. *For*—He here adds the reason why he speaks so confidently; *do I now persuade, or satisfy, men*—Is this what I aim at in preaching or writing? *or God?*—Do I endeavour, in my ministry, to ingratiate myself with men, or to approve myself to God? *Or do I seek to please men*—By a compliance with their prejudices or designs? *For if I yet*—Or still, as before my conversion; *pleased men*—Studied to please them; if this were my motive of action, nay, if I did in fact please the men who know not God, *I should not be the servant of Christ*—I should not deserve the name of a Christian, and much less that of a minister and an apostle. Hear this, all ye who vainly hope to keep in favour both with God and with the world! And let all those ministers especially observe it, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.

Verses 11, 12. *But I certify you, brethren*—He

A. M. 4062. was I taught it, but ^t by the revelation of Jesus Christ.
A. D. 58.

13 For ye have heard of my conversation in time past in the Jews' religion, how that ^a beyond measure I persecuted the church of God, and ^z wasted it;

14 And profited in the Jews' religion above many my ¹ equals in mine own nation, ^y being more exceedingly zealous ^z of the traditions of my fathers.

^t Eph. iii. 3.—^a Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13.
^z Acts viii. 3.—¹ Greek, equals in years.—^y Acts xxii. 3; xxvi. 9; Philippians iii. 6.—^z Jer. ix. 14; Matthew xv. 2; Mark vii. 5.

does not, till now, give them even this appellation; that the gospel which was preached by me—Among you; is not after man—Of mere human authority and invention; is not from man, not by man, nor suited to the taste of man; for I neither received it of man—From the authority or interposition of any man; neither was I taught it—By any writing or any human method of instruction; but by revelation of Jesus Christ—Who communicated to me by inspiration his gospel in all its parts, and sent me forth to publish it to the world. If Paul did not receive the gospel from man, as he here asserts, and as we are therefore sure he did not, the perfect conformity of his doctrine with the doctrine of the other apostles, is a proof that he was taught it by revelation from Jesus Christ, who revealed to him at first his resurrection, ascension, and the calling of the Gentiles, and his own apostleship; and told him then there were other things for which he would appear to him. See on Acts xxvi. 16–18.

Verses 13, 14. For ye have heard of my conversation in time past—As if he said, To convince you that I received the knowledge of the gospel by immediate revelation from Christ, I appeal to my behaviour, both before and after I was made an apostle; in the Jewish religion—*Ἐν τῷ Ἰουδαϊσμῷ, in Judaism.* The expression is well chosen; and, as L'Enfant justly observes, is not intended by the apostle of the religion originally taught by Moses, and contained in his writings and those of the prophets, but, as is evident from the latter part of the next verse, of that which was practised among the Jews at this time, and consisted in a great degree in observing the traditions of the fathers, and the commandments of men. How that beyond measure—*Καθ' υπερβολὴν, exceedingly,* and with the most insatiable rage; I persecuted the church of God—Whether considered as individual believers, or as persons united in religious societies and congregations; and wasted it—Ravaged it with all the fury of a beast of prey. So the word *επορθῶν*, here used, signifies. And profited—Made proficiency in the knowledge and practice of Judaism; above many of my equals—Many of the same age with myself; in mine own nation—Or who were of the same standing in the study of the law; being more exceedingly zealous of the unwritten traditions of my fathers—Over and

15 But when it pleased God, ^a who separated me from my mother's womb, and called me by his grace,

16 ^b To reveal his Son in me, that ^c I might preach him among the heathen; immediately I conferred not with ^d flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus.

^a Isa. xlix. 1, 5; Jer. i. 5; Acts ix. 15; xiii. 2; xxii. 14, 15; Romans i. 1.—^b 2 Corinthians iv. 6.—^c Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8.—^d Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12.

above the doctrines and precepts written in the law. These were what the evangelists and our Lord called the traditions of men, and their own traditions, (Mark vii. 8, 9,) to show that they were mere human inventions. "It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases, they gave them the preference. Hence our Lord told them, Mark vii. 9, *Full well ye reject the commandments of God, that ye may keep your own traditions.* The apostle mentions his knowledge of the traditions of the fathers, and his zeal for them, as things absolutely necessary to salvation, to convince the Galatians that his preaching justification without the works of the law, could be attributed to nothing but the force of truth communicated to him by revelation."—Macknight.

Verses 15–17. When it pleased God—He ascribes nothing to his own merits, endeavours, or sincerity; who separated me from my mother's womb—Set me apart for an apostle, as he did Jeremiah for a prophet, (Jer. i. 5,) and ordered my education with a view to that office. Such an unconditional predestination as this may consist both with God's justice and mercy. And called me by his grace—By his free and almighty love, to be both a Christian and an apostle; to reveal his Son in me—By the powerful operation of his Spirit, (2 Cor. iv. 6,) as well as to me by the heavenly vision; that I might preach him among the heathen—Which I should have been ill qualified to do, or even to preach him to mine own countrymen, had I not first known him myself; immediately I conferred not with flesh and blood—Being fully satisfied concerning the divine will, and determined to obey it, I took no counsel with any man, neither with my own reason or inclination, which might have raised numberless objections; but laid aside the consideration of all carnal respects and interests whatsoever. Neither went I up to Jerusalem—The residence of the apostles, to be instructed by, and receive commission from them. But I went into Arabia—Where there were few Christians, and none of them of any note. This course, we may believe, the apostle took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation.

A. M. 4042. 18 Then after three years * I ² went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But † other of the apostles saw I none, save ‡ James the Lord's brother.

* Acts ix. 26.—† Or, returned.—‡ 1 Cor. ix. 5.—§ Matt. xiii. 55; Mark vi. 3.

20 Now the things which I write unto you, ^h behold, before God, I lie not. A. M. 4042. A. D. 38.

21 ⁱ Afterward I came into the regions of Syria and Cilicia;

22 And was unknown by face ^k unto the

^h Romans ix. 1.—ⁱ Acts ix. 30.—^k 1 Thessalonians ii. 14.

The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of men had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia, therefore, Saul continued more than two years; and during all that time, it is probable, employed himself in studying the Jewish Scriptures more carefully than ever, by the help of the new light which had been bestowed on him; in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And, by these revelations, he acquired a complete knowledge of all Christ's doctrines, sayings, miracles, sufferings, resurrection, and ascension, and of the design both of the law and of the gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets. Luke, in his history of the Acts, takes no notice of this journey of the apostle into Arabia; but, from the manner in which it is mentioned here, it seems probable that the apostle, went into Arabia almost immediately after he recovered his sight and strength, which had been impaired by the bright light with which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance; staying, however, at Damascus, as we may infer from Acts ix. 19, certain days, after he had recovered his sight, during which he preached Christ in the synagogues. From Arabia he returned again unto Damascus—Where he boldly declared the necessity of believing in Christ, in order to salvation, even in the presence of those Jews whom he knew to be strongly prejudiced against that important doctrine, increasing, in the mean time, in strength, as is mentioned Acts ix. 22, confounding the Jews, and proving *Jesus to be the very Christ*.

Verses 18, 19. *Then, after three years*—Wherein I had given full proof of my apostleship; *I went up to Jerusalem to see Peter*—And converse with him; *and abode with him fifteen days*—During which they doubtless discoursed at large together on the mutual success of their ministry. "This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, took and brought him to the apostles, (Peter and James,) and declared to them how he had seen the Lord in

the way, Acts ix. 27. It does not appear that on this occasion any thing was said, either by Barnabas or by Saul, concerning Christ's making Saul an apostle at the time he converted him, or concerning his sending him to preach to the idolatrous Gentiles, as is related by the apostle himself, Acts xxvi. 16-18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7-9." *But other of the apostles saw I none, save James the Lord's brother*—Or *kinsman*, as the word here signifies; for he was the son of Alpheus, by Mary the sister of our Lord's mother. That Paul made so short a stay at Jerusalem, at this time, was probably owing to Christ's appearing to him in a trance, while in the temple, and commanding him to depart quickly from Jerusalem, Acts xxii. 18. The brethren also, it seems, advised him to depart, because the Hellenist Jews were determined to kill him.

Verses 20-24. *Now the things which I write unto you*—With respect to all these circumstances of them; *I lie not*—As I affirm before God, who searcheth the heart, and from whom nothing is hid. *Afterward*—Departing from Jerusalem; *I went into the regions of Syria and Cilicia*—To exercise my ministry there, and, if possible, to bring those among whom I was born and brought up, to the knowledge of Christ and his gospel. It appears from Acts ix. 30, that some of the brethren in Jerusalem, who advised him to depart, kindly accompanied him to Cesarea, a well known sea-port town on the Mediterranean, from whence it seems he intended to go by sea to Tarsus. But, as he here says that he went into the regions of Syria and Cilicia, it is probable, that after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; so that, altering his plan, he went through that country preaching the gospel, and from thence proceeded to Cilicia by land. *And was personally unknown to the churches in Judea*—Except to that of Jerusalem. In travelling from Damascus to Jerusalem, after his return from Arabia, it seems by this, that he did not preach or make himself known to any of the Christians in the cities of Judea through which he passed. *But they had heard only*—This wonderful account in general, which would doubtless spread rapidly through all the land; *that he which persecuted us in times past*—To imprisonment and death, was become a convert to the religion of Jesus; so that he *now preacheth the faith which once he destroyed*—That is, the great truths of the gospel, which he once laboured with all his might to extirpate from the minds of men, and from

A. M. 4042. churches of Judea which ¹ were in
A. D. 38. Christ :

23 But they had heard only, That he which

¹ Romans

the face of the earth; and they glorified God in me
—That is, on my account, as they well might, beholding in me so wonderful an instance of the power and grace of God. This the apostle mentions,

persecuted us in times past, now preach- A. M. 4042.
eth the faith which once he destroyed. A. D. 38.

24 And they glorified God in me.

xvi. 7.

because it implied that the Christians in Judea believed him to be a sincere convert, and were persuaded that his conversion would be an additional proof of the divine original of the gospel.

CHAPTER II.

Here, in prosecution of the design on which he had entered in the preceding chapter, the apostle (1.) Informs the Galatians of his journey from Antioch to Jerusalem, and of his interview with the apostles there, who acknowledged the divine authority of his doctrine and mission, owned him as the apostle of the Gentiles, and received Titus, as an uncircumcised Greek, into their Christian communion, 1-10. (2.) He shows how he had publicly rebuked Peter himself at Antioch, for Judaizing, and how he had stood up in defence of the liberty of the church from Jewish impositions, 11-14. He thence, (3.) Takes occasion to enter on his proof of the doctrine of justification by faith, without the works of the Mosaic law, 15-21.

A. M. 4056. **T**HEN fourteen years after ^a I went
A. D. 52. up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, ^b and commu-

^a Acts xv. 2.—^b Acts xv. 12.—¹ Or, severally.

NOTES ON CHAPTER II.

Verse 1. *Then fourteen years after* my conversion, *I went up again to Jerusalem*—This seems to be the journey mentioned Acts xv., several passages here referring to that great council, wherein all the apostles showed that they were of the same judgment with him. From the history which the apostle gives of himself to the Galatians in the preceding chapter, it appears that from the time of his conversion, to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body, consequently in that period he was not made an apostle by them. And by relating in a similar way, in this chapter, what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas, he proves to them that he was an apostle before he had that meeting with the apostles in a body; for at that time, instead of receiving the gospel from the apostles, he communicated to them the gospel, or doctrine, which he preached among the idolatrous Gentiles: not because he acknowledged them his superiors, or was in any doubt about the truth of his doctrine, but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles. *And took Titus with me also*—Though he was uncircumcised, that I might therein show my Christian liberty, and assert that of my Gentile brethren, against those who are so zealous in their attempts to invade it. “This is the earliest mention that we meet with of Titus, for he is no-

b

nicated unto them that gospel which A. M. 4056.
I preach among the Gentiles, but A. D. 52.

¹privately to them which were of reputation, lest by any means ^c I should run, or had run, in vain.

^c Phil. ii. 16; 1 Thess. iii. 5.

where mentioned by St. Luke in the Acts; and what we read of him in the second epistle to the Corinthians, (2 Cor. ii. 13; vii. 6, 14; viii. 6,) as well as in that to Timothy, (2 Tim. iv. 10,) was later by some years. He is here said to have been a Greek, (verse 3,) and being born of Gentile parents, was not circumcised; but where or when he was converted is uncertain; only we may conclude he was converted by Paul, from the title he gives him of *his own son after the common faith*, Tit. i. 4; and as he now took Titus with him from Antioch to Jerusalem, so he employed him afterward on several occasions, and appears to have regarded him with great affection and endearment.”—Dodridge.

Verse 2. *And I went up*—Not by any command from the apostles, nor to receive instructions in my work from them; but *by revelation*—From God, directing me to go. The apostle does not say to whom the revelation was made: it might be made to Paul himself, or to some of the prophets then residing at Antioch. But this circumstance, that he went in consequence of a revelation, shows evidently that the occasion of the journey was of great importance. It was, therefore, as has been observed above, very probably the journey which, at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem concerning the circumcision of the converted proselytes, of which we have an account Acts xv., &c., where see the notes. Some indeed have been of opinion, that the journey to

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A. M. 4056. 3 But neither Titus, who was with
A. D. 52. me, being a Greek, was compelled to
be circumcised :

4 And that because of ^d false brethren un-
awares brought in, who came in privily to
spy out our ^e liberty which we have in
Christ Jesus, ^f that they might bring us into
bondage :

5 To whom we gave place by subjection, no,

^d Acts xv. 1, 24 ; 2 Cor. xi. 26. — ^e Chap. iii. 25 ; Chap. v.
1, 13. — ^f 2 Cor. xi. 20 ; Chap. iv. 3, 9. — ^g Verse 14 ; Chap.
iii. 1 ; iv. 16.

Jerusalem here spoken of, was posterior to that council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, (Acts xv. 39,) that opinion cannot be admitted. *And communicated unto them*—To the chief of the church in Jerusalem ; *that gospel which I preach among the Gentiles*—(See Acts xv. 4,) namely, touching justification by faith alone ; not that they might confirm me therein, but that I might preclude or remove prejudice from them. *But privately to them which were of reputation*—Or to those of eminence, as the original expression here evidently signifies. He did not declare the doctrine which he preached publicly at first, but spoke severally to the apostles one by one ; *lest I should run, or should have run in vain*—That is, Lest, being suspected to preach differently from them, I should lose the fruit either of my present or past labours. For the other apostles might have greatly hindered the success of his labours, had they not been fully satisfied both of his mission and doctrine. In using the word *run*, the apostle beautifully expresses the swift progress of the gospel ; and in speaking of *running in vain*, he alludes to a race, in which the person who loses the prize is said to *run in vain*.

Verse 3. *But neither Titus, &c.*—As if he had said, That the apostles, to whom I communicated the doctrine which I preach, acknowledged it to be the true gospel of Christ, is evident from this, that not even Titus, who was with me, though a Greek, or converted Gentile, was compelled to be circumcised—In order to his being received as a true member of the Christian Church ; a clear proof that none of the apostles insisted on circumcising the Gentile believers. The sense seems to be, It is true, some of those false brethren would gladly have compelled Titus to be circumcised, but I utterly refused it. *And that because of false brethren*—That is, I was averse to, and opposed the circumcision of Titus, because the Jews, who professed the Christian religion, yet urged the observation of the ceremonial law as necessary to salvation, (Acts xv. 1,) and so were real enemies to the gospel. Or, the sense may be, that Titus was not compelled, by the apostles and elders of Jerusalem, to be circumcised, on account even of the false brethren, who, when they found that Titus was not circumcised, complained

not for an hour ; that ^g the truth of A. M. 4056.
the gospel might continue with you. A. D. 52.

6 But of those ^h who seemed to be somewhat, whatsoever they were, it maketh no matter to me : ⁱ God accepteth no man's person : for they who seemed to be somewhat, ^k in conference added nothing to me :

7 But contrariwise, ^l when they saw that the gospel of the uncircumcision ^m was commit

^h Chapter vi. 3. — ⁱ Acts x. 34 ; Rom. ii. 11. — ^k 2 Cor. xii. 11. — ^l Acts xiii. 46 ; Rom. i. 5 ; xi. 13 ; 1 Tim. ii. 7 ; 2 Tim. i. 11. — ^m 1 Thess. ii. 4.

of Paul to his brethren apostles on that account. *Unawares brought in*—Made members of the church at Jerusalem upon their great pretences to piety, without due consideration and trial ; *who came in privily*—To our meetings at Jerusalem ; *to spy, &c.*—To find out and condemn our freedom from the law of Moses, which we Gentiles have obtained by Christ Jesus's gospel. Or, as some explain the clause, these false brethren had got themselves introduced *secretly*, that is, by persons that did not know their real character, into the meetings which Paul had with the apostles, to observe whether he would stand to the defence of that liberty from the ceremonial law before the apostles, which he preached among the Gentiles. *That they might bring us into bondage*—That in case I had not maintained our liberty, they might thence take occasion to bring back the Christian Gentiles, and whole church, under the yoke of the ceremonial law. *To whom we gave place, no, not for an hour*—Yielded to them in allowing the ceremonies, in no degree. With such wonderful prudence did the apostle use his Christian liberty ; circumcising Timothy, (Acts xvi. 3,) because of weak brethren, but not Titus, because of false brethren ; *that the truth of the gospel*—The true genuine gospel, or the purity of gospel doctrine ; *might continue with you*—And other churches of the Gentiles. So that, as if he had said, we defend for your sakes the privileges which you would give up.

Verses 6-8. *But of those who seemed to be somewhat*—Who were most esteemed among the apostles ; *whatsoever they were*—How eminent soever ; *it maketh no matter*—No difference ; *to me*—So that I should alter either my doctrine or my practice. *God accepteth no man's person*—For any eminence in gifts or outward prerogatives : he does not show favour to any man on account of his birth, office, riches, or any external circumstance, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John, to him, because they were apostles before him, far less did he employ them to make him an apostle ; they, who seemed to be somewhat—Or rather, who undoubtedly were in high repute, as the expression *οἱ δοκῶντες* signifies ; *added nothing*—Communicated neither knowledge, nor spiritual gifts, nor authority ; *to me*—Far less did they pretend to make me an apostle. *But when they saw*—Namely, by the effects which I laid before them,

A. M. 4056. ted unto me, as *the gospel of the cir-*
A. D. 52. *cumcision was unto Peter;*

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, ^a the same was ^o mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be ^p pillars, perceived ^q the grace that was given unto me, they gave to me and

^a Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Chap. i. 16; Col. i. 29.—^o Chap. iii. 5.—^p Matt. xvi. 18; Eph. ii. 20; Rev. xxi. 14.

verse 8; Acts xv. 12; *that the gospel of the uncircumcision*—That is, the charge of preaching the gospel to the uncircumcised heathen; *was intrusted to me, as that of the circumcision*—The charge of preaching the gospel to the Jews; *was committed to Peter*—“By saying that he was intrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withstanding Peter publicly for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves as his successors, above all other Christian bishops.” *For he that wrought effectually in, or by, Peter*—To qualify him for the apostleship of the circumcision, to support him in the discharge of that office, and to render his exercise of it successful; *the same was mighty in me*—Wrought also effectually in and by me, for and in the discharge of my office toward the Gentiles.

Verses 9, 10. *And when James*—Probably named first because he was bishop of the church in Jerusalem; and *Cephas*—Speaking of him at Jerusalem, he calls him by his Hebrew name; and *John*—Hence it appears that he also was at the council, though he be not particularly named in the Acts. *Who seemed to be*—Or, as in verse 8, *who undoubtedly were*; *pillars*—The principal supporters and defenders of the gospel; *perceived*—After they had heard the account I gave them; *the grace of apostleship which was given to me, they in the name of all, gave me and Barnabas*—My fellow-labourer; *the right hands of fellowship*—They gave us their hands, in token of receiving us as their fellow-labourers, mutually agreeing that I and those in union with me should go to the heathen chiefly—“Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses: wherefore, by giving them *the right hands of fellowship*, the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves; and Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an

Barnabas the right hands of fellow- A. M. 4056.
ship; that we should go unto the A. D. 52.
heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; ^r the same which I also was forward to do.

11 ^s But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

^r Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. ^s Acts xi. 30; xxiv. 17; Rom. xv. 25; 1 Cor. xvi. 1; 2 Cor. viii. 9.—^t Acts xv. 35.

apostle, in the proper sense of the word. The candour which the apostles at Jerusalem showed on this occasion, in acknowledging Paul as a brother apostle, is remarkable, and deserves the imitation of all the ministers of the gospel in their behaviour toward one another.” *And they*—With those that were in union with them; chiefly *to the circumcision*—The Jews. “In pursuance of this agreement, the three apostles abode, for the most part, in Judea, till Jerusalem was destroyed. After which, Peter, as tradition informs us, went to Babylon, and other parts in the East, and John into the Lesser Asia, where he was confined some years in Patmos, for the testimony of Jesus, Rev. i. 9. But James was put to death at Jerusalem, in a popular tumult, before that city was destroyed.”—Macknight. *Only desiring that we would remember the poor Christians in Judea*—So as to make collections for them as we proceeded in our progress through the churches of the Gentiles; *the same which I also was forward to do*—Greek, *ο και επιθυμασα αυτο τωτο ποιησαι*, *which very thing I was eager, or in haste to do*. It is probable, that in so readily acceding to the proposal made by the apostles at Jerusalem, to collect money for the destitute saints in Judea, St. Paul was influenced by a more generous principle than that of merely relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul might hope that the kindness, which he doubted not the Gentiles would show in relieving their Jewish brethren, would have a happy influence in uniting the two into one harmonious body or church.

Verse 11. *But, &c.*—The argument here comes to the height: Paul reproves Peter himself; so far was he from receiving his doctrine from man, or from being inferior to the chief of the apostles; *when Peter was come to Antioch*—After Barnabas and I were returned thither; *I withstood him to the face*—Or opposed him personally in the presence of the church there, then the chief of all the Gentile churches; *because he was to be blamed*—For the fear of man, verse 12; for dissimulation, verse 13; and for not walking uprightly, verse 14. To show what kind of interpreters of Scripture some of the most learned fathers were, Dr. Macknight quotes Jerome here as translating the phrase, *κατα προσωπον*, which we render *to the face, secundum faciem, in appearance*; supposing Paul's meaning to be, “that

A. M. 4056. 12 For, before that certain came
A. D. 52. from James, 'he did eat with the
Gentiles: but when they were come, he
withdrew, and separated himself, fearing
them which were of the circumcision.

13 And the other Jews dissembled likewise
with him; insomuch that Barnabas also was
carried away with their dissimulation.

† Acts x. 28; xi. 3.— Verse 5.— † 1 Tim. v. 20.— † Acts

he and Peter were not serious in this dispute; but, by a holy kind of dissimulation, endeavoured on the one hand, to give satisfaction to the Gentiles, and on the other not to offend the Jews. By such interpretations as these, the fathers pretended to justify the deceits which they used for persuading the heathen to embrace the gospel! From the instance of Peter's imprudence and sin, here recorded, the most advanced, whether in knowledge or holiness, may learn to take heed lest they fall. *For before certain persons*—Who were zealous for the observation of the ceremonies of the law; *came from James*—Who was then at Jerusalem; *he did eat with the converted Gentiles*—In Antioch, on all occasions, and conversed freely with them; *but when they were come he withdrew*—From that freedom of converse; *and separated himself*—From them, as if he had thought them unclean: and this he did, not from any change in his sentiments, but purely as *fearing them of the circumcision*—Namely, the converted Jews, whom he was unwilling to displease, because he thought their censures of much greater importance than they really were. The Jews, it must be observed, reckoned it unlawful to eat with the proselytes of the gate; that is, such proselytes to their religion as had not submitted to the rite of circumcision, nor engaged to observe the whole ceremonial law, (see Acts x. 28; xi. 3.) some meats permitted to them being unclean to the Jews; *and the other believing Jews*—Who were at Antioch, and had before used the like freedom; *dissembled with him*—In thus scrupulously avoiding all free converse with their Gentile brethren; *insomuch that Barnabas also*—Who with me had preached salvation to the Gentiles without the works of the law, Acts xiii. 39; *was carried away*—Namely, by the force of authority and example in opposition to judgment and conviction, and even against his will, as the word *συναπαχθη*, here used, appears to imply; *with their dissimulation*—Or hypocrisy.

Verse 14. *When I saw that*, in this matter, *they walked not uprightly*—*Ουκ ορθοποδουσι*, did not walk with a straight step, or in a plain and straight path; *according to the truth of the gospel*—That is, according to their own knowledge of the simplicity of the true gospel doctrine; *I said to Peter, before them all*—That is, in the hearing of Barnabas and all the Judaizers: see Paul single against Peter and all the Jews! *If thou, being a Jew*—And having been brought by circumcision under the strongest engagements to fulfil the whole law; *livest after the*

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14 But when I saw that they walked A. M. 4056.
not uprightly according to 'the truth of A. D. 52.
the gospel, I said unto Peter 'before them all,' If
thou, being a Jew, livest after the manner of
Gentiles, and not as do the Jews, why compel-
lest thou the Gentiles to live as do the Jews?

15 'We who are Jews by nature, and not
' sinners of the Gentiles,

x. 28; xi. 3.— † Acts xv. 10, 11.— † Matt. ix. 11; Eph. ii. 3, 12.

manner of the Gentiles—Conversing and eating freely with them, as since the vision which thou sawest thou hast done; *and not as do the Jews*—Not observing the ceremonial law, which thou knowest to be now abolished; *why compellest thou the Gentiles*—By refusing to eat and converse freely with them, as if the distinction of meats was necessary to be observed in order to salvation, and by withdrawing thyself, and all the ministers, from them; *to live as do the Jews*—*Ισθαίτω, to Judaize*; to keep the ceremonial law, or be excluded from church communion. What is here recorded, probably took place at the conclusion of some of their meetings for public worship; for on these occasions it was usual, after the reading of the law and the prophets, to give the assembly exhortations. Had this offence of Peter been of a private nature, undoubtedly, as duty required, Paul would have expostulated with him privately upon it, and not have brought it, at least in the first instance, before such a number of persons: but as it was a public affair, in which many persons were deeply concerned, the method Paul took was certainly most proper. And in thus openly reproving Peter, he not only acted honestly, but generously; for it would have been mean to have found fault with him behind his back, without giving him an opportunity to vindicate himself, if he could have done it. "Perhaps," says Macknight, "Peter in this, and in a former instance, may have been suffered to fall, the more effectually to discountenance the arrogant claims of his pretended successors to supremacy and infallibility."

Verses 15, 16. *We*—St. Paul, to spare St. Peter, drops the first person singular, and speaks in the plural number; verse 18, he speaks in the first person singular again by a figure, and without a figure, verse 19, &c. *Who are Jews by nature*—By birth, and not proselytes. As in the first part of his discourse, where the apostle speaks only of himself and Peter, he meant to speak of all the teachers of the gospel; so in this second part, where he describes his own state, he in effect describes the state of believers in general. *And not sinners of the Gentiles*—That is, not sinful Gentiles; not such gross, enormous, abandoned sinners as the heathen generally are. It is justly observed by Dr. Whitby here, that the word *sinners* in Scripture signifies great and habitual sinners; and that the Jews gave the Gentiles that appellation, on account of their idolatry and other vices. Accordingly, Matt. xxvi. 45, the clause, *the Son of man is betrayed into the hands of sinners,*

(18*)

A. M. 4056. 16 ^b Knowing that a man is not
A. D. 52. justified by the works of the law,
but ^o by the faith of Jesus Christ, even we
have believed in Jesus Christ, that we might
be justified by the faith of Christ, and not by
the works of the law: for ^d by the works of
the law shall no flesh be justified.

17 But if, while we seek to be justified by
Christ, we ourselves also are found ^o sinners,
is therefore Christ the minister of sin? God
forbid.

18 For if I build again the things which I

^b Acts xiii. 38, 39.—^c Rom. i. 17; iii. 28, 29; viii. 3;
Chap. iii. 24; Heb. vii. 18, 19.—^d Psa. cxliii. 2; Rom. iii. 20;
Chap. iii. 11.—^e 1 John iii. 8, 9.—^f Rom. viii. 2.—^g Rom.
vi. 14; vii. 4, 6.—^h Rom. vi. 11; 2 Cor. v. 15; 1 Thess. v.

means, is delivered into the hands of the Gentiles,
as is evident from Matt. xx. 18, 19. *Knowing that
a man is not justified by the works of the law*—Not
even of the moral law, much less of the ceremonial;
but by the faith of Jesus Christ—The faith which
Jesus Christ hath enjoined and requires as the means
of men's justification, namely, faith in the gospel, in
its important truths and precious promises: or,
rather, by faith in Jesus Christ, as the true Messiah,
the Son of God, in whom alone there is salvation for
guilty, depraved, weak, and wretched sinners; the
faith whereby we make application to him, and rely
on him for salvation, present and eternal: learn of
him as a Teacher, depend on him as a Mediator, be-
come subject to him as a Governor, and prepare to
meet him as a Judge. See on Rom. iii. 28; iv. 1-25.
Even we—And how much more must the Gentiles,
who have still less pretence to depend on their own
works? *have believed in Jesus Christ*—To this
great purpose; *that we might be justified*—As has
been said before; *by faith in Christ*—This is the
method that we, who were brought up Jews, have
taken, as being thoroughly sensible we could be just-
ified and saved no other way: *for by the works of
the law*, whether ceremonial or moral, *shall no
flesh living*, whether Jew or Gentile, *be justified*—
Since no human creature is capable of fully answer-
ing its demands, or can pretend to have paid a uni-
versal and unerring obedience to it. Hitherto the
apostle had been considering that single question,
"Are Christians obliged to observe the ceremonial
law?" But he here insensibly goes further, and by
citing this passage, shows that what he spoke directly
of the ceremonial, included also the moral law.
For David undoubtedly did so, when he said, (Psa.
cxliii. 2, the place here referred to,) *In thy sight
shall no man living be justified*; which the apostle
likewise explains, (Rom. iii. 19, 20,) in such a man-
ner as can agree only with the moral law.

Verses 17-19. *But if while we seek to be justified
by Christ*—Through the merit of his obedience
unto death, by simply believing in him, and in the
truths and promises of his gospel; *we ourselves are
still found sinners*—Continue in sin; if we are still

destroyed, I make myself a trans- A. M. 4056.
gressor. A. D. 52.

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

20 I am ⁱ crucified with Christ: nevertheless,
I live; yet not I, but Christ liveth in me: and
the life which I now live in the flesh, ^k I live
by the faith of the Son of God, ^l who loved
me, and gave himself for me.

21 I do not frustrate the grace of God: for
^m if righteousness *come* by the law, then Christ
is dead in vain.

10; Heb. ix. 14; 1 Pet. iv. 2.—¹ Rom. vi. 6; Chap. v. 24; vi.
14.—² 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2.—³ Chap.
i. 4; Eph. v. 2; Tit. ii. 14.—⁴ Chap. iii. 21; Heb. vii. 11;
Rom. xi. 6; Chap. v. 4.

under the guilt and power of sin, in an unpardoned,
unrenewed state; *is therefore Christ the minister
of sin*—Does he countenance sin, by giving persons
reason to suppose that they are justified through be-
lieving in him as the true Messiah, while they con-
tinue to live in the commission of sin? *God forbid*—
That any thing should ever be insinuated so much to
the dishonour of God, and of our glorious Redeemer.
For if I build again—By my sinful practice; *the
things which I destroyed*—Or professed that I wished
to destroy, by my preaching, or by my believing;
I make myself a transgressor—I show that I act
very inconsistently, building up again what I pre-
tended I was pulling down. In other words, I
show *myself*, not *Christ*, to be a transgressor; the
whole blame lies on me, not on him or his gospel.
As if he had said, The objection were just, if the
gospel promised justification to men continuing in
sin. But it does not. Therefore if any, who pro-
fess the gospel, do not live according to it, they are
sinners, it is certain, but not justified; and so the
gospel is clear. *For I through the law*—Understood
in its spirituality, extent, and obligation; applied
by the Holy Spirit to my conscience, and convincing
me of my utter sinfulness, guilt, and helplessness;
am dead to the law—To all hope of justification by
it, and therefore to all dependance upon it; see
notes on Rom. vii. 7-14; *That I may live to God*
—Not that I may continue in sin. For this very
end, I am delivered from the condemnation in
which I was involved, am justified, and brought into
a state of favour and acceptance with God, that I
might be animated by nobler views and hopes than
the law could give, and engaged, through love to
God, his people, and all mankind, to a more gener-
ous, sublime, and extensive obedience than the law
was capable of producing.

Verses 20, 21. The apostle proceeds in describing
how he was freed from the dominion as well as guilt
of sin, and how far he was from continuing in the
commission of it. *I am crucified with Christ*—To
sin, to the world, and all selfish and corrupt de-
sires and designs; *my old man*, my sinful nature,
with its affections and lusts, *is crucified with him*;

that is, through his death on the cross, and the grace procured for me, and bestowed on me thereby, that the body of sin may be destroyed, Rom. vi. 6. In other words, I have such a sense of his dying love in my heart, and of the excellence of that method of justification and salvation which he hath accomplished on the cross, that in consequence of it, I am dead to all the allurements of the world and sin, as well as to all views of obtaining righteousness and life by the law. *Nevertheless I live*—A new and spiritual life, in union with God through Christ, and in a conformity to his will; yet not I—The holy, happy life which I now live, is neither procured by my own merit, nor caused by my own power. Or, as *ὡς ὁ θεὸς ἐκ ἐπιεργῶ* is more properly rendered, *I live no longer*, namely, as to my former sinful self, state, and nature, being made dead to the world and sin; but *Christ liveth in me*—By his word and Spirit, his truth and grace; and is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow. *And the life that I now live in the flesh*—Even in this mortal body, and while I am surrounded with the snares, and exposed to the trials and troubles of this sinful world;

I live by the faith of—Or rather, as the apostle undoubtedly means, *by faith in*, and reliance on, *the Son of God*—The spiritual life which I live, I derive from him by the continual exercise of faith in his sacrifice and intercession, and through the supplies of grace communicated by him; *who loved me*—With a compassionate, benevolent, forgiving, and bountiful love; to such a degree that he gave himself—Delivered himself up to ignominy, torture, and death; *for me*—That he might procure my redemption and salvation. In the mean time *I do not frustrate*—Or make void, in seeking to be justified by my own works; *the grace of God*—His free, unmerited love in Christ Jesus, which they do who seek justification by the law; *for if righteousness come by the law*—If men may be justified by their obedience to the law, ceremonial or moral; *then Christ is dead in vain*—There was no necessity for his dying in order to their salvation, since they might have been saved without his death; might, by the merit of their own obedience, have been discharged from condemnation, and by their own efforts made holy, and consequently have been both entitled to, and fitted for, eternal life.

CHAPTER III.

Here the apostle (1.) Sharply reproves the Galatians for their departure from the gospel doctrine, of justification by faith in Christ, 1-15. (2.) Proves that doctrine from the example of Abraham's justification, 6-9; from the tenor and severity of the law, and the redemption from it by Christ, 10-14; from the stability of the covenant of promise made with Abraham, and the impossibility of being justified by both the promise and the law, 15-18. (3.) Represents the law as very useful to convince men of sin, and to prepare them for, and drive them to Christ for righteousness, 19-26. (4.) Shows that under the gospel all true believers, without regard to any external circumstances, are one in Christ, and heirs of Abraham's blessings, 26-29.

A. M. 4062. **O** FOOLISH Galatians, * who
A. D. 58. hath bewitched you, that ye
should not obey ^b the truth, before whose

eyes Jesus Christ hath been evi- A. M. 4062.
dently set forth, crucified among A. D. 58.
you?

* Chap. v. 7.

^b Chap. ii. 14; v. 7.

NOTES ON CHAPTER III.

Verse 1. St Paul having, by many arguments, proved himself to be a real apostle, and showed that his knowledge of the gospel was given him by immediate revelation from the Lord Jesus, proceeds in this and the following chapter to treat of the doctrines in dispute between him and the false teachers, and especially of that of justification, which these Jewish teachers affirmed could not be obtained by the Gentiles unless they were circumcised, and observed the ceremonies of the law of Moses; but which Paul insisted, was simply and only by faith in Christ. And to impress the Galatians the more strongly with a sense of the danger of the doctrine which his opposers taught, he here charges them with want of understanding or consideration, for listening to it, saying: *O foolish Galatians*—Or *thoughtless*, as the word *ἀνοήτοι* may be properly rendered; for it not only signifies persons void of

understanding, but also persons who, though they have understanding, do not form right judgments of things, through want of consideration. "The apostle, by calling the Galatians *foolish*, doth not contradict our Saviour's doctrine, (Matt. v. 22,) because he doth it not, *εὐκ*, rashly, without cause, saith Theophylact, nor out of anger and ill-will to them, but from an ardent desire to make them sensible of their folly."—Whitby. *Who hath bewitched, or deceived, you*—For the word *παροτρύνω* is often used for deceiving another with false appearances, after the manner of jugglers; *that ye should not obey*—Should not continue to obey, that is, to be persuaded of, and influenced by; *the truth*—That has been so fully declared and proved to you; *before whose eyes Jesus Christ hath been evidently set forth*—By our preaching; as if he had been crucified among you—As if he had said, Who hath so deluded you, as to prevail with you thus to contradict both your own

A. M. 4062. 2 This only would I learn of you,
A. D. 58. Received ye ° the Spirit by the works
of the law, ° or by the hearing of faith?

3 Are ye so foolish? ° having begun in
the Spirit, are ye now made perfect by the
‘flesh’?

4 ‘Have ye suffered ¹ so many things in vain?
if it be yet in vain.

5 He therefore ^h that ministereth to you the
Spirit, and worketh miracles among you, *doeth*

^c Acts ii. 38; viii. 15; x. 47; xv. 8; Verse 14; Eph. i. 13;
Heb. vi. 4. — ^d Rom. x. 16, 17. — ^e Chap. iv. 9. — ^f Heb. vii.
16; ix. 10. — ^g Heb. x. 35, 36; 2 John 8. — ^h Or, *so great*.
ⁱ 2 Cor. iii. 8.

reason and experience? For ye have been as fully
and clearly informed of the nature and design of
Christ’s sufferings, as if they had been endured by
him in your very sight; and you have witnessed
their efficacy in procuring for you reconciliation
with God, peace of conscience, and the gift of the
Holy Spirit.

Verses 2-4. *This only would I learn of you*—That
is, this one argument might convince you; *received
ye the Spirit*—In his gifts and graces, in his wit-
ness and fruits. See chap. iv. 6; v. 22. *By the
works of the law*—By your observing the cere-
monies of Moses’s law, or by your embracing the doc-
trine which inculcates the necessity of complying
with these rites? *or by the hearing of faith*—By
receiving and obeying that doctrine, which teaches
that justification is attained by faith in Christ, and
in the truths and promises of his gospel? *Are ye
so foolish*—So thoughtless, as not to consider what
you yourselves have experienced? *having begun in
the Spirit*—Having entered upon your Christian
course under the light and grace of the Holy Spirit,
received by faith in Christ and his gospel; do you
now, when you ought to be more enlightened and
renewed, more acquainted with the power of faith,
and therefore more spiritual; expect to be *made
perfect by the flesh*?—Do you think to retain and
complete either your justification or sanctification,
by giving up that faith whereby you received both,
and depending on the law, which is a gross and car-
nal thing when opposed to the gospel? “The law
of Moses is called *the flesh*,” says Macknight, “be-
cause of the carnal form of worship, by sacrifices
and purifications of the body, which it prescribed;
because that form of worship did not cleanse the
conscience of the worshipper, but only his body,
and because the Israelites were put under the law by
their fleshly descent from Abraham.” *Have ye suffer-
ed*—Both from the zealous Jews and from the hea-
then; *so many things*—For adhering to the gospel;
in vain—So as to lose all the blessings which ye
might have obtained by enduring to the end? Will
you give up the benefit of all those sufferings, and
lose, in a great measure at least, the reward of them,
by relinquishing what is so material in that system
of doctrine you have been suffering for? *If it be
yet in vain*—Which I am willing to hope it is not

b

he it by the works of the law, or by A. M. 4062.
the hearing of faith? A. D. 58.

6 Even as ¹ Abraham believed God, and it
was ² accounted to him for righteousness.

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

8 And ^l the Scripture, foreseeing that God
would justify the heathen through faith, preach-
ed before the gospel unto Abraham, *saying*,
^m In thee shall all nations be blessed.

¹ Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. — ² Or, *im-
puted*. — ^k John viii. 39; Rom. iv. 11, 12, 16. — ^l Rom. ix. 17;
Verse 22. — ^m Gen. xii. 3; xviii. 18; xxii. 18; Eccles. xlv.
21; Acts iii. 35.

entirely, and that, however your principles may
have been shaken, yet God will preserve you from
being quite overthrown.

Verses 5-9. *He therefore*—Namely, God; *that
ministereth to you the Spirit*—Who is continually
giving you additional supplies of grace by the Spi-
rit; *and worketh miracles, &c.*—Bestows the extra-
ordinary gifts of the Spirit upon you; *doeth he it by
the works of the law*—Through your hearing and
embracing the doctrine of those who inculcate the
necessity of observing the ceremonies of the law;
or by the hearing of faith—By your hearing, re-
ceiving, and acquiescing in the doctrine of justifica-
tion and salvation by faith in Christ and his gospel?
Or *doeth he it in confirmation of men’s preaching
justification by observing legal rites, or of their
preaching justification by faith?* *Even as Abra-
ham, &c.*—Doubtless he does it in confirmation
of that grand doctrine, that we are justified by
faith even as Abraham was. The apostle, both in
this and in the epistle to the Romans, makes great
use of the instance of Abraham; the rather, because
from Abraham the Jews drew their great argument
(as they do at this day) both for their own contin-
uance in Judaism, and for denying the Gentiles to
be the church of God. *As Abraham believed God*
—When God said, *Thy seed shall be as the stars*;
and it was accounted to him for righteousness—
Because his belief of this promise implied that he
entertained just conceptions of the divine power,
goodness, and veracity. See notes on Rom. iv. 3-
22. *Know then that they which are of faith*—Who
receive God’s truths and promises in faith, relying
on the power, goodness, and faithfulness of God to
fulfil them; *the same are the children of Abraham*—
Show themselves to be his spiritual children, of the
same disposition with him, and entitled to the same
blessings of which he was the heir. *And the Scrip-
ture*—That is, the Holy Spirit, by whose inspiration
the Holy Scriptures were written; *foreseeing that
God would justify the heathen*—When he should
call them by his grace, in the same manner as he
justified Abraham; *only through faith, preached
before the gospel unto Abraham*—Declared to him
the glad tidings of salvation; *saying, In, or
through thee*—As the father of the Messiah; *shall all
nations*—Gentiles as well as Jews; *be blessed*—

A. M. 4062. 9 So then they which be of faith
A. D. 58. are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, ^a Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But ^o that no man is justified by the law

^a Deut. xxvii. 26; Jer. xi. 3.—^o Chap. ii. 16.—^p Hab. ii. 4; Rom. i. 17; Heb. x. 38.—^q Rom. iv. 4, 5; x. 5, 6; xi. 6.

That is to say, by their faith in that glorious person who is to descend from thee, all persons, of whatever nation they be, who imitate thy ready and obedient faith, shall obtain justification, and all other blessings, as Abraham did by his faith. *So then*—The inference to be drawn is; all *they*—And they only; *who are of faith*—Who believe God as Abraham did, and show their faith by their works; *are blessed with faithful Abraham*—Shall inherit the promises made to him, and the blessings promised, though they are as he was when he first received these promises, in a state of uncircumcision, and always remain in that state, and never comply with the ceremonies of the Mosaic law.

Verse 10. *As many as are of the works of the law*—Of the number of those who seek justification thereby; *are under*—Or liable to; *the curse: for it is written*, (Deut. xxvii. 26) *Cursed is every one that continueth not in all things, &c.*—Or, as it is there expressed, *that confirmeth not all the words of this law to do them*. So that it required what no man on earth can perform, namely, universal, perfect, uninterrupted, and perpetual obedience. The apostle, it must be observed, in quoting this passage from the book of Deuteronomy, follows the translation of the LXX., the Hebrew word, which our translators have rendered *confirmeth*, signifying also *continueth*, and having been so translated, 1 Sam. xiii. 14, *Thy kingdom shall not continue*; the apostle, following the LXX., has added the words, *every one and all, and written in this book*. “But,” as Macknight observes, “they make no alteration in the sense of the passage; for the indefinite proposition, *cursed is he*, hath the same meaning with *cursed is every one*; and *all things written in the book of the law*, is perfectly the same with *the words of this law*; which, as is plain from the context, means not any particular law, but the law of Moses in general.”

Verses 11, 12. *That no man is justified by his obedience to the law in the sight of God*—Whatever he may be in the sight of man; *is further evident*—From the words of Habakkuk, who hath said nothing of men’s being justified by works, but hath declared, *The just shall live by faith*—That is, the man who is accounted *just* or *righteous* before God, shall be made and continue such, and consequently shall live a spiritual life here, and receive eternal life hereafter, by faith. This is the way God hath chosen: see on Rom. i. 17. *And the law*—Strictly considered; *is not of faith*—Doth not allow, or countenance, the seeking of salvation in such a way. In other words,

in the sight of God, *it is evident*: A. M. 4062. for ^p The just shall live by faith. A. D. 58.

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

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

^r Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; Rom. x. 5.—^s Rom. viii. 3; 2 Cor. v. 21; Chap. iv. 5.—^t Deut. xxi. 23.

the seeking justification, by keeping the law, whether moral or ceremonial, is quite a different thing from seeking it by faith. For the law saith not, *Believe*, but, *Do*, and live; its language is, *The man that doeth them*—Namely, the things commanded; *shall live in*, or *by them*—That is, he who perfectly and constantly conforms himself to these precepts, shall have a right to life and everlasting happiness, in consequence thereof; but he that breaks them must bear the penalty, without any further assistance from a law, which, being in one instance violated, must for ever condemn the transgressor. See on Lev. xviii. 5.

Verses 13, 14. *Christ*—Christ alone; the abruptness of the sentence shows a holy indignation at those who reject so great a blessing; *hath redeemed us*—Or, *hath bought us off*, whether Jews or Gentiles; *from the curse of the law*—The curse which the law denounces against all transgressors of it, or the punishment threatened to them. Dr. Whitby proves, in his note on this verse, that the violation of the law given to Adam was attended with a curse, as well as that given to the Israelites by Moses, and that it is the more general curse. Nearly to the same purpose speaks Dr. Macknight, thus:—“That the persons here said to be bought off from the curse of the law, are the Gentiles as well as the Jews, is evident from verse 10, where the apostle tells us, *As many as are of the works of the law are under the curse*; for the proposition being general, it implies that the Gentiles as well as the Jews are under the curse, and need to be bought off. This appears likewise from the purpose for which Christ is said (verse 14) to have bought us off; namely, that the blessing of Abraham might come on the nations, that is, on both Jews and Gentiles. Next, the curse of the law, from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the Gentiles never were under that law, they could have no concern with its curse. But it is the curse of that more ancient law of works, under which Adam and Eve fell, and which, through their fall, came on all their posterity. Also it is the curse of the law of nature, under which all mankind, as the subjects of God’s universal moral government, are lying for having broken that law. These curses are called by the general name of *the curse of the law*; not as being peculiar to the law of Moses, but because they were published in the law of Moses. From this curse of the law of works, Christ hath bought us off, by becoming a curse for us. For *in*

A. M. 4063. 14 ^a That the blessing of Abraham
A. D. 58. might come on the Gentiles through
Jesus Christ; that we might receive ^a the
promise of the Spirit through faith.

15 Brethren, I speak after the manner of men;
y Though *it be* but a man's ³ covenant, yet *if*

^a Romans iv. 9, 16.—^x Isa. xxxii. 15; xlv. 3; Jer. xxxi. 33; xxxii. 40; Ezek. xi. 19; xxxvi. 27; Joel ii. 28, 29; Zech. xii. 10; John vii. 39; Acts ii. 33.

the view of his death, to be accomplished in due time, God allowed Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward, or punishment, according to the deeds done by him in the body. Further, being bought off by Christ from the curse of the law of works, mankind, at the fall, were bought off from law itself; not indeed as a rule of life, but as a rule of justification; and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required in order to their obtaining eternal life. Of this gracious dispensation, or covenant, St. Paul hath given a clear account," Rom. v. 18. The same writer observes further here, "Christ's dying on the cross is called *his becoming a curse*; that is, an *accursed person*, a person ignominiously punished as a malefactor: not because he was really a malefactor, and the object of God's displeasure, but because he was punished in the manner in which accursed persons, or malefactors, are punished. He was not a transgressor, but *he was numbered with the transgressors*, Isa. liii. 12." *That the blessing of Abraham*—The blessing promised to him; *might come on the Gentiles also; that we*—Who believe, whether Jews or Gentiles; *might receive the promise of the Spirit through faith*—As the evidence of our being justified by faith, and of our being the sons of God, chap. iv. 5-7. This promise of the Spirit, which includes all the other promises, is not explicitly mentioned in the covenant with Abraham, but it is implied in the promise, (Gen. xxii. 17.) *In blessing I will bless thee*; and is expressly mentioned by the prophets, Isa. xlv. 3; Ezek. xxxix. 29; Joel ii. 28.

Verse 15. *I speak after the manner of men*—I illustrate this by a familiar instance, taken from the practice of men: or, I argue on the principles of common equity, according to what is the allowed rule of all human compacts: *Though it be but a man's covenant*—That is, the covenant of a man with his fellow-creature: *yet if it be confirmed*—Legally, by mutual promise, engagement, and seal; *no man*—No, not the covenanting himself, unless something unforeseen occur, which cannot be the case with God; *disannulleth*—What was agreed to by it; *or addeth thereto*—Any new condition, or altereth the terms of it, without the consent of the other stipulating party.

Verse 16. *Now to Abraham, &c.*—To apply this to the case before us. The promises relating to the justification of believers, and the blessings consequent thereon, were made first by God to Abraham

it be confirmed, no man disannulleth ^{A. M. 4063.}
or addeth thereto. ^{A. D. 58.}

16 ^a Now ^a to Abraham and his seed were the
promises made. He saith not, And to seeds,
as of many; but as of one, And to thy seed,
which is ^a Christ.

^y Heb. ix. 17.—³ Or, *testament*.—^a Thirteenth Sunday after Trinity, epistle, verse 16 to verse 23.—^x Gen. xii. 3, 7; xvii. 7; Verse 8.—¹ 1 Cor. xii. 12.

and his seed, who are expressly mentioned as making a party with him in the covenant. *He saith not, And to seeds, as of many*—As if the promises belonged to all his seed, both natural and spiritual, or to several kinds of seed; *but as of one*—"The apostle having affirmed, (verse 15,) that, according to the customs of men, none but the parties themselves can set aside or alter a covenant that is ratified, he observes, in this verse, that the promises in the covenant with Abraham were made to him and his seed;" to him, Gen. xii. 3; *In thee shall all the families, or tribes, of the earth be blessed*: to his seed, Gen. xxii. 18; and *in thy seed shall all the nations of the earth be blessed*. "Now, since by the oath, which God sware to Abraham, after he had laid Isaac on the altar, both promises were ratified, the apostle reasons justly, when he affirms that both promises must be fulfilled. And having shown, (verse 9,) that the promise to Abraham, to bless all the families of the earth in him, means their being blessed as Abraham had been, not with justification through the law of Moses, as the Jews affirmed, but with justification by faith, he proceeds, in this passage, to consider the promise made to Abraham's seed, that in it likewise all the nations of the earth should be blessed. And from the words of the promise, which are not, *And in thy seeds*, but, *And in thy seed*, he argues that the seed in which the nations of the earth should be blessed, is not Abraham's seed in general, but one of his seed in particular, namely, Christ; who, by dying for all nations, hath delivered them from the curse of the law, that the blessing of justification by faith might come on believers of all nations, through Christ, as was promised to Abraham and to Christ. To this argument it hath been objected, that the word *seed* was never used by the Hebrews in the plural number, except to denote the seeds of vegetables, Dan. i. 12." To this it may be answered, "That, notwithstanding the Hebrews commonly used the word *seed* collectively, to denote a multitude of children, they used it likewise for a single person, and especially a son, Gen. iii. 15; *I will put enmity between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel*. And Eve, speaking of Seth, says, (Gen. iv. 25.) *God hath appointed me another seed instead of Abel, whom Cain slew*. The word *seed* being thus applied to denote a single person, as well as a multitude, is ambiguous, and therefore the Jews could not certainly know that they were to be instruments of blessing the nations, unless it had been said, *And in thy seeds, or sons*. And from the apostle's argument, we may presume the word was used in the

A. M. 4062. 17 And this I say, *That* the cove-
 A. D. 58. nant that was confirmed before of
 God in Christ, the law, ^b which was four hun-
 dred and thirty years after, cannot disannul,
^c that it should make the promise of none
 effect.

^b Exodus xii. 40, 41.—^c Romans iv. 13, 14; Verse 21.
^d Romans viii. 17.

plural, to denote either a multitude or a diversity of children. In this sense, Eve had two seeds in her two sons, as is evident from her calling Seth *another seed*. So likewise Abraham had two seeds in Isaac and Ishmael. See Gen. xxi. 12, 13. Now, because God termed Ishmael Abraham's seed, perhaps Ishmael's descendants affirmed that they also were the seed of Abraham in which the nations were to be blessed. And if the Jewish doctors confuted their claim, by observing, that in the promise it is not said, *in seeds*, that is, *in sons*, as God would have said, if he had meant both Ishmael and Isaac, but *in thy seed*, the apostle might, with propriety, turn their own argument against themselves, especially as the Jews were one of the nations of the earth that were to be blessed in Abraham's seed. Lastly, to use the word *seed* for a single person was highly proper in the covenant with Abraham, wherein God declared his gracious purpose of saving mankind; because that term leads us back to the original promise, that the *seed*, or *son of the woman*, should bruise the serpent's head."—Macknight. *Which is Christ*—In Christ, and in no other of Abraham's seed, have all the nations of the earth been blessed. They have not been blessed in Isaac, although it was said of him, *In Isaac shall thy seed be called*. Neither have they all been blessed in Abraham's posterity collectively as a nation; nor in any individual of his posterity, except in Christ alone. He therefore is the only seed of Abraham spoken of in the promise, as the apostle expressly assures us. Besides, Peter, long before Paul became a Christian, gave the same interpretation of this promise, as we see Acts iii. 25.

Verses 17, 18. *And this I say*—What I mean by the foregoing example of human covenants is this; *The covenant that was confirmed before of God*—By the promise itself, by the repetition of it, and by a solemn oath, concerning the blessing all nations through Christ; *the law, which was four hundred and thirty years after the date of it, cannot disannul*—Abolish, or make it void, by introducing a new way of justification, or of blessing the nations, namely, by the works of the Mosaic law; so as to make the promise of no effect: 1st, With regard to other nations, which would be the case if only the Jews could obtain the accomplishment of it: yea, 2d, With regard to them also, if it were to be by works superseding it, and introducing another way of obtaining the blessing. "The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties cannot, after it is ratified, be altered or cancelled, except with the consent of both parties: who in the present case were, on

18 For if ^d the inheritance be of A. M. 4062.
 the law, ^e it is no more of promise: A. D. 58.
 but God gave it to Abraham by promise.

19 Wherefore then *serveth* the law? ^f It was added because of transgressions, till ^g the seed should come to whom the promise was made;

^e Rom. iv. 14.—^f John xv. 22; Rom. iv. 15; v. 20; vii. 8, 13.
^g 1 Tim. i. 9.—^h Ver. 16.

the one hand, God; and on the other, Abraham and his seed, Christ. Wherefore, as neither Abraham nor his seed, Christ, was present at the making of the Sinai covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ."

It must be observed, that the four hundred and thirty years here spoken of are not to be computed from the time when the covenant was confirmed, but from the time when it was first made, as mentioned Gen. xii. 3, when Abraham was yet in Ur of the Chaldees, and was seventy-five years old, verse 4. From that time to the birth of Isaac, which happened when Abraham was one hundred years old, are twenty-five years, Gen. xxi. 5. To the birth of Jacob were sixty years, Isaac being sixty years old when Jacob was born, Gen. xxv. 26. From Jacob's birth to his going into Egypt were one hundred and thirty years, as he says to Pharaoh, Gen. xlvii. 9; and according to the LXX. the Israelites sojourned in Egypt two hundred and fifteen years; for thus they translate Exod. xii. 40: *Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years*, the number mentioned by the apostle. For—Or, besides, this being a new argument, drawn not from the time, as the former was, but from the nature of the transaction; *if the inheritance*—Of the blessing promised to Abraham; *be of the law*—Be suspended on such a condition that it cannot be obtained but by the observation of the Mosaic law, it must then follow that *it is no more of promise*—By virtue of a free gratuitous promise; but that cannot be said, for *God gave it to Abraham by promise*—It must therefore be by it, and not by the law, which must have been given for some other and subordinate end, as the next verse shows.

Verse 19. *Wherefore then serveth the law*—If the inheritance was not by the law, but by the promise, as a free gift, for what purpose was the law given, or what significaney had it? *It was added because of transgressions*—That is, to restrain the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry, the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this account of the law, idolatry, and all the abominations practised by the Canaanites, and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties. Maimonides, a learned Jew, acknowledges, in his *More-Nevochim*, that the ceremonial law was given for the extirpation of idolatry; for, saith he, "When God sent Moses to redeem his

A. M. 4062. and it was ^h ordained by angels in
A. D. 58. the hand ⁱ of a mediator.

^h Acts vii. 53; Heb. ii. 2.—ⁱ Exod. xx. 19, 21, 23;

people out of Egypt, it was the usual custom of the world, and the worship in which all nations were bred up, to build temples in honour of the sun, moon, and stars, and to offer divers kinds of animals to them, and to have priests appointed for that end. Therefore God, knowing it is beyond the strength of human nature instantly to quit that which it hath been long accustomed to, and so is powerfully inclined to, would not command that all that kind of worship should be abolished, and that he should be worshipped only in spirit; but required that he only should be the object of this outward worship; that temples and altars should be built to him alone; sacrifices offered to him only, and priests consecrated to his service." So Cedrenus, of their festivals, separations, purgations, oblations, &c., observing, God enjoined them, *that, being employed in doing these things to the true God, they might abstain from idolatry.* And thus, saith Dr. Spencer, were they kept under the discipline of the law, and shut up from the idolatrous rites and customs of the heathen world, by the strictness of these legal observances, and the penalties denounced against the violators of them. "And it is well-known," says Whitby, "that all the ancient fathers were of this opinion, that God gave the Jews only the decalogue, till they had made the golden calf; and that afterward he laid this yoke of ceremonies upon them to restrain them from idolatry; (see Ezek. xx. 7, 11, 24, 25,) called by the apostle *the law of carnal commandments*, which he says, was abolished for the weakness and unprofitableness of it, Heb. vii. 16. Hence these ceremonies were called by St. Paul, *στοιχία τῆς κοσμῆς, the rudiments of the world*, Gal. iv. 3; Col. ii. 8; namely, because for matter they were the same which the heathen used before to their false gods. But this ancient exposition, though partly true, does not contain the whole truth; for the apostle, in the Epistle to the Romans, informs us, that *the law entered that sin might abound*; that is, might appear to abound, unto death, that *sin might appear sin, working death in us*, Rom. v. 20; vii. 13. And that *the law worketh wrath*, namely, by giving us the knowledge of that sin which deserves it, Rom. iii. 20; iv. 15. And this answers to what the apostle here saith, *that the law was added because of transgressions*, namely, to discover them, and the punishment due to them. See on verses 22, 24. So also Macknight: "The law was added after the promise, to show the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Col. ii. 14." *Till the seed should come*—That illustrious seed, the Mes-

b

20 Now, a mediator is not a mediator of one; ^k but God is one.

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Deut. v. 5, 22, 23, 27, 31.—^k Rom. iii. 29, 30.

siah; to *whom the promise was made*—"It was not fit that the law of Moses, which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised that in him *all nations should be blessed*, by having their faith counted for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was, therefore, abrogated with great propriety at the death of Christ; especially as the gospel was a dispensation of religion more effectual than the law for destroying idolatry, and restraining transgression." *And was ordained*—Greek, *διаторῆς, appointed, promulgated, or spoken*, as it is expressed Heb. ii. 2. This is affirmed likewise by Stephen, Acts vii. 38, 53. *In the hand of a mediator*—Namely, Moses, then appointed by God to act the part of a mediator between him and the people of Israel. The law was not given to Israel, as the promise was to Abraham, immediately from God himself, but was conveyed by the ministry of angels to Moses, and delivered into his hand as a mediator between God and them, and as a type of the great Mediator.

Verse 20. *Now a mediator is not a mediator of one*—There must be two parties, or there can be no place or use for a mediator: but God, who made the free promise to Abraham, is only one of the parties; the other, Abraham, was not present at the time of Moses. Therefore, in the affair of the promise, Moses had nothing to do: the law, wherein he was concerned, was a transaction of quite another nature. Or, as Dr. Doddridge paraphrases this difficult passage more at large, following, as he says, Mr. Locke's interpretation, not without attentively comparing a variety of others, "A mediator is not merely the mediator of one party, but at least of two, between which he must pass, and, by the nature of his office, transact for both; but God is only one party in that covenant made with Abraham, and Abraham and his seed, including all that believe, both Jews and Gentiles, are the other. As Moses, therefore, when the law was given, stood at that time between the Lord and Israel, (Deut. v. 5,) and did not pass between the whole collective body of Abraham's seed and the blessed God; so nothing was transacted by him with relation to those for whom he did not appear, and consequently nothing in that covenant wherein he did mediate could disannul the promise, or affect the right accruing to any from a prior engagement, in which the Gentiles were concerned as well as the Israelites; for no covenant can be altered but by the mutual consent of both parties; and in what was done at mount Sinai by the mediation of Moses, there was none to appear for the Gentiles; so that this transaction between

A. M. 4082. 21 Is the law then against the
A. D. 58. promises of God? God forbid: ¹ for
if there had been a law given which could
have given life, verily righteousness should
have been by the law.

22 But ^m the Scripture hath concluded ^a all
under sin, ^o that the promise by faith of
Jesus Christ might be given to them that
believe.

23 But before faith came, we were kept under

¹ Chap. ii. 21.—^m Verse 8.—^a Rom. iii. 9, 19, 23; xi. 32.
^o Rom. iv. 11, 12, 16.—^p Matt. v. 17; Rom. x. 4; Col. ii. 17;

God and the Israelites could have no force to abrogate the promise, which extended likewise to the Gentiles, or to vacate a covenant that was made between parties of which one only was there."

Verses 21, 22. *Is the law then*—Which requires perfect obedience, and subjects all that in any respect violate it, to the curse, *against*, or contrary to, *the promises of God*—Wherein he declares that he will justify men by faith? *God forbid*—That we should intimate any thing of that kind! On the contrary, it was intended to be subservient to the promise, by leading those who were under it to a higher and better dispensation, by subjecting them to the curse, without giving them the least hope of mercy, to oblige them to flee to the promises for justification. *For if there had been a law given which could have given life*—Either spiritual or eternal; if any law, considered in itself alone, could have been a sufficient mean of justification and eternal happiness, then *verily righteousness*—Justification, and the blessings consequent thereon; would *have been by the Mosaic law*—Which is so holy, just, and good in all its moral precepts. By this the apostle shows that the law of Moses was utterly incapable of giving the Jews life and salvation; because, considered in itself, independent of the covenant of grace, it neither promised them the pardon of sin on their repentance, nor the influences of the divine Spirit to enable them to overcome and mortify the corruption of their nature; and of consequence, neither gave them a title to, nor a meetness for, eternal life. Justification, therefore, was not to be obtained by that law. On the contrary, *the Scripture*—Wherein that law is written; *hath concluded all under sin*—Hath shut them up together, (so the word *συνελεισεν* properly signifies,) as in a prison, under sentence of death; that is, hath declared them all to be so shut up; *that the promise*—That is, the blessing of life and salvation, promised through *faith in Jesus Christ, might be freely given to them that truly believe* in him, and in the truths and promises of his gospel.

Verse 23. *But before faith*—That is, the gospel dispensation, *came, we*—The nation of the Jews; *were kept under the law*—Under that dispensation, as condemned malefactors are guarded in close custody; *shut up*—As prisoners under sentence; *unto the faith which should afterward be revealed*—Re-

the law, shut up unto the faith A. M. 4082.
which should afterward be revealed. A. D. 58.

24 Wherefore ^p the law was our schoolmaster to bring us unto Christ, ^q that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye ^r are all the children of God by faith in Christ Jesus.

27 For ^s as many of you as have been bap-

Heb. ix. 9, 10.—^q Acts xiii. 39; Chap. ii. 16.—^r John i. 12; Rom. viii. 14, 15, 16; Chap. iv. 5; 1 John iii. 1, 2.—^s Rom. vi. 3.

served and prepared for the gospel. Observe here, reader, 1st, "The gospel is called *faith*, (verses 2, 23, 25,) *and the law of faith*, (Rom. iii. 27,) because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification, *came* at the fall: it was then established; and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner the Gentiles, under the law of nature, and the Jews, under the law of Moses, were kept in ward, as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obscurely in the first promise, (Gen. iii. 15,) and afterward in the covenant with Abraham. 2d, The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us sensible of our inability to obey it perfectly; and by its curse, denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant with Abraham, and published to all mankind in the gospel."—Macknight.

Verses 24–26. *Wherefore the law was our schoolmaster*—That is, the instructor of the childhood of us Jews, or of the church of God, in its state of minority; see on chap. iv. 3; *to bring us unto Christ*—To train us up for him. And this it did, both by its precepts, which showed us the need we had of his atonement, and by its sacrifices, oblations, purifications, and other ceremonies, which all pointed us to him; *that we might be justified by faith*—In him, and so might obtain the benefit of the promise. *But after that faith is come*—The gospel dispensation being fully revealed, and the law of faith promulgated; *we are no longer under that schoolmaster*—The Mosaic law, but pass over into a more liberal and happy state. *For ye*—Who have believed on Christ, with a faith working by love; *are all*—Not merely the subjects and servants of God, your Lord and Master, but his *children, by faith in Christ Jesus*—The sons and daughters of the Lord Almighty; yea, his heirs, and joint heirs with his beloved Son: and to you his commandments are not grievous.

Verses 27–29. *For as many of you as have been baptized into Christ*—In consequence of y^cr believing

A. M. 4062. tized into Christ, 'have put on
A. D. 58. Christ.

28 ^a There is neither Jew nor Greek, there is neither bond nor free, there is neither male

^a Rom. xiii. 14.—^a Rom. x. 12; 1 Cor. xii. 13; Chap. v. 6; Col. iii. 11.—^a John x. 16; xvii. 20, 21; Eph. ii. 14, 15, 16;

in him with your heart unto righteousness, and have thereby testified and professed your faith in him; *have put on Christ*—Have received him as your righteousness and sanctification; have obtained union with him, and in consequence thereof a conformity to him; have in you the mind which was in him, and walk as he walked. "In the expression, *bare put on Christ*, there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment when he came out of it; to signify that he had put off his old corrupted nature, with all his former bad principles and corrupt practices, and was become a new man. Hence the expressions, *putting off the old man*, and *putting on the new*, Eph. iv. 22, 24."—Macknight. *There is neither Jew nor Greek*, &c.—That is, the distinctions, which were before so much regarded, are in a manner done away, with respect to such: for under the gospel dispensation, God pays no regard to persons on account of their descent, their station, or their sex; but all who truly believe in Christ, have an equal right to the privileges of the gospel, are equally in favour with God, and are equal in respect and dignity. The Greek has the same privileges with the Jew, and the Jew may, without offending God, use the same freedom in approaching him with the Greek. To the Judaizing teachers, who imagined that the being Abraham's children, according

nor female: for ye are all ^a one in A. M. 4062
Christ Jesus. A. D. 58.

29 And ^r if ye *be* Christ's, then are ye Abraham's seed, and ^s heirs according to the promise.

iv. 4, 15.—^r Gen. xxi. 10, 12; Romans ix. 7; Hebrews xi. 18. ^s Rom. viii. 17; Chap. iv. 7, 28; Eph. iii. 6.

to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine. But to the Galatians it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed that the Gentiles could not share in the privileges of the people of God, without being circumcised. *There is neither bond nor free*—But slaves are now the Lord's freemen, and freemen the Lord's servants; and this consideration makes the freeman humble, and the slave cheerful; swallowing up, in a great measure, the sense of his servitude. *There is neither male nor female*—Under the law, males had greater privileges than females. For males alone bare in their bodies the sign of God's covenant; they alone were capable of the priesthood and of the kingdom; and heritages belonged to them, preferably to females, in the same degree. *For ye are all one in Christ Jesus*—Are equally accepted in him; and being made one body in him, believers, of whatever nation, or sex, or condition they be, are all cemented in the bonds of holy love, and animated with the views of the same happiness. *And if ye be Christ's*—By faith united to him, who is the promised seed, in whom all the nations shall be blessed; *then are ye the true seed of Abraham*—And are equally so whether ye be circumcised or not; and therefore are *heirs according to the promise*—Have a right to the heavenly inheritance by virtue of the promise made to Abraham.

CHAPTER IV.

In this chapter, (1.) The apostle illustrates the superior excellence and freedom of the state into which believers, as the sons of God, are brought by the gospel, above the state which they were in before under the law, when they were only as minors under a rigorous tutor, 1-7. (2.) He reproves the Galatians that they were not more resolute in adhering to that better dispensation, the first tidings of which they had received from him with so much affection, 8-20. (3.) He illustrates the subject of his foregoing discourse by an allegory, borrowed from what is written of Sarah and Hagar, and their respective seeds, 21-31.

A. M. 4062. NOW I say, That the heir, as long
A. D. 58. as he is a child, differeth nothing
from a servant, though he be lord of all;*

* Sunday after Christmas-day,

2 But is under tutors and governors A. M. 4062.
until the time appointed of the fa- A. D. 58.
ther.

epistle, verse 1 to verse 8.

NOTES ON CHAPTER IV.

Verses 1-3. The apostle, having established the consolatory doctrine that believers, in every age and country of the world, are heirs of the promises made to Abraham and to his seed, goes on in this chapter to answer an inquiry which he knew would

naturally occur to his readers, but which, according to his manner, he does not formally state; namely, Since all believers, from the beginning, were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the

A. M. 4038. 3 Even so we, when we were children, ^awere in bondage under the elements of the world:

4 But ^bwhen the fulness of the time was

^a Verse 9; Chap. ii. 23; v. 1; Col. ii. 8, 20; Heb. ix. 10.
¹ Or, rudiments.—Gen. xlix. 10; Dan. ix. 24; Mark i. 15; Eph. i. 10.—John i. 14; Rom. i. 3; Phil. ii. 7; Heb. ii. 14.

world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age; and why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life? To this inquiry the apostle answers, that in not giving the heirs the knowledge of the promises, by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son while under age. During his nonage, he does not allow him to possess the estate, of which he is the heir, because he has not discretion to use it aright; but keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not, in the early ages, put them in possession of them, by immediately setting up the gospel dispensation; because, in the first ages, the state of the world did not admit of either the universal publication of the gospel, or of its preservation. And that, as the heir of a great estate must be prepared by a proper education for managing and enjoying it, and is therefore in his childhood placed under persons who instruct him, manage his estate, and supply him with necessities, till the time appointed in his father's will for taking possession of his inheritance; so, to prepare believers for the actual inheritance of the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature, and of the patriarchal and Mosaic dispensations, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel. This is the sense of the three first verses, as appears by the following short paraphrase.

Now—To illustrate, by a plain similitude, the pre-eminence of the Christian over the legal dispensation; *I say that the heir*—Of any estate, however large; *as long as he is a child*—Or is under age; *differeth nothing from a servant*—With respect to the free use and enjoyment of his estate; *though he be lord of all*—Proprietor of it all, by right of inheritance; *but is placed under tutors*—As to his person; *and governors*—Οικονομοι, stewards, as to his substance; *until the time appointed of the father*—When he shall be deemed of age, and be at liberty to manage his affairs himself. *So we*—The church of God, heirs of the promises; *when we were children*—In our minority, were not put in possession of the promises, by the introduction of the gospel dispensation, but, to fit us for it, *were placed in bondage*—In a kind of servile state; *under the elements*

come, God sent forth his Son, ^cmade ^aof a woman, ^emade under the law, ^{A. M. 4038}
^{A. D. 58.}

5 ^fTo redeem them that were under the law, ^gthat we might receive the adoption of sons.

^a Gen. iii. 15; Isa. vii. 14.—^c Matthew v. 17; Luke ii. 27.
^f Matt. xx. 28; Chap. iii. 13; Tit. ii. 14.—^g John i. 12; Chapter iii. 26; Eph. i. 5.

of the world—Under the typical observances of the patriarchal and Mosaic dispensations, which were like the first elements of grammar, the *A B C* of children; and were of so gross a nature as hardly to carry men's thoughts beyond this world. Seeing the apostle, in the close of the preceding chapter, declared that all who have put on Christ, (see on verses 27-29,) whether they be Jews or Gentiles, are Christ's brethren, and heirs according to God's promise, "it is evident that in this chapter, when he speaks concerning the heir, and describes the treatment which, by his father's appointment, he receives during his minority, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles also, describing their condition under the discipline of the law of nature, verse 8. In like manner the persons in bondage to the elements of the world, (verse 3,) and under the law, (verse 5,) who are said to be bought off by Christ, (verse 5,) must be the Gentiles as well as the Jews; because Jews and Gentiles equally were under the discipline [and curse] of law. And having been bought off by Christ, (chap. iii. 13,) they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See verse 5."—Macknight.

Verses 4-7. But when the fulness of time—Appointed by the Father, (verse 2,) and marked out by the predictions of the prophets for the accomplishment of this great event; *was come*—And we were arrived at the age proper for our entering on our adult state, and being put in possession of the promises, by the introduction of the gospel dispensation; *God sent forth*—From heaven into our world; *his Son*—Miraculously *made*, or rather, *born*, as the word *γενόμενον* may, with equal propriety, be translated; because, although Christ, as to his body, or his human nature in general, might be said to have been made of a woman; and of the seed of David, (Rom. i. 3,) yet as he was the Son of God, *sent forth* from the Father, he was not made at all, much less *of a woman*. See on Heb. i. 3-8; vii. 3. Or the clause may be read, *made flesh* of a woman, namely, of a virgin, without the concurrence of a man. *Made under the law*—Under its discipline, in all its rigour; subject not only to the precepts, but to the curse of the law, even the Mosaic law; *to redeem them that were under the law*—From the curse of it, which he bore in their stead, and from that low, servile state in which they were before; and that he might bring them into a happy liberty from any future obligation to observe its ceremonial institutions. It must be observed, however, that the apostle had not only the Jews in his view here, but the Gentiles also, as is evident from verse 8, where they are addressed in particular. The law from which

A. M. 4062. 6 And because ye are sons, God
A. D. 58. hath sent forth ^b the Spirit of his Son
into your hearts crying, Abba, Father.

7 Wherefore thou art no more a servant, but
a son; ¹ and if a son, then an heir of God
through Christ.

8 Howbeit then, ¹ when ye knew not God, ¹ ye
did service unto them which by nature are no
gods.

^a Rom. v. 5; viii. 15.—^d Romans viii. 16, 17; Chapter iii.
29.—^k Eph. ii. 12; 1 Thess. iv. 5.—^l Rom. i. 25; 1 Cor.
xiii. 2; Eph. ii. 11, 12; 1 Thess. i. 9.—^m 1 Cor. viii. 3; xiii. 12;

all are redeemed, or bought off, was not the law of Moses alone, but the law of nature, as a rule of justification: see note on chap. iii. 13. From both these laws, with the religious institutions attached to them, Christ hath redeemed mankind by his death, that he might place them under the gracious dispensation of his gospel. *That we*—Whether Jews or Gentiles, who believe; *might receive the adoption of sons*—Might stand related to God, not only as his people, his true and spiritual worshippers, his subjects and his servants, but also as his sons and daughters; might be peculiarly near and dear to him; made partakers of his nature, favoured with his special guidance, protection, and care; might have continual liberty of access to him and intercourse with him; might have all our wants, ghostly and bodily, supplied by him here, and might be constituted joint heirs with his beloved Son of the heavenly inheritance hereafter. See on John i. 12; Rom. viii. 14–17. Observe, reader, it is the privilege of true believers in the present life to have the assurance of God's love, peace of conscience, protection from their spiritual enemies, assistance in times of trial and temptation, and the certain hope of eternal life. *And because ye are thus made his sons*—By adoption and regeneration; *God hath sent forth*—From heaven, as he sent forth his Son from thence; *the Spirit of his Son*—The very same Spirit of truth, holiness, and consolation, which dwelt in his Son; *into your hearts*—To take up his abode there; *crying, Abba, Father*—Enabling you to call God your reconciled Father in truth and with assurance, and to call upon him both with the confidence and temper of dutiful children. The Hebrew and Greek word signifying father are here joined together, to express the joint cry of Jews and Gentiles. *Wherefore thou*—Who believest in Christ, and art a true member of the gospel church, whether born a Jew or a Gentile; *art no more*—No longer; *a servant*—As formerly, in a state of bondage, whether to the legal dispensation of Moses, or to the law of nature, and the ceremonial institutions attached to it, by custom or divine appointment; *but a son*—Of mature age; *and if a son, an heir of God*—Entitled to the everlasting inheritance, and even to the enjoyment of the all-sufficient God himself; *through Christ*—Through his sacrifice and intercession, and my interest therein by faith.

Verses 8–11. *Howbeit*—Αλλα, but, or however, that

b

9 But now, ^a after that ye have A. M. 4062.
known God, or rather are known of A. D. 58.
God, ^a how turn ye ² again to ^o the weak and
beggary ³ elements, whereunto ye desire again
to be in bondage?

10 ^p Ye observe days, and months, and times,
and years.

11 I am afraid of you, ^q lest I have be-
stowed upon you labour in vain.

2 Tim. ii. 19.—^r Chapter iii. 3; Col. ii. 20.—^s Or, back.—
^o Rom. viii. 3; Heb. vii. 18.—^t Or, raiments.—^p Rom. xiv.
5; Col. ii. 16.—^q Chap. ii. 2; v. 2, 4; 1 Thess. iii. 5.

ye Gentiles may not foolishly reject, neglect, or forfeit your privileges, as the sons of God, you ought to remember what your condition was while under *the elements of the world*, and compare it with your present happy state: that then, *when ye knew not the one living and true God, ye did service*—Performed many degrading, burdensome, irrational, and abominable acts of worship and service, unto them, *which by nature are no gods*—“This is a true description of the idols worshipped by the heathen; for either they had no existence, being mere creatures of the imagination; or, if any of them existed, they were dead men, or evil spirits, or the luminaries of the heavens, [or other creatures of God, as most of the idols of Egypt were,] deified by human folly: and being destitute of divine perfections, they were utterly incapable of bestowing any blessing whatever on their worshippers.” *But now, after ye have known the only true God*—And his mind and will; *or rather are known of God*—Are acknowledged, approved, and accepted, as his children; *how turn ye again to the weak and beggary elements*—Weak, utterly unable to purge your conscience from guilt, and to inspire you with filial confidence in God, and to change your nature, transform you into his likeness, and to enable you to do and suffer his will: *beggary*, or poor; that is, incapable of enriching your souls with such wisdom, holiness, and happiness, as ye are heirs to, or to give you a hope of a blessed immortality after death; *whereunto ye desire again to be in bondage*—Though of another kind: new to these *elements*, as before to those idols; changing indeed the form and object of your ceremonies, but retaining many of the same low, perplexing, and unprofitable observances. *Ye observe days*—Jewish sabbaths; *and months*—New moons; *and times*—As that of the passover, pentecost, and the feast of tabernacles; *and years*—Annual solemnities. The word does not here mean sabbatic years: these were not to be observed out of the land of Canaan. This was addressed to such of the Galatians as had embraced Judaism. Some think this verse should be read interrogatively, *Do ye observe?* &c., because it seems to intimate a hope that it might be otherwise. As a question, it likewise expresses the apostle's surprise that the Galatians observed these days. *I am afraid of you*—See on 2 Cor. xi. 2, 3; *lest I have bestowed upon you labour in vain*—As will be the case if you continue the use of these ceremonies

A. M. 4062. 12 Brethren, I beseech you, be as
A. D. 58. *I am*; for *I am as ye are*: 'ye have
not injured me at all.

13 Ye know how 'through infirmity of the
flesh I preached the gospel unto you 'at the
first.

14 And my temptation which was in my flesh
ye despised not, nor rejected; but received me
'as an angel of God, 'even as Christ Jesus.

15 'Where is then the blessedness ye spake
of? for I bear you record, that if *it had been*

'2 Cor. ii. 5.—'1 Cor. ii. 3.—'Chap. i. 6.—'2 Sam. xix.
27; Mal. ii. 7; Zech. xii. 8.—'Matt. x. 40; Luke x. 16;

and think to be justified by them together with
Christ, chap. v. 2.

Verses 12-14. *I beseech you, be as I am*—Follow
my example in laying aside your opinion of the ne-
cessity of the law; for *I am*—Or rather, *I was*; *as
ye are*—That is, I was once as zealous of the law as
you are; but by the grace of God I am now of an-
other mind: be you so too. See Phil. iii. 7, 8. Or,
as some understand the verse, I beseech you to main-
tain the same affectionate regard for me as I bear
toward you, and candidly to receive those sentiments
which I, to whose authority in the church ye can
be no strangers, have been inculcating upon you. *Ye
have not injured me at all*—As if he had said, What
I have spoken proceeds purely out of love, and not
from any anger or ill-will, for which indeed you have
given me no occasion, as I have received no person-
al injury from you. "The apostle having sharply
rebuked the Galatians for their attachment to Juda-
ism, checks himself, and turns his discourse into the
most affectionate entreaties and expostulations, in
which he shows himself to have had a great know-
ledge of human nature. For he mentions such things
as must have deeply affected the Galatians, especial-
ly as he expressed them in a simplicity and energy
of language which is inimitable."—Macknight. *Ye
know how through, or in, infirmity of the flesh*—
That is, in great bodily weakness, and under great
disadvantage from the despicableness of my outward
appearance; *I preached the gospel to you at the first*.
And my temptation, which was in my flesh—The
peculiar trial wherewith I was exercised, namely,
my thorn in the flesh, see on 2 Cor. xii. 7; *ye de-
spised not*—Ye did not slight, or disdain me; *nor
rejected my person or ministry on account of it*;
but received me as an angel of God—As though I
had been a superior being come down from heaven;
even as Christ Jesus—With as much affection and
submission as it can be supposed you would have
shown to Christ himself, if, instead of sending me as
his messenger, he had visited you in person. The
veneration with which the Galatians regarded the
apostle at his first coming among them, cannot be
more strongly painted than by these expressions.

Verses 15, 16. *Where is then the blessedness ye
spake of*—On which ye so congratulated one another?
Since ye once thought yourselves so happy in my

possible, ye would have plucked out A. M. 4062.
your own eyes, and have given them A. D. 58.
to me.

16 Am I therefore become your enemy ' be-
cause I tell you the truth?

17 They ' zealously affect you, *but not well*;
yea, they would exclude ' you, that ye might
affect them.

18 But *it is good to be zealously affected al-
ways in a good thing*, and not only when I
am present with you.

John xiii. 20; 1 Thess. ii. 13.—' Or, *What was then?*
' Chap. ii. 5, 14.—' Rom. x. 2; 1 Cor. xi. 2.—' Or, *as*.

presence with, and my preaching among you, how
happens it that you are now so alienated from me?
For if it had been possible—If it had been a thing
allowable, and I could have received any benefit by
it; *ye would have plucked out your eyes, and have
given them to me*—As a convincing proof of your
affection for me. *Am I become your enemy*—Or
have you any reason to account me such; *because
I tell you the truth?*—And bear a faithful testimony
to the uncorrupted gospel, which I desire to main-
tain among you in all the purity in which I planted
it? "The apostle's address, in thus putting the Gal-
atians in mind of their former affection and grati-
tude to him, as their spiritual father, and his con-
trasting it in this verse with their present temper of
mind, is admirable."

Verses 17, 18. *They zealously affect you*—The
Judaizing teachers who are come among you ex-
press an extraordinary regard for you; *but not
well*—Their zeal is not according to knowledge,
neither have they a single eye to God's glory, and
your spiritual advantage. *Yea, they would exclude
you*—From me and from the blessings of the gos-
pel; *that ye might affect*—Might love and esteem
them. Or, as some read this clause, *they would
exclude us*, that is, me, your spiritual father, and
my fellow-labourers in the gospel, from your affec-
tion, that ye may love them ardently, as the only
faithful teachers of the gospel. *But it is good*—
Kalov, comely, honourable, and commendable; *to be
zealously affected always in a good thing*—In what
is really worthy of our zeal: for as the beauty and
excellence of zeal is to be estimated not by the de-
gree of it, considered in itself, but by the object to
which it is directed; so too the warmth of your af-
fection toward an object truly worthy of it, should be,
at all times, equally maintained; and the same fervent
zeal which you have formerly expressed, ought to be
manifested by you, not only when I am present with
you, but in my absence also, if you really think me to
deserve your regards, and have indeed received the
truth in the love of it. It may be proper to observe,
that the original expression "may refer either to a
good person or a good thing, and may be under-
stood of their continuing zealous in their affection,
either to himself, or to the truth which he preached;
but as he had been speaking of himself in the foregoing

A. M. 4062. 19. ^a My little children, of whom I
A. D. 58. travail in birth again until Christ be
formed in you,

20 I desire to be present with you now, and to
change my voice; for ^e I stand in doubt of you.

21 Tell me, ye that desire to be under the
law, do ye not hear the law?*

* 1 Cor. iv. 15; Philem. 10; James i. 18.—^e Or, *I am per-
plexed for you.*—* Fourth Sunday in Lent, epistle, verse 21 to

verses, he likewise seems to have still in view the
warmth of their affection to him when he was pre-
sent with them; though he expresses it in a graceful
way, with such a latitude as may include their
zeal for his doctrine as well as for his person.”—
Doddridge.

Verses 19, 20. *My little children*—Converted to
the faith by my ministry. He speaks as a parent,
both with authority and the most tender sympathy
toward weak and sickly children: *of whom I tra-
vail in birth again*—As I did before, (verse 13,) in
vehement pain, sorrow, desire, prayer; *till Christ
be formed in you*—Till you be made fully acquaint-
ed with, and established in, the belief of every part
of his doctrine; and till you be so endowed with the
graces of his Spirit, that all the mind is in you that
was in him. The image here used by the apostle is
beautiful and expressive. He alludes to a mother,
who, having undergone the labour and pains of child-
bearing, cannot but be concerned for the safety and
welfare of the children, in the birth of which she had
suffered so much: and if the life or health of any of
them be in imminent danger, suffers distress and an-
guish of mind, nearly, if not altogether, equal or even
superior, to the pain and torture of body she endured
in bearing them. So the apostle, who had once be-
fore suffered labour and pains like those of child-
bearing, when he converted the Galatians to the
truth, now suffered those pangs a second time, while
he endeavoured to bring them back to that faith of
the gospel from which they had departed. It is not
possible by words to express the anxiety of desire
and affection which he felt on this occasion more
strongly than he has done by this image; and what
a lesson does this teach every minister of the gospel,
intrusted with the care of immortal souls! What
distress ought they to feel, how deeply ought they
to be concerned, when they observe any of the souls
that they had gained, backsliding from the truth and
grace of God, and drawing back unto perdition! and
what anxiety should they manifest, and what pains
should they take, to recover and restore them. *I
desire*—Or I could wish; *to be present with you now*
—Particularly in this exigence; *and to change my
voice*—To adapt my manner of speaking to the state
you are in; *for I stand in doubt of you*—So that I
am at a loss how to speak at this distance; for though
I do not absolutely despair of your recovery and es-
tablishment, yet I am not without very discouraging
apprehensions, lest, after all the pains that I have
taken with you, the good effects of my labours among
you should in a great measure be lost.

b

22 For it is written, that Abraham ^a had two sons; ^b the one by a bond-
A. M. 4062. maid, ^c the other by a free-woman. A. D. 58.

23 But he *who was* of the bond-woman ^d was
born after the flesh; ^e but he of the free-woman
was by promise.

24 Which things are an allegory: for these

the end.—^b Gen. xvi. 15.—^c Gen. xxi. 2.—^d Rom. ix. 7, 8.
^e Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

Verses 21–23. *Tell me, ye that desire to be under
the law*—Of Moses, as the rule of your justification;
do ye not hear the law?—Regard what it says? how
it teaches that Abraham's children, by faith, who are
heirs of the promises, are free from the bondage of
the law? “The argument the apostle is going to use
being taken from the law of Moses, was urged with
much propriety, not only against the Judaizers, who
affirmed that obedience to the law of Moses was
necessary to men's salvation, but against those Gen-
tiles also whom the Judaizers had seduced to re-
ceive the law. For if the apostle made it evident,
from the law of Moses itself, that Abraham's chil-
dren, by faith, were free from the bondage of the
law, no further argument was necessary to prove
that obedience to the law is not necessary to justifi-
cation.”—Macknight. *It is written that Abraham
had two sons*—Here he illustrates the doctrine of
justification by faith, and of the abolition of the
legal dispensation, by the history of Abraham's family,
in which it was prefigured. The plain import of
what he advances is this: That as in Abraham's
family there were two mothers, and two sorts of
children, which were differently treated; so, in the
visible church, there are two sorts of professors;
some that seek justification by the works of the law,
who are in a servile and miserable condition, and
shall at last be cast out from the presence of God,
and the society of the saints; others that seek justifi-
cation by faith in Christ, and in the promises of
God through him: and these are the free sons of
God's family, and in a happy condition, and shall at
last certainly obtain the inheritance of eternal life.
The one—Namely, Ishmael, by Hagar, a bond-maid,
the other—Namely, Isaac, by Sarah, a free-woman.
But there was a great difference between them;
for *he who was of the bond-woman*—That is, Ish-
mael; *was born only after the flesh*—In the com-
mon order of nature, without any particular promise
of God, or any unusual interposition of his power
and providence. *But he of the free-woman*—That
is, Isaac; *was by promise*—Through the strength
supernaturally communicated to his parents by the
promise, *Lo Sarah, thy wife, shall have a son*; and,
like his mother, being free, was his father's heir.

Verse 24. *Which things are an allegory*—That is,
a figurative speech, wherein one thing is expressed,
and another intended. Or, as Macknight explains
the expression more at large: “Properly, an *allegory*
is, when persons and events, present or near at
hand, with their qualities and circumstances, are
considered as types or representations of persons

A. M. 4062. are the two ⁷ covenants; the one
A. D. 58. from the mount ⁸ Sinai, ⁹ which
gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia,
an ¹ answereth to Jerusalem which now is,
an ¹ is in bondage with her children.

⁷ Or, testaments.—⁸ Gr. Sina.—⁹ Deut. xxxiii. 2.—⁹ Or, is
in the same rank with.

and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament. For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events as God intended should attract the attention of mankind. This, however, is to be laid down as a fixed rule, that no ancient history is to be considered as allegorical but those which God himself, or persons inspired by him, have interpreted allegorically. Wherefore, since the apostle tells us that what Moses hath written concerning the wives of Abraham is an allegorical representation of the two covenants by which men are made the church and people of God, and that his sons, by these wives, represent the persons born under the two covenants, together with the treatment they are to receive from God, he must be believed, on account of the inspiration by which he wrote; especially as, in verse 27, he hath appealed to the prophet Isaiah, as giving the same account of these matters, chap. liv. 1. And seeing the prophet, as well as the apostle, (verse 26,) considers Sarah as the mother of all true believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be a type of all who by regeneration become members of the true church of God, called, (verse 26,) *the Jerusalem above*, which is free, both from the bondage and from the curse of the law? In like manner, Abraham's son, by Hagar the bond-maid, may have been begotten by the natural strength of his parents, and born in bondage, that he might be a proper representation of such of Abraham's children as are God's visible church merely by being his children according to the flesh; consequently a type, or allegorical representation of *the Jerusalem which existed when the apostle wrote*, or of the then present Jewish church, which was in bondage to the law." For these two persons—Hagar and Sarah; are—That is, may well be considered as representing *the two covenants*—Or the two dispensations of the law and gospel, the tenor of which is so different: *the one covenant given from mount Sinai, which beareth children to bondage*—That is, by this covenant the Israelites were made the visible church of God, and put in bondage to the law, and were, by its curse, excluded from the heavenly inheritance, if they had no other relation to Abraham than that of natural descent; *which covenant is typified by Agar*.—"The Jews are very properly said to have been brought forth into bondage by the covenant from Sinai, be-

26 But ⁶ Jerusalem which is above A. M. 4062.
is free, which is the mother of us all. A. D. 58.

27 For it is written, ^h Rejoice, *thou barren*
that bearest not; break forth and cry, *thou*
that travailest not: for the desolate hath many
more children than she which hath a husband.

⁶ Isaiah ii. 2; Hebrews xii. 22; Revelation iii. 12; xxi. 2, 10.
^h Isaiah liv. 1.

cause the worship enjoined in that covenant was extremely troublesome and expensive; particularly their frequent separations on account of uncleanness, their purifications and washings, their numerous sacrifices, and especially their three annual journeys to Jerusalem;" all which things were the more grievous, in that they did not obtain for them justification before God, or peace of conscience; but with whatever anxious care and trouble the Jews that were piously disposed performed these things, their sense of sin and dread of punishment remained as great as before, Heb. ix. 9, 10; x. 1-3. "Besides, the covenant from Sinai rendered all that were under it slaves, by the rigour of its precepts, and the terror of its curse. But the covenant or law, which went forth from mount Zion, (Isa. ii. 3,) *the gospel covenant*, by abolishing these ineffectual rites of worship, and by erecting the Christian Church with its spiritual worship, makes all its members freemen and sons, who obey God from love, and who can address him with confidence by the endearing appellation of *Father*."

Verses 25-27. For this Agar is mount Sinai—That is, is a type of that mount. The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called Horeb, probably on account of its excessive dryness. It was called by Moses, *the mountain of God*, (Exod. iii. 1,) because on it God gave the law to the Israelites. Grotius says, Sinai is called Hagar, or Agar, synecdochically, because in that mountain there was a city which bare Hagar's name. It is by Pliny called *Agra*, and by Dio, *Agara*, and its inhabitants were named *Hagarenes*, Psa. lxxxiii. 6. Whitby thinks the allusion is taken from the meaning of the word *Hagar*, which, in the Hebrew, signifies *a rock*. *And answereth*—Namely, in the allegory; or resembles, *Jerusalem, which now is, and is in bondage*—As being in subjection to so many ritual observances, and under a sentence of wrath on the commission of the least wilful offence, and as being also in bondage to the Romans. *But Jerusalem, which is above*—The church of Christ, so called, because its most perfect state will be in heaven; *is free*—*Ελευθερα εστι*, *is the free woman*, that is, is represented by Sarah; who is *the mother of us all*—Who believe. The Jerusalem above, the spiritual Jerusalem, or church of Christ, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah, the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise. *For it is written, &c.*—As if he had said, *My interpretation of the things*

A. M. 4000. 28 Now we, brethren, as Isaac was,
A. D. 68. are ¹ the children of promise.

29 But as then ² he that was born after the flesh persecuted him *that was born after the Spirit*, ¹ even so it is now.

30 Nevertheless, what saith ² the Scripture?

¹ Acts iii. 25; Romans ix. 8; Chapter iii. 29.—² Gen. xxi. 9.
¹ Chap. v. 11; vi. 12.

respecting Abraham's wives and sons is not new; it is alluded to by Isaiah, chap. liv. 1; *Rejoice, thou barren, that bearest not*—Ye heathen nations, who, like a barren woman, were destitute for many ages of a seed to serve the Lord; *break forth, &c., thou that, in former ages, travailest not, for such is now thy happy state, that the desolate, &c.*—Ye, that were so long utterly desolate, shall at length bear more children than the Jewish Church, which was of old espoused to God.

Verses 28–30. *Now*—That I may apply what has just been advanced to ourselves; *we, brethren*—Who believe, whether Jews or Gentiles; *as Isaac was—Kara Isaac, after the manner of Isaac; are children of promise*—Are children of God, being children of Abraham and Sarah, by the promise which made him the father, and her the mother, of nations. In other words, we are children, not born in a natural way, but by the supernatural power of God; and as such, we are heirs of the promise made to believing Abraham. And, “if believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, can it be doubted that they were typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those who by divine power become the seed of Abraham, through faith.” *But*—Indeed the parallel holds further still; for *as then, he that was born after the flesh*—That is, Ishmael, in whose production there was nothing beyond the common course of nature, and who was related to Abraham by natural descent only; *persecuted him who was born after the Spirit*—That is, Isaac, who was produced by the special energy of God's miraculous power; *even so it is now*—The carnal Jews, who are the seed of Abraham after the flesh, abuse and persecute us who believe in Christ, and are therefore Abraham's

A. M. 4000. ² Cast out the bond-woman and her
A. D. 68. son: for ³ the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, ² but of the free

² Chap. iii. 8, 22.—³ Gen. xxi. 10, 12.—⁴ John viii. 3, 5.
¹ John viii. 36; Chap. v. 1, 13.

seed *after the Spirit*. Ishmael's persecution of Isaac consisted in his mocking at the feast of his weaning, Gen. xxi. 9. “No doubt he pretended that by right of primogeniture he was his father's heir, and therefore he ridiculed the feast made in honour of Isaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her son. This action was typical of the contempt with which the Jews, Abraham's natural posterity, would treat his spiritual seed, and their hopes of salvation through faith; typical also of the claim which the natural seed would set up, of being the only heirs of God, because they were first his people.” *But what saith the Scripture*—Showing the consequence of this? *Cast out the bond-woman and her son*—Who mocked Isaac. Which sentence, however grievous it might be to Abraham, when pronounced by Sarah, God confirmed, and they were cast out of Abraham's family. And so, as the apostle's discourse implies, shall all who reject Christ, and seek justification and salvation by the law of Moses, notwithstanding their boasted descent from Abraham, be cast out of the church and family of God, and rejected from being his people; especially if they persecute them who are his children by faith; and they shall not be permitted to be heirs of his promise with them. So that, as in his birth and condition, his character and actions; so likewise in his being cast out of his father's house, Ishmael was a fit type of the unbelieving and disobedient Jews. *So then*—To sum up all; *we*—Who believe; *are not the children of the bond-woman*—Are not under subjection to the servile dispensation of the law, nor have any thing to do with it; *but we are children of the free-woman*—And have the privilege of being called into a state of liberty under the spiritual covenant of the gospel, being free from the curse and bond of the law, and from the power of sin and Satan.

CHAPTER V.

In this chapter the apostle applies the preceding discourse in an earnest exhortation, enforced by several arguments, (1.) To stand fast in the liberty of the gospel, 1–12. (2.) To beware of abusing that liberty, by indulging sinful tempers, contrary to the great law of love, 13–15. (3.) To walk in the Spirit, and not fulfil the lusts of the flesh; the nature and fruits of which two principles are represented as altogether contrary, 16–26.

A. M. 4063. **STAND** fast therefore in ^athe liberty wherewith Christ hath made us free, and be not entangled again ^bwith the yoke of bondage.

2 Behold, I Paul say unto you, that ^cif ye be circumcised, Christ shall profit you nothing.

^a John viii. 32; Rom. vi. 18; 1 Pet. ii. 16.—^b Acts xv. 10; Chap. ii. 4; iv. 9.

NOTES ON CHAPTER V.

Verse 1. *Stand fast therefore in the liberty, &c.*—The apostle (chap. iii.) having, from Abraham's justification by faith, proved, 1st, That all who believe in Christ, and in the promises of God through him, are the seed of Abraham, whom God in the covenant promised to justify by faith: 2d, That the law of Moses, which was given long after the Abrahamic covenant, could neither annul nor alter that covenant, by introducing a method of justification different from that which was so solemnly established thereby: 3d, That men are heirs of the heavenly country, of which Canaan was the type, not meritoriously, by obedience to the law, but by the free gift of God: 4th, That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit thereof, to lead them to Christ for justification: further, having (chap. iv.) observed that the method of justification by faith, established at the fall, was not universally published in the first ages, by immediately introducing the gospel, because the state of the world did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses: also, having declared that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses, as a term of salvation: the apostle, in this 5th chapter, as the application of his whole doctrine, exhorts the Galatian believers to *stand fast* in that freedom from the Mosaic law which had been obtained for them by Christ, and was announced to them by the gospel; and not to be entangled again with, or held fast in, (as *εναχθε* may be rendered,) the yoke of Jewish bondage, as if it were necessary to salvation. "The apostle, though writing to the Gentiles, might say, Be not again held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned while heathen. By this precept, the apostle likewise condemns the superstitious bodily services enjoined by the Church of Rome, which are really of the same nature with those prescribed by Moses, with this difference, that none of them are of divine appointment."—Macknight.

Verses 2-4. *Behold, I Paul*—A divinely-commissioned apostle of Christ; *say, that if ye be circumcised*—And seek to be justified by that rite, or if you

3 For I testify again to every man ^{A. M. 4063.} that is circumcised, ^{A. D. 58.} that he is a debtor to do the whole law.

4 ^cChrist is become of no effect unto you, whosoever of you are justified by the law; ^fye are fallen from grace.

^c Acts xv. 1; xvi. 3.—^d Chap. iii. 10.—^e Rom. ix. 31, 32; Chap. ii. 21.—^f Heb. xii. 15.

depend on any part of the ceremonial law, as your righteousness, and necessary to salvation; *Christ*—The Christian institution; *will profit you nothing*—For you thereby disclaim Christ, and all the blessings which are received by faith in him. *I testify again*—As I have done heretofore; *to every man*—Every Gentile; *that suffers himself to be circumcised* now, being a heathen before, *that he is a debtor*—That he obliges himself; *to do the whole law*—Perfectly; and if he fail, he subjects himself to the curse of it. It is necessary that the apostle's general expression, *If you be circumcised, Christ will profit you nothing*, should be thus limited; because we cannot suppose that the circumcision of the Jewish believers incapacitated them for being profited by Christ. Besides, "as the preservation of Abraham's posterity, as a distinct people from the rest of mankind, answered many important purposes in the divine government, their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This shows that the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles, not being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason the apostle absolutely prohibited it to all the Gentiles."—Macknight. *Christ is become of no effect unto you*—See on chap. ii. 21. Or, as the original expression, *κατηργηθητε απο τῆς Χριστε*, may be properly rendered, *Ye are loosed, or separated from Christ*, and deprived of the benefit you might have received from him. The Vulgate hath, *Vacui estis a Christo*, *Ye are devoid of Christ; whosoever of you are justified*—That is, who seek to be justified; *by the law, ye are fallen from grace*—Ye renounce the covenant of grace in this last and most perfect manifestation of it: you disclaim the benefit of Christ's gracious dispensation. The apostle's meaning is, that whosoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connection with Christ, and renounced all relation to, and dependance on him as a Saviour.

A. M. 4062. 5 For we through the Spirit wait
A. D. 58.

for the hope of righteousness by faith.

6 For ^h in Jesus Christ neither circumcision
availeth any thing, nor uncircumcision; but
ⁱ faith which worketh by love.

7 Ye ^k did run well; ^l who ^m did hinder you
that ye should not obey the truth?

8 This persuasion cometh not of him ⁿ that
calleth you.

^h Rom. viii. 24, 25; 2 Tim. iv. 8.—ⁱ 1 Cor. vii. 19; Chap. iii. 28; vi. 15; Col. iii. 11.—^l 1 Thess. i. 3; James ii. 18, 20, 22.
^m 1 Cor. ix. 24.—ⁿ Chap. iii. 1.—^o Or, who did drive you back?

Verses 5, 6. *For we*—Who believe in Christ, and are his true disciples, having been savingly enlightened in the knowledge of the truth; do, *through the influences of the Spirit*—Without any of these carnal ordinances; *wait for*—In sure confidence of obtaining; *the hope of righteousness*—That is, the righteousness we hope for, and the full reward of it; *by faith*—The only way in which these blessings can be attained; for it is through faith that we receive this righteousness of God, Phil. iii. 9; and by faith we shall obtain the reward. *For in Christ Jesus*—According to the institution which he hath established, according to the tenor of the Christian covenant, or with respect to our having an interest in and union with him; *neither circumcision*—With the most punctual observance of the law; *nor uncircumcision*—With the most exact heathen morality; *availeth any thing*—To our present justification or eternal salvation; *but faith alone*, even that faith *which worketh by love*—That persuasion of, and confidence in, the love of God to us, manifested in his giving Christ to die for us, and in pardoning and accepting us through Christ, which produces in us love to God in return; and obedience, the fruit of this love, and which worketh in us all inward holiness, and worketh by us all outward holiness. “The account which the apostle here gives us of faith,” says Macknight, “deserves attention. He does not say that it consists in the mere speculative belief of the truths of the gospel, nor in a confident persuasion, taken up any how, that we are actually justified, or that Christ hath died for us in particular. These things are nowhere in Scripture represented as constituting justifying faith; and they who trust to them delude themselves. The faith which is counted for righteousness, according to St. Paul, is such a belief [in Christ and] the truth, as worketh in the mind of the believer by love, and maketh him a new creature, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.”

Verses 7–10. *Ye did run well*—In the race of faith, love, and obedience; in true, genuine Christianity; believing its truths, experiencing its graces, enjoying its privileges, performing its duties. The exercises of faith and holiness, enjoined in the gospel, are often in Scripture compared to the ancient athletic exercises of the Greeks, especially to the

9 ^a A little leaven leaveneth the whole lump.
A. M. 4062.
A. D. 58.

10 ^b I have confidence in you through the Lord, that ye will be none otherwise minded: but ^c he that troubleth you ^d shall bear his judgment, whosoever he be.

11 ^e And I, brethren, if I yet preach circumcision, ^f why do I yet suffer persecution? then is ^g the offence of the cross ceased.

^a Chapter i. 6.—^b 1 Cor. v. 6; xv. 33.—^c 2 Cor. ii. 3; viii. 22.—^d Chap. i. 7.—^e 2 Cor. x. 6.—^f Chap. vi. 12.
^g 1 Cor. xv. 30; Chap. iv. 29; vi. 17.—^h 1 Cor. i. 23.

race; because in that exercise the greatest exertions of activity and strength were necessary to obtain the prize, Heb. xii. 1. *Who did hinder you*—Who hath interrupted you in that good course; *that ye should not continue to obey the truth?*—In this question the apostle does not ask who the person was that had put a stop to them; but he expresses his surprise and grief at their being stopped. *This persuasion*—Concerning the Mosaic law, and the necessity of observing it in order to your justification and salvation; *cometh not of God, who calleth you*—To his kingdom and glory. *A little leaven*—If it be suffered to continue; *leaveneth the whole lump*—Operates unseen, till it diffuses itself on every side: that is, a little false doctrine may soon corrupt the judgment in other points, and a small number of seduced persons may soon infect the whole church. It is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine and vicious example is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadducees, Matt. xvi. 11, 12. The same name the apostle gives to the doctrine of the Judaizing teachers in this passage, and to the incestuous person, 1 Cor. v. 7. *Yet I have confidence in you*—That, on reading this, and being thus warned of your danger; *you will be no otherwise minded*—Than I am, and ye were, concerning the doctrine of justification by faith; *but he that troubleth you*—And would pervert your minds from the purity of the faith; *shall bear his judgment*—A heavy burden, already hanging over his head. The apostle seems to refer to one person chiefly, as endeavouring to seduce them.

Verses 11, 12. *And I, brethren*—If, as my enemies insinuate; *I yet preach circumcision*—As necessary to salvation, and urge it upon the believing Gentiles; *why do I yet suffer persecution*—From the Jews, as one apostatized from their religion? Probably the person that troubled them took occasion, from Paul's having circumcised Timothy, to affirm that he preached the necessity of submitting to that rite. *Then is the offence of the cross ceased*—The grand reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it, was, that it implied the abolition of the ceremonial law. Yet St. Paul did not condemn the conforming, out of condescension to the weakness of any one, to that law; but he did even absolutely condemn those who taught that this was necessary

A. M. 4062. 12 * I would they were even cut off
A. D. 58. * which trouble you.

13 For, brethren, ye have been called unto liberty; only ⁷ use not liberty for an occasion to the flesh, but ⁸ by love serve one another.

14 For ⁹ all the law is fulfilled in one word, even in this, ¹⁰ Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 * This I say then, ¹¹ Walk in the Spirit, and

* Josh. vii. 25; 1 Cor. v. 13; Chap. i. 8, 9.—⁷ Acts xv. 1, 2, 24.—⁸ 1 Cor. viii. 9; 1 Pet. ii. 16; 2 Pet. ii. 19; Jude 4. * 1 Corinthians ix. 19; Chap. vi. 2.—⁹ Matthew vii. 12; xxii. 40; James ii. 8.—¹⁰ Leviticus xix. 18; Matthew xxii. 39; Romans xiii. 8, 9.

to justification. *I would they were even cut off*—From your communion; east out of your church; *that thus trouble you*—“It by no means agrees with the gentle genius of Christianity, to suppose that the apostle should mean by this, that he wished them *dead*, or wished that any bodily evil were inflicted upon them by human violence. All arguments, therefore, which are drawn from this text, in favour of persecuting principles, must be very inconclusive.”—Doddridge.

Verses 13–15. *Ye have been called*—By the gospel; *into liberty*—From the bondage of the Mosaic ceremonies, as well as of sin and misery: *only use not liberty for an occasion of the flesh*—So as to nourish or gratify any corrupt principle in yourselves or others. *But by love serve one another*—Use your liberty as may best manifest your love to your neighbour, seeking his edification, or at least doing nothing contrary thereto, Rom. xiv. 13, 15. And hereby show that Christ has made you free indeed. *For all the law*—With which we believers in Christ have any concern; *is fulfilled in one word*—Or precept; *even in this, Thou shalt love thy neighbour as thyself*—Inasmuch as none can do this without loving God, (1 John iv. 12,) and the love of God and man includes all perfection. *But if*—On the contrary, from your zeal for, or your zeal against, the Mosaic ceremonies, and in consequence of the divisions which those troublers have occasioned among you; *ye bite and devour one another*—By evil speaking, railing, and clamour; *take heed that ye be not consumed one of another*—That your divisions do not end in the total destruction of religion among you, and the entire ruin of your church: for it is certain, by these mutual contentions, you take the readiest way to produce these effects. By bitterness, strife, and contention, men’s health and strength, both of body and soul, are consumed, as well as their substance and reputation.

Verses 16–18. *I say then*—He now explains what he proposed verse 13; *Walk in, or by, the Spirit*—Namely, the Spirit of God: follow his guidance, exercise his graces, and bring forth his fruits: at all times endeavour to conduct yourselves as under his

¹² ye shall not fulfil the lust of the A. M. 4062.
flesh. A. D. 58.

17 For ¹³ the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; ¹⁴ so that ye cannot do the things that ye would.

18 But ¹⁵ if ye be led by the Spirit, ye are not under the law.

19 Now ¹⁶ the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

* Fourteenth Sunday after Trinity, epistle, verse 16 to verse 25.—¹³ Rom. vi. 12; viii. 1, 4, 12; xiii. 14; Verse 25; 1 Pet. ii. 11.—¹⁴ Or, fulfil not.—¹⁵ Rom. vii. 23; viii. 6, 7.—¹⁶ Rom. vi. 15, 19.—¹⁷ Rom. vi. 14; viii. 2.—¹⁸ 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15.

influence, and in a way agreeable to the new nature he hath given you. We walk *by* the Spirit, when we are *led*, that is, directed and governed by him as a Spirit of truth and grace, of wisdom and holiness. And we walk *in* the Spirit when, being united to him, or, rather, inhabited by him, we walk in faith, hope, and love, and in the other graces, mentioned verse 22. *And ye shall not fulfil the lust of the flesh*—Ye will not gratify any sinful appetite or passion, any corrupt principle of your nature or disposition, which may yet have place in you; such as envy, malice, anger, or revenge. *For the flesh lusteth*—*ἐπιθυμῶν, desireth*; *against the Spirit*—Your corrupt nature, as far as it remains corrupt, and is unrenewed, has inclinations and affections which are contrary to, and oppose the operations and graces of the Spirit of God: *and the Spirit against the flesh*—The Holy Spirit, on his part, opposes your evil nature, and all your corrupt inclinations and passions. *These*—The flesh and the Spirit; *are contrary to each other*—There can be no agreement between them: *so that ye cannot do, &c.*—Greek, *ὡς μή, ἢ ἀντιθέτως, τὰ ἑαυτοῦ ποιεῖτε, that what things you would, or may desire, or incline to, these you may not do*, that is, connecting it with the clause immediately preceding, “though the flesh lusteth against the Spirit, yet the Spirit desireth against and opposes the flesh; that, being thus strengthened by the Spirit, ye may not do the things ye would do if the Spirit did not thus assist you.” This seems to be the genuine sense of the passage. *But if ye be led by the Spirit*—Of liberty and love, into all holiness; *ye are not under the curse or bondage of the law*—Not under the guilt or power of sin.

Verses 19–21. *Now the works of the flesh*—By which that inward corrupt principle is discovered; *are manifest*—Are plain and undeniable. He says *works*, in the plural, because those of the flesh are distinct from, and often inconsistent with each other. But the *fruit* of the Spirit is mentioned in the singular, (verse 22,) the graces thereof being all consistent, and connected together. *Which are these*—He enumerates those works of the flesh, to which the Galatians were most inclined, and those parts of the

A. M. 4062. 20 Idolatry, witchcraft, hatred, va-
A. D. 58. riance, emulations, wrath, strife, sedi-
tions, heresies,

21 Envyings, murders, drunkenness, revel-
lings, and such like: of the which I tell you

^a 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15.—¹ John xv. 2; Eph. v. 9.

before, as I have also told *you* in time A. M. 4062.
past, that ^b they which do such things A. D. 58.
shall not inherit the kingdom of God.

22 But ⁱ the fruit of the Spirit is love, joy, peace,
long-suffering, ^k gentleness, ^l goodness, ^m faith,

^{*} Col. iii. 12; James iii. 17.—¹ Romans xv. 14.—¹ 1 Cor. xiii. 7.

fruit of the Spirit of which they stood in the greatest need; *adultery*—A crime to be considered in the first rank of enormities, as being the most prejudicial to society, destroying conjugal happiness, introducing confusion and ruin into families, alienating the affection of parents from their children, causing them to neglect their education; *fornication*—Which, how light soever heathen may make it, is in the sight of God a very grievous offence; *uncleanness*—Of every kind and degree; *lasciviousness*—All immodesty, as the indulging of wanton thoughts, and reading lascivious books. The Greek word means any thing, inward or outward, that is contrary to chastity; *idolatry*—The worshipping of idols; this sin is justly reckoned among the works of the flesh, because the worship paid to many of the gods consisted in the most impure fleshly gratifications; *witchcraft*—Or sorcery, as Macknight renders *φαρμακεία*, observing, that the expression “being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible and malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, (Rev. xviii. 23,) *ἐν τῇ φαρμακείᾳ αὐτῆς*, *By thy sorcery were all nations deceived*; that is, by a variety of wicked arts and cheats, the nations were deluded to support Babylon in her idolatries and corruptions. *Hatred*—Or enmities, as *εχθρὰς* signifies; *variance*—*ἔρις*, strifes; *emulations*—Transports of ill-placed and ill-proportioned zeal; *wrath*—*ὀργαί*, *resentments*; *epideias*, contentions, as the word appears here to signify; *seditions*—Or divisions, in domestic or civil matters; *heresies*—Parties formed in religious communities; who, instead of maintaining true candor and benevolence, renounce and condemn each other. *Envyings*—Frequently manifesting themselves against the prosperity and success of others; *murders*—Which are often the effect of such evil dispositions and practices as those above mentioned; and, to complete the catalogue, all kinds of irregular self-indulgence, and particularly *drunkenness*—Which renders a man worse than a beast; and those disorderly and gluttonous *revellings*—Or luxurious entertainments, by which the rational powers are, in a great measure, extinguished, or, at least, rendered incapable of performing their offices in a proper manner. Some of the works here mentioned are wrought principally, if not entirely, in the mind, and yet they are called *works of the flesh*. Hence it is clear that the apostle does not, by *the flesh*, mean the body, or sensual appetites and inclinations only, but the corruption

of human nature, as it spreads through all the powers of the soul, as well as the members of the body; *of which I tell you before*—Before the event; I forewarn you; *as I have told you also in time past*—When I was present with you; *that they who do such things*—Who are guilty of such evil practices; *shall not inherit the kingdom of God*—Whatever zeal they may pretend for the externals of religion, in any of the forms of it. Awful declaration!

Verses 22, 23. *But the fruit of the Spirit*—He says *the fruit of the Spirit*, to signify that the graces here mentioned are the natural, genuine product of the influences of the Spirit upon the mind of man. It is not possible to give a higher praise to any temper of mind, or course of life, than to say, it is the fruit of the Spirit of God; *is love*—To God, his people, and all mankind, the source of all the other fruits; *joy*—Arising from a sense of the remission of sins, of the favour of God, of adoption into his family, and being constituted his children and his heirs; from a lively hope of the heavenly inheritance, the testimony of a conscience void of offence toward God and man, (2 Cor. i. 12,) communion with God, and an earnest of heaven in our hearts. *Peace*—Namely, with God, and in our own consciences, and a disposition, as far as possible, to *live peaceably with all men*; *long-suffering*—That is, patience in bearing with the infirmities, and faults, and even injuries of others; *gentleness*—Toward all men, ignorant and wicked men in particular, implying sweetness of speech and manners; *goodness*—A benevolent and beneficent disposition, with all that is kind, soft, winning, and tender, either in temper or behaviour, as the Greek word *ἀγαθωσύνη* implies; *faith*—Or rather *fidelity*, as the word here evidently signifies, namely, in engagements, promises, and trusts, or what we call *good faith* and uprightness in men’s dealings, neither, in any instance, imposing upon others, nor failing in any of those engagements which it is in our power to fulfil; *meekness*—Or calmness under provocations, holding all the affections and passions in an even balance; *temperance*—In the use of meats and drinks, and all animal gratifications: *Against such* holy and happy dispositions, *there is no law*—By this observation, the apostle intimates that the graces and virtues here mentioned are so manifestly excellent, that they not only never were forbidden by any human law, but that there never hath been any nation which did not acknowledge their excellence, and give proofs that they did so, by making them objects either of their public or their private institutions. And those who in the general course of their lives bring forth these amiable and benign fruits of

A. M. 4062. 23 Meekness, temperance: ^a against
A. D. 58. such there is no law.

24 And they that are Christ's ^o have crucified
the flesh, with the ³ affections and lusts.

^a 1 Tim. i. 2.—^o Rom. vi. 6; xiii. 14; Chap. ii. 20; 1 Pet. ii. 11.

the Spirit, are, by the grace of the gospel, freed from the condemning sentence of the divine law.

Verse 24. *And they that are Christ's*—Who are true believers in him, and therefore possessed of union with him, and shall be finally owned as belonging to him; *have crucified the flesh*—Have doomed it to a certain death, like the body of one that is nailed to a cross, and left to expire upon it; *with the affections and lusts*—All its evil passions, appetites, and inclinations. The word *affections*, or *passions*, as *παθηματα* should rather be rendered, as distinguished from *the lusts of the flesh*, are *pride, self-will, discontent, anger, malice, envy, revenge*. "This is a beautiful and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word *crucify* implies. But the same word, by putting us in mind of Christ's suffering much greater pain for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us."

Verses 25, 26. *If we live in, or by, the Spirit*—If we are indeed raised from the death of sin, and made alive to God by the operation of his Spirit, and if this spiritual life is continued to us by his indwell-

25 ^a If we live in the Spirit, let us ^a A. M. 4062.
also walk in the Spirit. A. D. 58.

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

^a Or, *passions*.—^o Rom. viii. 4, 5; Verse 16.—^a Phil. ii. 3.

ing presence in our souls; *let us walk by and in the Spirit*—Being under his influence, and following his guidance in all our thoughts, tempers, words, and actions. See on verse 16. *Let us not be desirous of vain glory*—Of the praise or esteem of men. They who do not carefully and closely follow the drawings, and attend to the leadings, of the Spirit of God, easily slide into this: the natural effects of which are *provoking* to envy them that are beneath us, and *envying* them that are above us. Reader, art thou indeed a true believer in Christ? and dost thou, therefore, live in the Spirit of God, so that his gracious influences are the very life of thy soul? then make it thy care also to *walk in the Spirit*, to regulate every action of thy life, and every sentiment of thy heart, by a becoming regard to him; guarding solicitously against any thing that would grieve him, and encouraging those friendly offices of his, by which thou mayest be trained up in a growing meekness for the society of the blessed spirits above, and for that world where the polluted flesh, the corruptible body, having been laid aside for a season, shall be raised as pure as it shall be glorious, in the image of that Saviour whose discipline teaches us to seek the victory over it, and whose grace enables us to obtain it.

CHAPTER VI.

Here the apostle (1.) Pursues his practical exhortations, especially enforcing mutual love, and a care of each other, with humility and a zeal for doing good, 1-10. (2.) Represents the temper and views of the Judaizing teachers, and contrasts therewith his own, that the Galatians might see how little reason they had to esteem them, and slight him; declaring withal the indifference of circumcision or uncircumcision, and pressing them to adhere strictly to that gospel for which he had himself suffered so much, 11-18.

A. M. 4062. B. BRETHREN, ^a if ¹ a man be over-
A. D. 58. taken in a fault, ye ^b which
are spiritual, restore such a one ^o in the

spirit of meekness, considering ^a A. M. 4062.
thyself, ^d lest thou also be tempt- A. D. 58.
ed.

^a Romans xiv. 1; xv. 1; Hebrews xii. 13; James v. 19.
¹ Or, *although*.

^b 1 Cor. ii. 15; iii. 1.—^c 1 Cor. iv. 21; 2 Timothy ii. 25.
^d 1 Cor. vii. 5; x. 12.

NOTES ON CHAPTER VI.

Verse 1. *Brethren, if a man be overtaken in*—Greek, *προληφθῆναι*, *surprised into*; *a fault*—Through his ignorance, inattention, or the stress of temptation, not considering sufficiently what he is going to do; *ye who are spiritual*—Who have received the Spirit of truth, grace, and wisdom, and who continue to live and walk by and in the Spirit; *restore such a one*—By reproof, instruction, or exhortation. Every one who can, ought to help therein; only *in the spirit of meekness*—Gentleness, and love: qualities

essential to a spiritual man, and on these lies the whole force of the cure. *Considering thyself*—The plural is beautifully changed into the singular. As if he had said, Let each take heed to himself; *lest thou also be tempted*—That is, *fall by temptation*; which, being still in the body, thou art liable to do, and therefore may stand in need of the same kind office from thy brother, which thou art now called to render to him. Temptation easily and swiftly passes from one to another, especially if a man endeavours to cure another without preserving his own

A. M. 4062. 2. ° Bear ye one another's burdens,
A. D. 58. and so fulfil ^f the law of Christ.

3 For ^r if a man think himself to be something, when ^b he is nothing, he deceiveth himself.

4 But ^l let every man prove his own work, and then shall he have rejoicing in himself alone, and ^k not in another.

5 ^l For every man shall bear his own burden.

° Rom. xv. 1; Chap. v. 13; 1 Thess. v. 14.—^f John xiii. 14, 15, 34; xv. 12; James ii. 8; 1 John iv. 21.—^r Rom. xii. 3; 1 Cor. viii. 2; Chap. ii. 6.—^b 2 Cor. iii. 5; xii. 11.—^l 1 Cor. xi. 28; 2 Cor. xiii. 5.—^k Luke xviii. 11.

meekness; and a consciousness of our own frailty should dispose us to be merciful toward those that fall.

Verses 2-5. *Bear ye one another's burdens*—Sympathize with and assist each other, in all your weaknesses, grievances, trials. The apostle alludes to the custom of travellers, who, when too heavily laden with their baggage, relieve one another by bearing the burdens of the weak or fatigued, and in that manner show their good disposition toward each other; *and so fulfil the law of Christ*—Even that law of love, which he particularly and especially enjoins, terming it his new commandment, and making it the distinguishing mark of his disciples; and surely we may willingly receive that law from one who was himself such an unequalled example of love, and who with so gracious a sympathy bore our burdens of sorrow, and carried away the load of our guilt. *For if a man*—If any one; *think himself to be something*—Above his brethren, and take up an overweening opinion of himself; *when he is nothing*—Like what he apprehends himself to be; and in particular if he be so conceited of his own sufficiency, as to imagine that he is able to resist temptation by his own strength, or by the strength of inherent grace, and thereupon insults over or despises his fallen brother, in comparison of himself, and is not compassionate and friendly to him; *he deceiveth himself*—Is entirely mistaken in the judgment he forms of his own state and character. *But let every man*—To prevent so great an evil; *prove his own work*—Narrowly examine all he is, all he has, and all he doth; *and then*—If his spirit and conduct be found agreeable to the rule God has given him, and so be approved by God; *he shall have rejoicing in himself*—In what God has done for him and in him, by pardoning and renewing him, and enabling him to walk before him in all well-pleasing; he will find matter of comfort in knowing that his heart is right with God, and that he has his conversation according to the gospel; *and not in another*—That is, not in the applause he receives from another, nor in glorying over others, as inferior to himself in gifts or graces, in holiness or usefulness. *For every man*—In the day of final judgment; *shall bear his own burden*—Shall give an account of himself to God; shall

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6 ^m Let him that is taught in the word, communicate unto him that ⁿ teacheth in all good things.

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

8 ^q For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

¹ Rom. ii. 6; 1 Cor. iii. 8.—^m Rom. xv. 27; 1 Cor. ix. 11, 14.—ⁿ 1 Cor. vi. 9; xv. 33.—^o Job xiii. 9.—^p Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.—^q Job iv. 8; Prov. xi. 18; xxii. 8; Hos. viii. 7; x. 12; Rom. viii. 13; James iii. 18.

answer for his own actions only, and not for those of others.

Verse 6. *Let him that is taught in the word*—Who is instructed in the doctrines and precepts of the gospel; *communicate unto him that teacheth*—According to the ability that God hath given him; *in all good things*—All such temporal things as he stands in need of. If, says Macknight, "the teachers, who by spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who, not possessing the [extraordinary] spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it!"

Verses 7, 8. *Be not deceived*—As if he had said, It is an easy thing for interested men to find excuses for the neglect of this and other liberalities, which are required for the support and propagation of the gospel of Christ; but do not delude yourselves in this or any other such matter, by the treachery of your own hearts, which may more fatally impose upon yourselves than upon any others. *For God*—Who searches all hearts, and observes all external circumstances; *is not mocked*—Or, to be mocked by such vain pretences, although they attempt to mock him, who think to reap otherwise than they sow. *For*—As in the natural, so in the moral world; *whatsoever a man soweth*—Whether it be good or bad, whether he be liberal or sparing in it; *that shall he also reap*—The return shall be answerable thereto, both with respect to the kind and degree of it. *For he that soweth to his flesh*—That yields to his unhallowed passions and appetites, and follows the desires of his corrupt nature; or that employs his substance, time, and thoughts, merely or chiefly in gratifying and indulging the flesh, or for the satisfaction of his own bodily necessities, conveniences, or pleasures; *shall of the flesh*—Out of this very seed; *reap corruption*—The utter destruction of his soul and body. *But he that soweth to the Spirit*—That follows the Spirit's guidance in his dispositions, words, and actions, and, under the influences thereof, employs his abilities of body and mind, his time, talents, and possessions, to promote true reli-

A. M. 4062. 9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

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

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

* 2 Thess. iii. 13; 1 Cor. xv. 58.—Matt. xxiv. 14; Heb. iii. 6, 14; x. 36; xii. 3, 5.—John ix. 4; xii. 35.—1 Thess. v. 15; 1 Tim. vi. 18; Tit. iii. 8.

gion in himself and in those about him; shall of the Spirit—By his continued assistance and grace, and as the fruit of what is thus sown; reap life everlasting—When he shall leave the world, his immortal spirit shall inherit eternal felicity; and whatsoever his portion may be now, he shall be fully recompensed at the resurrection of the just, (Luke xiv. 14,) when all the hope of the sinner is perished.

Verses 9, 10. And—Having then such a prospect of felicity before us; let us not be weary—Greek, μη εκκακομεν, let us not be discouraged, or flag; in well-doing—Or in sowing to the Spirit, whatever labour and fatigue, whatever expense and difficulty, it may be attended with; for in due season—When the harvest is come, or in that proper time which the wisdom and goodness of God hath appointed, and for which it is our duty and interest patiently to wait; we shall reap—Abundant and ample fruit; if we faint not—If we do not suffer our hands to hang down, either through lukewarmness and sloth, or through timidity and fear. As we have, therefore, opportunity—That is, while God continues life to us, and the season of sowing lasts; let us—According to our ability, at whatever time or place, and in whatever manner we can; do good—Of every possible kind, and in every possible degree; unto all men—Neighbours or strangers, good or evil, friends or enemies; but especially unto them who are of the household of faith—Who, being united to us in the bonds of Christian faith and love, are on that account of the family of God, and our brethren and sisters in Christ; and therefore have a peculiar claim to our regard. Observe, reader, the opportunity here spoken of for doing good, generally speaking, is our life-time; but there are also many particular opportunities frequently occurring from time to time. Let us remember Satan is quickened in doing hurt by the shortness of the time; (Rev. xii. 12;) by the same consideration let us be quickened in doing good.

Verse 11. Ye see how large a letter—St. Paul had not yet written a larger to any church; I have written with my own hand—In testimony of my great affection for you, and concern for your spiritual welfare. He generally wrote by an amanuensis. The original expression here used, πληκοις γραμμασι, which we render how large a letter, is, by Whitby, Doddridge, and some others, following Jerome, Chrysostom, and Theophylact, translated, with what kind of, or with what large letters I have written unto you, supposing it to be an apology for the in-

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

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

* Eph. ii. 19; Rev. ii. 10; Heb. iii. 6.—* Fifteenth Sunday after Trinity, epistle, verse 11 to the end.—7 Chap. ii. 3, 14. * Phil. iii. 18.—* Chap. v. 11.

elegance of the writing. For from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. "The inference, however," says Macknight, "does not follow. Eminent men, much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bibles, which represents the apostle as informing the Galatians that he wrote this large epistle with his own hand, to show how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrines everywhere."

Verses 12, 13. The sum of all is this: As many as desire to make a fair show—Or appearance; that is, to preserve a fair character; in the flesh—In external things, or with respect to their observing the Jewish rites and ceremonies; these would constrain you—Gentile converts, both by their example and importunity; to be circumcised—And subject, with them, to the carnal ordinances of the law. The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which in other passages he terms the flesh, in opposition to the spiritual dispensation of the gospel. Only lest, &c.—As if he had said, They do not act thus with a single eye to the glory of God, or from a principle of conscience, but only lest they should suffer persecution—From the unbelieving Jews; for the cross of Christ—For maintaining that faith in a crucified Saviour is alone sufficient for justification. It is well known that the Jewish chief priests and elders were great persecutors of the disciples of Christ, and began their persecution very early. See John ix. 22; xii. 22; xix. 38. Now it seems the mandates of their council were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. The false teachers, therefore, of whom the apostle speaks, to recommend themselves to these rulers at Jerusalem, who stirred up the unbelieving Jews every where against the Christians, fell upon the scheme of blending Judaism with the gospel; and, as the apostle informs us, urged the Gentiles to receive circumcision, merely that they themselves might not be persecuted for the gospel doctrine of salvation through a crucified Messiah. For neither they themselves—Who are circumcised, and so are

A. M. 4062. 14 ^b But God forbid that I should
A. D. 58. glory, save in the cross of our Lord
Jesus Christ, ² by whom the world is ^o crucified
unto me, and I unto the world.

15 For ^d in Christ Jesus neither circumci-

^b Phil. iii. 3, 7, 8.—² Or, *whereby*.—^o Rom. vi. 5; Chap. ii. 20.—¹ 1 Cor. vii. 19; Chap. v. 6; Col. iii. 11.—² 2 Cor.

solemnly obliged to observe the whole of it; *keep the law*—Namely, in other points of greater importance; so far are they from a real zeal for it, or from acting uprightly and conscientiously in this matter; *but desire to have you circumcised, that they may glory in your flesh*—May boast of you as their proselytes, and make a merit of this with the other Jews.

Verse 14. *But God forbid that I should be actuated by any such selfish or worldly views, or should glory*—Should boast of any thing I have, or am, or do, or rely on any thing for my acceptance with God; *save in the cross of our Lord Jesus Christ*—In what Christ hath done and suffered for me; *by whom*—Or, as the words may be understood, *by which cross; the world is crucified to me*—All the things and persons in it are to me as dead things, and therefore as nothing; *and I unto the world*—I am dead to all worldly pursuits, cares, desires, and enjoyments. Or, as Dr. Doddridge paraphrases the clause, *By the reliance which I have for justification on Christ's sufferings and death, and by the believing views I have thereof, I am made indifferent to all things here below; "so that I view the world, as little impressed by all its charms, as a spectator would be by any thing which had been graceful in the countenance of a crucified person, when he beholds it blackened in the agonies of death; and am no more affected by the objects round me, than one who is expiring would be struck with any of those prospects which his dying eyes might view from the cross on which he was suspended."* Or, more concisely, the world is crucified to believers, in that, by the firm expectation of eternal life, grounded on Christ's cross, that is, on his death and resurrection, *the world*, like the dead carcass of a crucified malefactor, is stripped to them of all its vain allurements. And they are crucified to the world by Christ's cross, in that "it inspires them with such principles, and leads them to such a course of life, as renders them, in the eyes of the world, as contemptible, and as unfit for their purposes, as if they were dead carcasses. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification."—Macknight.

Verses 15, 16. *For in Christ Jesus*—(See on chap. v. 6.) *neither circumcision availeth any thing, nor uncircumcision*—To prove that we are accepted of God, and possessed of genuine religion; *but a new creature*—Or, *a new creation*, described 2 Cor. v. 17, where see the note, as also on chap. v. 6; where the same true and vital religion is termed, *faith*

^b

tion availeth any thing, nor uncir- A. M. 4062.
cumcision, but ^o a new creature. A. D. 58.

16 ^f And as many as walk ^r according to this rule, peace be on them, and mercy, and upon ^b the Israel of God.

v. 17.—^f Psa. cxxv. 5.—^r Phil. iii. 16.—² Rom. ii. 29; iv. 12; ix. 6, 7, 8; Chapter iii. 7, 9, 29; Phil. iii. 3.

which worketh by love, implying the renovation of the whole man, by the power of the Divine Spirit, and producing universal, constant, and persevering obedience to God, or the *keeping his commandments*; which (1 Cor. vii. 19) is opposed to circumcision and uncircumcision, as here a new creation, and Gal. v. 6, *faith working by love*, is opposed to these things. Compare these passages, and the notes on them, with each other. *As many as walk according to this rule*—1st, Glorifying only in the cross of Christ; 2d, Being crucified to the world; 3d, Created anew; *peace be on them*—That peace, which is the fruit of justification and a new creation, Rom. v. 1. *And mercy*—The source of that peace, and of every blessing enjoyed by fallen and sinful man, temporal or spiritual; *and upon the Israel of God*—That is, the church of God, which consists of those, and only those, of every nation and kindred, tongue and people, who walk by this rule.

Verses 17, 18. *Henceforth let no man trouble me*—By calling my commission, my doctrine, or my faithfulness in question; or with contentions against my office, quarrels and disputes on account of my renouncing circumcision, and the ceremonies of the Mosaic law; *for I bear* (and affliction ought not to be added to the afflicted!) *in my body the marks of the Lord Jesus*—That is, of my being his persecuted servant; marks of far more importance, and which I think much more honourable, than circumcision; even the scars which I have received by stripes, blows, bruises, and chains, endured in his service, which ought to endear me to all who have a due regard to him. Because the word *σηματα* denotes marks made by burning, some suppose that the apostle had in his eye those servants in the heathen temples on whose foreheads the name of the god to whom they belonged was in that way imprinted, and under the immediate protection of which god such servants were supposed to be. Hence the worshippers of the beast (Rev. xiii. 16) are represented as having a mark on their right hands, or on their foreheads, whereby they were known to be its worshippers. In like manner the servants of God are said to have his name on their foreheads, Rev. xxii. 4. In allusion to these customs, it is thought that the apostle calls the scars of the wounds which he received in Christ's service, the marks of the Lord Jesus. For besides his having been stoned and left for dead in the streets of Lystra, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, (2 Cor. xi. 24, 25,) it is probable he had suffered some of these punishments before this epistle was written, and that they had left scars in his body, by which he was distinguished as the ser-

A. M. 4062. 17 From henceforth let no man
A. D. 58. trouble me: for ¹I bear in my body
the marks of the Lord Jesus.

¹ 2 Cor. i. 5; iv. 10; xi. 23; Ohap. v. 11; Col. i. 24.

vant of the Lord Jesus. *Brethren, the grace*—The unmerited favour, and the enlightening, quickening, sanctifying, and comforting influences of his Spirit; *be with your spirit*—To guide, animate, renew, purify, and comfort you in the ways of truth and peace, of wisdom, piety, and virtue. Thus, although the apostle's rebukes in the former part of this epistle were sharp and cutting, and although he seems to have treated the Galatians with some severity;

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18 Brethren, ²the grace of our Lord A. M. 4062.
Jesus Christ *be with your spirit. Amen.* A. D. 58.

¶ Unto the Galatians, written from Rome.

² 2 Timothy iv. 22; Philemon 25.

yet having expressed his persuasion, that after reading what he had written they would not think differently from him in the principal articles of the Christian doctrine, (chap. v. 10,) he here shows his love to them, not only by giving them his apostolical benediction, but by calling them *brethren*; and, as Dr. Macknight observes, by making that appellation (for so it is in the original) the last word of his letter, except the word *Amen*.

b

P R E F A C E

TO

THE EPISTLE TO THE EPHESIANS.

OF EPHEBUS, a city famed for its commerce and riches, and for its being the metropolis of that part of Asia which was a Roman province, the reader will find an account in the notes on Acts, xix. 1. The apostle, it seems, first visited this city when on his way from Achaia to Jerusalem, as is related Acts xviii. 19, 20: at which time he preached in the synagogue of the Jews; but did not continue many days, though his preaching was not without fruit, as appears from his being desired by some of his hearers to tarry a longer time with them, that they might be more fully instructed in the doctrines which he taught. The reason why he did not comply with their request, was his believing it to be his duty to attend at Jerusalem at an approaching feast. From the history of the Acts we learn, that the Ephesians were then a very dissolute people, and extremely addicted to the arts of sorcery and magic, taught and practised there; "walking," as the apostle expresses it, "according to the prince of the power of the air, the spirit which worketh in the children of disobedience," chap. ii. 2. Their city, also, was the very throne of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expense of all Asia, (see note on Acts xix. 27,) and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites, by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St. Paul, who was expressly commissioned by Christ to turn the Gentiles "from darkness to light, and from the power of Satan to God," resolved, at his departure from their city, to return soon, (Acts xviii. 21,) that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the feast of pentecost at Jerusalem, and afterward gone over the country of Galatia and Phrygia, strengthening the disciples, he came to Ephesus, (Acts xix. 1,) and preached boldly, first in the synagogue of the Jews, for the space of three months, discoursing concerning the things which related to the kingdom of God, verse 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; inasmuch that the apostle judged it improper to preach any longer in the synagogue. Separating the disciples, therefore, from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire. "And this," as we learn from Acts xix. 10, "continued for the space of two years; so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks." During this time, so extraordinary were his miracles, that "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them;" which miracles, together with his preaching, were so blessed of God, that multitudes of the idolatrous inhabitants of Asia embraced the gospel; and, among the rest, many who had practised the arts of magic and divination. These, to show how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value. "So mightily grew the word of the Lord and prevailed" among the Ephesians.

In consequence of this extraordinary success, the apostle had determined to spend a longer season in Asia; but a dreadful riot raised against him by Demetrius, a silversmith, who employed a great number of workmen in making silver shrines for Diana, (of which see Acts xix. 23-41, with the notes there,) caused him to alter his resolution, and to proceed immediately toward Macedonia, into which country he had already sent Timothy and Erastus. During the time, however, of the apostle's stay at Ephesus, a numerous Christian church was formed, chiefly made up of Gentile converts, whose piety and zeal appear, from this epistle, to have been remarkable. To watch over these, and administer to them the word of God, the apostle appointed several elders, or overseers. These, about a year after, when on his way from Macedonia and Achaia to Jerusalem, the apostle sent for, to meet him at Miletus; to whom, when they came, he delivered the pathetic exhortation recorded Acts

PREFACE TO THE EPISTLE TO THE EPHESIANS.

xx. 17-35, forewarning them both of great persecutions from without, and of divers heresies and schisms, which would arise among themselves. After this it appears that he never visited Ephesus again, nor saw any of the elders whom he now addressed. He wrote, however, this epistle to them for their further instruction and establishment in the faith; and that, it seems, within three or four years from this period; or, as is generally supposed, during the latter part of the time of his imprisonment at Rome. For, from what he himself says, (chap. iii. 1; iv. 1; vi. 20,) he was a prisoner when he wrote it, as he was likewise when he wrote to the Colossians, Col. iv. 10. Indeed, there is such a manifest correspondence between these two epistles, both in their subject matter and in the very form of the expression, that it may be justly concluded they were written at the same time, and sent together by Tychicus, who was intrusted with the care of both, but was attended by Onesimus, when he delivered that to the Colossians, Col. iv. 9.

The design of the apostle in this epistle was to establish the Ephesian believers in the doctrine he had delivered; and for that purpose to give them more exalted views of the love of God, and of the excellence and dignity of the Lord Jesus; to show them that they were saved by grace; and that the Gentiles, however wretched they had been once, were now invited to enjoy equal privileges with the Jews; to encourage them, by declaring with what steadiness the apostle himself suffered for the truth, and with what earnestness he prayed for their establishment and perseverance. He also intended to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation. If it be remembered that the most flourishing sects of philosophers had been, or were, settled at Ephesus, and in its neighbourhood; it will not be doubted that the apostle would make use of extraordinary caution in writing; and it is evident that this epistle is full of the sublimest doctrines, and written in a style equal to the nobleness of his sentiments, and the learning of those to whom it was addressed. Though this, perhaps, at first sight may render his meaning a little obscure, yet, by the assistance of the forementioned epistle to the Colossians, written while he was in the same circumstances, upon the same occasion, and to the same purpose, the sense and doctrine of the apostle here may be so clearly seen, and so perfectly comprehended, that there can be hardly any doubt left about it, to any one who will examine them diligently, and carefully compare them together. He begins this epistle, as he does most of the others, with thanksgiving to God, for their embracing and adhering to the gospel. He shows the inestimable blessings and advantages they received thereby, as far above all the Jewish privileges as all the wisdom and philosophy of the heathen. He proves that our Lord is the head of the whole church; of angels and spirits, the church triumphant; and of Jews and Gentiles, now equally members of the church militant. In the last three chapters he exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, assistances, and obligations. To be a little more particular: In this epistle we may observe, I. The inscription, chap. i. 1, 2. II. The doctrine pathetically explained, which contains, 1. Praise to God for the whole gospel blessing, verses 3-14, with thanksgiving and prayer for the saints, verse 15 to chap. ii. 10. 2. A more particular admonition concerning their once miserable, but now happy condition, verses 11-22; a prayer for their establishment, chap. iii. 1-19; a doxology, verses 20, 21. III. The exhortation. First, general: To walk worthy of their calling, agreeably to, 1. The unity of the Spirit, and the diversity of his gifts, chap. iv. 1-16. 2. The difference between their former and their present state, verses 17-24. Secondly, particular: To avoid, 1. Lying, chap. iv. 25. 2. Anger, verse 26. 3. Theft, verse 28. 4. Corrupt communication, verses 29, 30. 5. Bitterness, verse 31 to chap. v. 2. 6. Uncleanliness, verses 3-14. 7. Drunkenness, verses 15-21. With a commendation of the opposite virtues: To do their duty, as, 1. Wives and husbands, verses 22-33. 2. Children and parents, chap. vi. 1-4. 3. Servants and masters, verses 5-9. Thirdly, final: To war the spiritual warfare, verses 10-20. IV. The conclusion, verses 21-24.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
EPHESIANS.

CHAPTER I.

After the inscription and benediction, 1, 2, the apostle enters on the subject of his epistle, by solemnly and devoutly thanking God for the blessings of the gospel conferred on true believers, whether Jews or Gentiles, in consequence of his eternal purpose to glorify his grace in pardoning, accepting for his children, sanctifying and saving such, through the blood of his Son, and the communication of his Spirit, 3-14. He assures the Ephesians of the fervency with which he offered his prayers to God on their account, that they might have still higher and worthier conceptions of the gospel, and of its glorious Author, as raised from the dead, and exalted to supreme dominion in the heavenly world, 15-23.

A. M. 4068. **PAUL**, an apostle of Jesus Christ
 A. D. 64. ^a by the will of God, ^b to the
 saints which are at Ephesus, ^c and to the faithful
 in Christ Jesus :

2 ^d Grace be to you, and peace, from God our

^a 2 Cor. i. 1.—^b Rom. i. 7; 2 Cor. i. 1.—^c 1 Cor. iv. 17; Chap. vi. 21; Col. i. 2.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle by the will of God*—Not by any merit of my own; *to the saints*—Or *holy persons*, as *τοῖς ἁγίοις* properly signifies; *who are at Ephesus*—And in all the adjacent places: for this epistle was not directed to the Ephesians only, but likewise to all the other churches of Asia; *and to the faithful in Christ Jesus*—Or *the believers*, as the word *πίστοις* is rendered Acts x. 45; 2 Cor. vi. 15; and 1 Tim. iv. 3, 10, 12. There seems to be no reason to suppose that the apostle gave the Christians at Ephesus this title on account of their being remarkably faithful to Christ, in relying on him alone for salvation, without that attachment to the Mosaic law, which was found in some other churches, and particularly among the Galatians. For we find he uses the same title when addressing the Colossians, (chap. i. 2,) whom yet he reproveth on this very account, chap. ii. 16. *Grace be to you, &c.*—See on Rom. i. 7.

Verses 3-6. *Blessed be God, who hath blessed us*—God's blessing us is his bestowing spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments, both on account of his own essential blessedness, and of the blessings which he bestows on us; *with all spiritual blessings*—The spiritual blessings here spoken of are such as are necessary to the perfection and happiness of our spirits; namely,

Father, and from the Lord Jesus Christ. A. M. 4068. A. D. 64.

3 ^e Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly ^f places in Christ :

^e Gal. i. 3; Titus i. 4.—^f 2 Cor. i. 3; 1 Peter i. 3.—Or, things, Chap. vi. 12.

the light of the gospel, the influences of the Spirit of God, the pardon of sin, adoption into God's family, the sanctification of our nature, and eternal life. These blessings are here opposed to the earthly blessings which were promised to the natural descendants of Abraham, the ancient church of God, which consisted in the possession of Canaan, in victory over their enemies, fruitful seasons, &c., as described Deut. xxviii. To these, and such like blessings, Abraham's seed, by faith, were entitled by the promise, *In thy seed shall all the nations of the earth be blessed. In heavenly places*—Or rather, *In heavenly things*, as *ἐν τοῖς ἐπουρανίοις*, it seems, ought to be here translated. Certainly, we must enjoy spiritual blessings in *heavenly things*, before we can enjoy them in *heavenly places*; namely, blessings which are heavenly in their nature, original, and tendency, and shall be completed in heaven; far different from the external privileges of the Jews, and the earthly blessings they expected from the Messiah. *According as he hath chosen us in him*—Both Jews and Gentiles, whom he foreknew as believing in Christ, 1 Pet. i. 2. That he speaks of such, and of such only, is evident from verses 12-14, where see the notes. Indeed, none but true believers in Christ, none but those whose faith in him *works by love*, are ever termed, in the New Testament, *God's chosen*, or *elect*. For the election spoken of in the New Testament is not the election of individuals, out of the mass of mankind, to repent,

A. M. 4068. 4 According as ^f he hath chosen us
A. D. 64. in him, ^g before the foundation of the
world, that we should ^h be holy and without
blame before him in love :

5 ⁱ Having predestinated us unto ^k the adop-
tion of children by Jesus Christ to himself,
^l according to the good pleasure of his will,

6 To the praise of the glory of his grace,
^m wherein he hath made us accepted in ⁿ the
Beloved.

7 ^o In whom we have redemption through

^f Rom. viii. 28; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9.—^g 1 Pet. i. 20.—^h Luke i. 75; Chap. ii. 10; v. 27; Col. i. 22; 1 Thess. iv. 7; Titus vii. 12.—ⁱ Rom. viii. 29, 30; Verse 11.—^k John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1.—^l Matt. xi. 26; Luke xii. 32; 1 Cor. i. 21; Verse 9.—^m Rom. iii. 24; v. 15.—ⁿ Matt. iii. 17; xvii. 5.

believe, and obey, passing by the rest; but it is the election of such as are already possessed of faith, love, and a new nature, to be the people and children of God; which election it behooves them to *make sure*, by aspiring after a larger measure of these, and of all other graces and virtues, and by enduring to the end, 2 Pet. i. 10. *Before the foundation of the world*—Or, *before the world began*. This, as Mac-knight observes, "being said of the Ephesian brethren in general, it cannot be an election of the whole of them as individuals" {unconditionally} "to eternal life;" but must be that election, which, before the foundation of the world, God made of true believers, of all nations, to be his children and people, and to enjoy the blessings promised to such. *That we should be holy*—Dedicated to God, employed for him, and transformed into his image; *and without blame*—As to our whole spirit and conduct; *before him*—Or in his sight, who searches the heart, and observes all our ways. As the election here spoken of is an election of believers to be holy, all such ought continually to keep in mind this end of their election, that they may press on toward it more and more. *In love*—To God, his people, and all mankind, the source of all true holiness; *Having predestinated*, or fore-appointed, *us*—Who do now, or shall hereafter, believe in him with our heart unto righteousness; *unto the adoption of children*—For those who receive Christ, namely, in all his offices and characters, or who believe aright in him, enjoy the dignity of being his children and heirs, and joint heirs with Christ. See on John i. 12; Gal. iii. 26. *According to the good pleasure of his will*—According to his free, fixed, and unalterable purpose to confer these blessings on all those who believe in Christ, and those only. Of the word *προορίζω*, here, and frequently elsewhere, rendered to *predestinate*, see the notes on Rom. viii. 29, 30. *To the praise of the glory of his grace*—His glorious, unmerited, and free love, without any desert on our part; *wherein he hath made us accepted*—Greek, *εξαπερωσεν*, *he hath taken us into favour*, namely, his peculiar favour; *in the Beloved*—In Christ, his beloved Son, through whom, though in ourselves we are so unworthy of them, we receive these inestimable blessings.

his blood, the forgiveness of sins, ac- A. M. 4068
cording to ^p the riches of his grace; A. D. 64.

8 Wherein he hath abounded toward us in
all wisdom and prudence;

9 ^q Having made known unto us the mystery
of his will, according to his good pleasure,
^r which he hath purposed in himself:

10 That in the dispensation of ^s the fulness
of times ^t he might gather together in one ^u all
things in Christ, both which are in ^v heaven,
and which are on earth; *even* in him:

^o Acts xx. 28; Rom. iii. 24; Heb. ix. 12; 1 Pet. i. 18, 19; Rev. v. 9.—^p Rom. ii. 4; iii. 24; ix. 23; Chap. ii. 7; iii. 8, 16, 9 Rom. xvi. 25; Chap. iii. 4, 9; Col. i. 26.—^q Chap. iii. 11. 2 Tim. i. 9.—^r Gal. iv. 4; Heb. i. 2. ix. 10; 1 Pet. i. 20. ^s 1 Cor. iii. 22, 23; xi. 3; Chap. ii. 15; iii. 15.—^t Phil. ii. 9 10; Col. i. 20.—^u Gr. *the heavens*.

Verses 7, 8. *In, or by, whom we have redemption*—By price and by power, are bought and delivered from the guilt and dominion of sin, the tyranny of Satan, and the final displeasure and wrath of God. *Through his blood*—Shed for these purposes; or through what he hath done and suffered; having undertaken the great and awful work of making an atonement for us by the sacrifice of himself, by which we obtain, what is an introduction to all the other blessings here mentioned, *the forgiveness of sins*—For, being pardoned, God's wrath is removed from us; we are taken into his favour; adopted into his family; born of his Spirit; love him who hath thus first loved us; and, through this love, become holy, and without blame before him. And by these blessings in *heavenly things*, we are qualified to receive blessings in *heavenly places*; *according to the riches of his grace*—According to the abundant overflowings of his free, undeserved mercy and favour, to such sinful and guilty creatures; *wherein he hath abounded toward us in all wisdom*—Manifested by God in the whole scheme of our salvation; *and prudence*—Which he hath wrought in us, that we may know and do all his acceptable and perfect will.

Verses 9, 10. *Having made known to us*—By his Word and Spirit; *the mystery of his will*—The gracious scheme of salvation by faith, the appointment of which depended on his sovereign will alone; termed *a mystery*, because it was but darkly revealed under the law, is now totally hid from unbelievers, and has heights and depths in it which surpass all the knowledge even of true believers. "The whole doctrine of the gospel, taken complexly, is called *the wisdom of God in a mystery*, 1 Cor. ii. 7; not because any part of it is unintelligible, but for the reasons mentioned in the note on that verse." "The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith, without obedience to the law of Moses, is called *a mystery*, Rom. xi. 25; xvi. 25. So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ, shall not die, but be changed, 1 Cor. xv. 51; and 2 Thess. ii. 7, we have *the mystery of iniquity*;

A. M. 4068. 11 ^aIn whom also we have obtained an inheritance, ^bbeing predestinated according to ^cthe purpose of him who worketh all things after the counsel of his own will:

12 ^aThat we should be to the praise of his glory, ^bwho first ^ctrusted in Christ.

^a Acts xx. 32; xxvi. 18; Rom. viii. 17; iii. 24; Tit. iii. 7; 1 Pet. i. 4.—^b Verse 5.—^c Isa. xlvi. 10, 11.—^d Verses 6, 14; 2 Thess. ii. 13.

and Rev. i. 20, *the mystery of the seven stars*; and Rev. x. 7, *the mystery of God*; and Rev. xvii. 5, 7, *mystery, Babylon, the woman, the beast, and the false prophet*. To this latter group, the appellation of mystery is given with singular propriety. For as the initiated [into the heathen mysteries] were instructed by having certain mystic shows set before them, the visions in the Revelation of the seven stars, and of the woman, and the beast, and the false prophet, representing the future state of the church, are all very aptly termed *mysteries*." *That in the dispensation of the fulness of times*—When that time was fully come, which he, in his wise appointment and distribution of things, had judged most suitable and eligible; or in this last administration of his full-est grace, in which all the former dispensations terminated, which took place at the time most proper for it. "The word *οικονομία*, here rendered *dispensation*, signifies the plan which the master of a family, or his steward, has established for the management of the family. Also it signifies a plan formed for the management of any sort of business. In this passage it signifies the plan which God had formed for accomplishing the salvation of believers."—Macknight. *He might gather together in one*—Greek, *ανακεφαλαιωσασθαι*, he might recapitulate, or unite again under one head; all things in Christ—All persons, whether angels or men, whether living or dead, with all things that are connected with or concern them; both in heaven and on earth—This is considered by some as a Jewish phrase, to express the whole world; and Locke thinks it may be equivalent to *Jews and Gentiles*, which is the meaning adopted also by Macknight, who says, "According to this interpretation, *the gathering of all things under Christ*, means both the forming of believing Jews and Gentiles into one catholic church, and the bringing of them both into the heavenly country through the mediation of Christ." Beza, by *things in heaven*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection. But the interpretation adopted by Whitby, Chandler, Doddridge, Wesley, and many others, seems more probable, namely, that by *things in heaven*, both in this passage and Col. i. 20, *the angelical hosts* are to be understood; and by *things on earth*, *believers of all nations*, who, with the angels, shall at length be joined in one great society, or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. "Both angels and men were

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13 In whom ye also trusted, after that ye heard ^athe word of truth, the gospel of your salvation: in whom also, after that ye believed, ^bye were sealed with that Holy Spirit of promise,

14 ^aWhich is the earnest of our inheritance ^buntil the redemption of ^cthe purchased

^a James i. 18.—^b Or, *hoped*.—^c John i. 17; 2 Cor. vi. 7. ^d 2 Cor. i. 22; Chap. iv. 30.—^e 2 Cor. i. 22; v. 5.—^f Luke xxi. 28.—^g Acts xx. 28.

at first in sweet and harmonious subjection to the Son of God, the great Creator of both; but man having broken himself off from this society, the Son of man, by his humiliation and sufferings, recovers all who believe in him, and in his human nature presides over the kingdom to which, in the world of glory, they and his angels belong. This interpretation presents so noble a view, that no other will bear a comparison."—Doddridge.

Verses 11, 12. *In whom also we*—Believing Jews; *have obtained an inheritance*—Namely, that of the promises made to the children of Abraham and of God, even the blessings of grace and of glory, the privileges belonging to the true members of the church militant and triumphant. *Being predestinated*—To it when we became true believers, and as long as we continue such, see on verse 5; *according to the purpose of him*—Of God; *who worketh all things*—As he formed and governs all things; *after the counsel of his own will*—The unalterable decree, *He that believeth shall be saved*: which is not an arbitrary will, but a will flowing from the rectitude of his nature; otherwise what security would there be that it would be his will to keep his word even with the elect? The apostle seems to have added this clause with a view to convince the believing Jews that God would bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren were pleased or displeased therewith. *That we*—Believing Jews; *should be to the praise of his glory*—Should give men occasion to praise God for his goodness and truth; *who first trusted*—Or *hoped*, as *προηλπικotas* signifies; *in Christ*—That is, believed in him, and hoped for eternal salvation from him, before the Gentiles did. And this was the case, not only in Judea, but in most places where the apostles preached; some of the Jews generally believing before the Gentiles. Here is another branch of the true gospel predestination: he that believes is not only elected to eternal salvation if he endure to the end, but is fore-appointed of God to walk in holiness and righteousness, to the praise of his glory.

Verses 13, 14. *In whom ye*, Gentiles, *also trusted*—Believed and hoped for eternal life; *after ye heard the word of truth*—The word which reveals and attests most important truth, the *faithful saying*, (1 Tim. i. 15,) that Jesus of Nazareth is the true Messiah, the Son of God, who came into the world to save sinners; *the gospel of your salvation*—Which brings the good tidings of salvation to you as well as

A. M. 4068. possession, ^h unto the praise of his
A. D. 64. glory.

15 Wherefore I also, ⁱ after I heard of your
faith in the Lord Jesus, and love unto all the
saints,

^h Verses 6, 12; 1 Pet. ii. 9.—ⁱ Col. i. 4.

others: or, which God has made the means of your salvation; *in whom after ye believed*—Or rather, as *πιστευσαυτες* signifies, *having believed; ye were sealed*—Probably immediately after believing; *with that Holy Spirit of promise*—Holy both in his nature and in his operations, and promised to all true believers, to all the children of God. Of the seal and earnest of this Spirit, see the note on 2 Cor. i. 22, where the apostles are said to have been sealed by the Spirit, and to have the earnest thereof in their hearts. As applied to them, the expressions undoubtedly signified their having received the extraordinary gifts, as well as the sanctifying graces of the Spirit. But here being applied to all the Gentile believers, but few of whom certainly were endowed with these extraordinary gifts, the words can only mean those ordinary influences of the Spirit, whereby they were assured of their adoption and regeneration, were stamped with the image of God, and thereby constituted heirs of the heavenly inheritance, and prepared for the enjoyment of it. This *sealing* of the Spirit produces, in every man that possesses it, a new nature, whereby he is marked, or declared to be, the son of God; a mark which, as Macknight observes, is to him a stronger evidence of his title to eternal life, than if he possessed the miraculous gifts. See on Matt. vii. 22; 1 Cor. xiii. 2. How earnest then ought we to be in our endeavours to obtain this important blessing! See also Eph. iv. 30, where believers are said to be sealed with the Holy Spirit to the day of redemption. When this sealing of the Spirit is enjoyed in the most perfect manner, it seems to imply, 1st, A full impression of the image of God on a man's soul; 2d, A full assurance of his receiving all the promises, whether relating to time or eternity. *Which is the earnest*—Both a pledge and a foretaste; *of our inheritance*, in heaven, *until the redemption of the purchased possession*—Till the church, which he has purchased with his own blood, shall be fully delivered from all sin and sorrow, and advanced to everlasting glory. As the redemption here spoken of includes the redemption of the bodies of Christ's purchased people from death, by the resurrection, (Rom. viii. 23,) *the earnest of the Spirit*, which is to remain in the church, that is, in the hearts of its true members, till that glorious event is accomplished, must be principally those ordinary influences of the Spirit, which produce in believers that holiness which is necessary to fit them for heaven, and that happiness which is an anticipation thereof.

Verses 15–17. *Wherefore, after I heard of your faith in the Lord Jesus*—That is, of your perseverance and increase therein. For the apostle's manner of speaking does not imply that he received

16 ^k Cease not to give thanks for A. M. 4068.
you, making mention of you in my ^h A. D. 64.
prayers;

17 That ^l the God of our Lord Jesus Christ,
the Father of glory, ^m may give unto you the

^k Rom. i. 9.—^l John xi. 17.—^m Col. i. 9.

by report an account of their first believing in the Lord Jesus, and therefore that he wrote this epistle to them before he had been at Ephesus in person, or was personally acquainted with them. He wrote in the same terms to the Thessalonians, who were his converts, (1 Thess. iii. 4, 6,) and to his convert Philemon, verses 4, 5. Therefore, as his saying that he heard of the faith and love of the Thessalonians and of Philemon, does not mean that he was ignorant of these things till they were reported to him, but only that he had heard of their persevering in the true faith of the gospel, and in their love to the saints; so the faith of the Ephesians, which he says he had heard of, was not their first faith, or their conversion to Christianity, but their continued and increasing faith, evidencing itself by the fruit here spoken of. *Love unto all the saints*—Namely, whether circumcised or uncircumcised. For, by praising the Ephesians for their love to *all the saints*, the apostle seems to intimate that they were free from that narrow, bigoted spirit, which prevailed in some other churches, where difference in opinion about the necessity of circumcision had interrupted love. *I cease not*—In all my solemn addresses to God; *to give thanks for you*—On account of your perseverance in the true faith of the gospel, and in your love to all Christ's disciples; *making mention of you in my prayers*—So he did of all the churches, Col. i. 9. *That the God and Father of our Lord Jesus Christ, the Father of glory*—Of which he is eternally and immutably possessed; from whom all glory proceeds, and to whom it returns; and whose glory shines in the face of Christ his beloved Son; or, as the expression might have been rendered, *the glorious Father; may give you the Spirit of wisdom and revelation*—This Spirit, termed the *Spirit of promise*, (verse 13,) they had already received, in a great measure, for he had *sealed them*, as is there signified, and was an earnest of their inheritance in their hearts; but the apostle here prays that the same Spirit might be still more largely communicated to them, revealing more fully the deep things of God, and rendering them still more wise in all matters that concerned their own salvation, and the salvation of others. *In the knowledge of him*—Of Christ, of his person and offices, of his wonderful process in accomplishing the work of man's redemption; of his humiliation and exaltation, his grace and glory, which he termed, (Phil. iii. 8,) *the excellency of the knowledge of Christ Jesus his Lord, for whom he had willingly suffered the loss of all things*, and accounted them despicable, in comparison of this knowledge of him. Some commentators understand the clause as signifying the *acknowledgment of him*, namely, by professing faith in him and his

A. M. 4068. spirit of wisdom and revelation ⁴ in
A. D. 64. the knowledge of him :

18 ^a The eyes of your understanding being enlightened ; that ye may know what is ^o the hope of his calling, and what the riches of the glory of his ^p inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, ^q according to the working ^o of his mighty power,

⁴ Or, for the acknowledgment, Col. ii. 2.—^a Acts xxvi. 18. • Chap. iv. 12; iv. 4.—^o Verse 11.—^q Chap. iii. 7; Col. i. 29; ii. 12.—^o Gr. of the might of his power.

gospel, whatever persecution such a profession might expose them to.

Verses 18-21. *The eyes of your understanding being enlightened*—That is, I pray that God would do this for you by the discoveries of his gospel, and the operation of his grace. Observe, reader, it is by the eyes of the understanding alone that we discern the things of God; and in order hereto these eyes must first be opened, and then enlightened, by the Spirit of wisdom and revelation, spoken of in the former verse. *That ye may know what is the hope of his calling*—That ye may know, experimentally and delightfully, what are the blessings which God, by his word and Spirit, has called you to hope for. For hope seems to be put here chiefly for the objects of hope, as it is likewise Col. i. 5; Tit. ii. 13. The apostle, however, may also include the grounds of this hope; with which, in order to their further establishment, the apostle wished them to be more fully acquainted. *And what the riches of the glory of his inheritance in his saints*—How great the blessings of his grace are, conferred on his saints here, and what an immense treasure of blessedness and glory he hath provided for them hereafter. *And what is the exceeding greatness of his power to us-ward, who cordially believe*—Both in raising our souls from the death of sin, and preserving them in spiritual life; influencing our hearts in such a manner as effectually to conquer all our prejudices against Christianity, and against true religion in every form, and so as to make us new creatures in Christ Jesus; *according to the working of his mighty power*—Greek, *κατα την ενεργειαν της κρατης της ισχυος αυτου*, expressions, the strong emphasis and admirable force of which, as Bishop Pearson has observed, are scarcely to be paralleled in any author, and are superior to what our language can reach. Doddridge renders them, *according to the energy of the power of his might*, a translation which, however, falls very short of the original. See also Blackwall's *Sacred Classics*, vol. i. p. 307. *Which he wrought in Christ*—By the same almighty power whereby he raised Christ from the dead, for no less would suffice; *and set him at his own right hand*—That is, he hath exalted him in his human nature, as a recompense for his sufferings, to the quiet, everlasting possession of all possible blessedness, majesty, and glory. *Far above all principality and power, and might and dominion*—That is, God

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20 Which he wrought in Christ, A. M. 4068. when ^r he raised him from the dead, A. D. 64. and ^s set him at his own right hand in the heavenly places,

21 ^t Far above all ^u principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And ^v hath put all things under his feet,

^r Acts ii. 24, 33.—^s Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1. ^t Phil. ii. 9, 10; Heb. i. 4.—^u Rom. viii. 38; Col. i. 16; ii. 15.—^v Psa. viii. 6; Matt. xxviii. 18.

hath invested him with uncontrollable authority over all demons in hell, and angels in heaven, and all the princes and potentates on earth; *and every name that is named*—Name is here, by a usual figure, put for the person who possesses the authority signified by that name. We know the king is above all, though we cannot name all the officers of his court: so we know that Christ is *above all*, though we are not able to name all his subjects; *not only in this world, but also in that which is to come*—The invisible world, in which the potentates mentioned in the former part of the verse rule, is called *the world to come*, not because it does not yet exist, but because it is to come to us, not being yet visible. We may observe here, that of the four different names given to good angels in this verse, the two first *αρχαι, principalities*, and *εξουσιαι, powers*, are given to evil angels, (chap. vi. 12,) and to men, Luke xii. 11. From this we learn, that there are different orders and degrees of government and subordination among good and bad angels in the invisible world, as among men in the visible world. It is observed by Chandler, that *αρχη*, the first word, signifies empire of the largest extent, being used by Greek writers to denote the empire of Alexander, after he had conquered the East, and the empire of the Romans; and that *εξουσιαι*, the last word in the verse, signifies the lowest degree of power, power of the smallest extent. So that although we do not know precisely what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe; having power, whether among angels or men. According to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Macknight, and Col. i. 16.

Verses 22, 23. *And hath put*—Greek, *υποταξας, hath subjected*; *all things under his feet*—This is said in allusion to Psa. cx. 1, *Till I make thine enemies thy footstool*. The psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, (1 Cor. xv. 27,) but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times conquerors put their feet on the necks of their enemies in token of their subjection, Josh. x. 23, 24. *And gave him to be head over all things to the church*—As it is here declared that Christ is

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A. M. 4068. and gave him ^a to be the head over
A. D. 64. all things to the church,

23 ^a Which is his body, ^a the ful- A. M. 4068.
ness of him ^b that filleth all in all. A. D. 64.

^a Chap. iv. 15, 16; Col. i. 18.—^a Rom. xii. 5; 1 Cor. xii. 12, 27.

^a Col. ii. 10.—^a 1 Cor. xii. 6; Chap. iv. 10; Col. iii. 11.

raised to universal dominion for the sake of his church, that is, for the noble purpose of erecting and establishing it, and uniting the angels who are in heaven, and all the good men, who have lived and are to live on earth, in one harmonious society, that they may worship and serve God together, and be happy in one another's society to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should be under his direction, that he might order all the events befalling his people, in such a manner as to promote their holiness, and prepare them for heaven. Add to this, he is in such a sense made head over all things to his church, as to cause even its enemies, however undesignedly by them and unwillingly, to serve its interests; and all events, whether apparently prosperous or adverse, and all persons and things, to work together for the good of its members. To these he is a head, not merely of government, but likewise of guidance, life, and influence, as is implied in the next clause. *Which is his body*—The church is called the body of Christ, to signify that the true and living members

thereof are united to, and animated by him; that they are under his direction, and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by various joints, ligaments, nerves, arteries, veins, and other vessels of communication and intercourse. *The fulness of him that filleth all in all*—This expression may mean that his church, that is, the spiritual part of it, is completed, or completely filled by him, namely, with all sorts of gifts and graces. So Locke understands it. Thus believers are said to receive out of Christ's fulness, *grace for, or upon grace*. Macknight, however, takes the clause in a different sense, observing, that by calling the church to πληρωμα, *the fulness of Christ*, the apostle intimates, that he who is universal Lord would want a principal part of his subjects, if the church among men on earth were not united and subjected to him as its head. *Who filleth all in all*—That is, who filleth all his members with all their spiritual gifts and graces, according to the place and office in his body which he hath assigned them.

CHAPTER II.

In this chapter, to excite the gratitude of the Ephesian believers, the apostle, (1.) Leads their minds back to that state of moral and spiritual death in which the gospel found them, and reminds them how entirely they were saved by divine grace, 1-10. (2.) He represents the happy state into which they were now brought, as being reconciled to God, united to his church, and made partakers of all his privileges, equally with the believing Jews, 11-22.

A. M. 4068. **AND** ^a you hath he quickened,
A. D. 64. ^b who were dead in trespasses
and sins;

2 ^a Wherein in time past ye walked A. M. 4068.
according to the course of this world, A. D. 64.
according to ^d the prince of the power of the air,

^a John v. 24; Col. ii. 13.—^a Verse 5; Chap. iv. 18.

^a 1 Cor. vi. 11; Chap. iv. 22; Col. i. 21; iii. 7.—^d Ch. vi. 12.

NOTES ON CHAPTER II.

Verses 1, 2. *And you, &c.*—In the nineteenth and twentieth verses of the preceding chapter, the apostle had spoken of God's working in the believers at Ephesus, in order to their conversion, and resurrection from spiritual death to spiritual life, by the same almighty power whereby he raised Christ from the dead. On the mention of this he runs on, in the fulness of his heart, into a flow of thought concerning the glory of Christ's exaltation, in the three following verses. He here resumes the thread of his discourse. *You hath he quickened*—Or, (as these words are not in the original,) if we connect this verse with the last clause of the preceding chapter, we may read, *you hath he filled*, namely, with his gifts and graces, and thereby hath made you alive to himself; *who were dead*—Not only diseased, but

dead; absolutely devoid of all spiritual life, and as incapable of quickening yourselves, as persons literally dead are of restoring their bodies to life. In this sense Locke paraphrases the words: "Ye were so entirely under the power of sin, that ye had no more power, nor hope, nor ability, to get out of it, than men dead and buried have to get out of their graves." The truth is, unawakened, impenitent, and unbelieving sinners, are dead in three respects; 1st, They are under condemnation, on account of their past depravity and various transgressions, to the second death, or to future wrath and punishment, like criminals under sentence of death for their crimes. 2d, They are destitute of all union with God, and in a state of separation from him, and alienation from his life, chap. iv. 18; Col. i. 21. 3d, They are carnally minded; that is, their

A. M. 4068. the spirit that now worketh in * the
A. D. 64. children of disobedience :

3 ' Among whom also we all had our conversation in times past in ² the lusts of our flesh, fulfilling ¹ the desires of the flesh and of the

* Chapter v. 6 ; Col. iii. 6. — ¹ Titus iii. 3 ; 1 Peter iv. 3.
² Gal. v. 16. — ³ Gr. the wills.

thoughts and affections are set upon visible and temporal things, which is spiritual death, (Rom. viii. 6,) implying deadness or aversion to spiritual and divine things. In trespasses and sins—Sins seem to be spoken chiefly of the Gentiles who knew not God ; trespasses of the Jews, who had his law, and yet regarded it not. Or the expressions may be used indiscriminately, without any such distinction being intended ; for all trespasses are sins, and all sins are trespasses, properly speaking. Wherein in time past ye walked—Περπατατε, ye walked about, or walked continually. For, as Grotius observes, the word significant consuetudinem, implies custom, or habit. According to the course of this world—Κατα τον αιωνα, according to the age, or the common usage of the age in which you lived, and to those corrupt principles and practices which prevailed around you. The word above mentioned, translated course, properly means a long series of times, wherein one corrupt age follows another. The prince of the power of the air—"That wicked spirit, who commands the legions of fallen angels, that by divine permission range in the air, and fly from place to place, in pursuit of their pernicious purpose of corrupting and destroying mankind." So Dr. Doddridge, who observes, "This refers to a Jewish tradition, that the air is inhabited by evil spirits, a notion which the apostle seems to approve." Macknight's interpretation of the passage is nearly the same, as follows: "Power, being here put for those who exercise power, (as it is likewise chap. i. 21, and Col. ii. 10,) signifies those powerful evil spirits, whose confinement [mentioned by Jude, verse 6] is not of such a nature as to hinder them from going to and fro on the earth. And therefore, being irreconcilable enemies of God and goodness, they use the liberty granted to them in opposing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themselves under the direction of one chief, here called their prince ; but in other passages Satan, and the devil. Perhaps also he is called their prince, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19." To these quotations we may add, with Bengelius, "A power this the effect of which all may perceive, though all do not understand the cause of it ; a power unspeakably penetrating and widely diffused, but yet, as to its baleful influences, beneath the orb of believers." The spirit that now worketh—Ενεργησας, worketh inwardly with energy. So he did, and so he doth work in all ages ; in the children of disobedience—In all that disbelieve and disobey the gospel.

b

mind ; and ^b were by nature the A. M. 4068.
children of wrath, even as others. A. D. 64.

4 But God, ¹ who is rich in mercy, for his great love wherewith he loved us,

5 ^b Even when we were dead in sins, hath

^b Psa. li. 5 ; Rom. v. 12, 14. — ¹ Romans x. 12 ; Chapter i. 7.
Verse 7. — ² Rom. v. 6, 8, 10 ; Verse 1.

Verse 3. Among whom also we—Jews, as well as you Gentiles ; had our conversation—That is, our course of life ; in times past—At least in some degree, whatever our education or religious profession might have been. Here the apostle speaks in the name of the generality of the converted Jews, as his changing the expression from ye Ephesians to we, plainly declares ; including himself and all other Christians, whose former character and state he affirms to have been the same with respect to sin and misery, with the character and state of the children of disobedience : and it is so professedly the design of the beginning of his epistle to the Romans, to prove that the Jews had not, in point of justification, any advantage above the Gentiles, (Rom. iii. 9,) that it is surprising any men of learning and knowledge should contend for the contrary. In the lusts of our flesh—To the base appetites of which we were enslaved, so as to forget the true dignity and happiness of rational and immortal spirits : fulfilling the desires of the flesh—Yielding to, and suffering ourselves to be governed by those corrupt appetites, inclinations, and passions, which had their seat in our fallen body, or in our evil nature ; and of the mind—The earthly and devilish mind, that is, the desires, lusts, and passions, which were inherent in our still more corrupted souls. Observe, reader, the desires or lusts of the flesh lead men to gluttony, drunkenness, fornication, adultery, and other gross, brutal sins : and the inclinations or desires of the mind, or imaginations, (as διαβολων may be rendered,) prompt them to ambition, revenge, covetousness, and whatever other earthly and diabolical wickedness can have place in the fallen spirit of man. And were by nature—That is, in our natural state, or by reason of our natural inclination to all sorts of evil, and this even from our birth ; children of wrath—Having the wrath of God abiding on us ; even as others—As well as the Gentiles. This expression, by nature, occurs also Gal. iv. 8 ; Rom. ii. 14 ; and thrice in chap. xi. But in none of those places does it signify by custom, or practice, or customary practice, as some affirm. Nor can it mean so here. For this would make the apostle guilty of gross tautology, their customary sinning having been expressed already in the former part of the verse. But all these passages agree in expressing what belongs to the nature of the persons spoken of.

Verses 4-6. But God, who is rich in mercy—That is, in compassion for us, amidst our sins and miseries, and in his free, gratuitous goodness and readiness to pardon the guilty, and save the lost : for his great love—Of benevolence and bounty ; wherewith he loved us—When there was nothing in us but sin

A. M. 4068. ¹ quickened us together with Christ ;
A. D. 64. (² by grace ye are saved ;)

6 And hath raised us up together, and made us sit together ^m in heavenly places in Christ Jesus :

7 That in the ages to come he might show

¹ Romans vi. 4, 5 ; Col. ii. 12, 13 ; iii. 1, 3.—² Or, by whose grace, Acts xv. 11 ; Verse 8 ; Tit. iii. 5.

and misery to move him to do it. Love in God was the cause why he resolved to show mercy to certain descriptions of persons, namely, to such as should obey the gospel call to repentance, faith, and new obedience. *Love* is a desire to communicate good to us, considered as creatures ; but *mercy* respects us as fallen into sin and misery ; *even when we—Jews and Gentiles, and all men ; were dead in sins—*See on verse 1. *Hath he quickened us—*Brought us into spiritual life, by begetting in us repentance unto life, and living faith, and in consequence thereof by justifying us, or reversing the sentence of condemnation to eternal death under which we lay, taking us also into his favour, and uniting us to himself, by giving us his quickening and renewing Spirit, in consequence of which our affections are set on things above, and we become spiritually minded, which is life and peace. *Together with Christ—*In conformity to his resurrection from the dead, and by virtue of our relation to him and union with him. *By grace ye are saved—*By God's mere mercy, or undeserved goodness, which is the original source and moving cause of our salvation ; and by the enlightening, quickening, and renewing influences of the Holy Spirit, the efficient cause of it. The apostle speaks indifferently either in the first or second person, the Jews and Gentiles being in the same circumstances both by nature and by grace. This doctrine lays the axe to the very root of spiritual pride, and glorying in ourselves. Therefore St. Paul, foreseeing the backwardness of mankind to receive it, yet knowing the absolute necessity of its being received, again asserts the very same truth, (verse 8,) in the very same words. *And hath raised us up together—*Both Jews and Gentiles, already in spirit, having not only raised our souls from spiritual death to spiritual life, but having given us assurance of the resurrection of our bodies, and begotten us again, as his children and his heirs, to a lively hope of a heavenly inheritance, and enabled us to set our affections on the felicity and glory implied therein : *and made us sit together in heavenly places in and through Christ Jesus—*Our head and representative, who has already been admitted into heaven as our forerunner, to take possession of these glorious mansions for us. For by means of that relation between him and us, which divine grace hath established, we may look upon his resurrection and exaltation to the right hand of God, as the certain pledge and security of ours ; and regarding him under the character of a public person, who is thus raised and exalted in our name, we may be said to share in those felicities and dignities which are conferred on him.

the exceeding riches of his grace in ^{A. M. 4068.}
^{A. D. 64.} ^a his kindness toward us, through Christ Jesus,

8 ° For by grace are ye saved, ^p through faith ; and that not of yourselves : ^q it is the gift of God :

¹ Chapter i. 20.—² Titus iii. 4.—³ Verse 5 ; Rom. iii. 24
⁴ Rom. iv. 16.—⁵ Matt. xvi. 17 ; John vi. 44, 65.

Verses 7-9. *That in the ages to come—*As if he had said, His great design in doing all this for us is, that in all succeeding ages, under the dispensation of the gospel, *he might show—*Might demonstrate and display, (as the word *εὐδειξῆται* implies,) for the instruction and encouragement of others ; *the exceeding riches of his grace—*Manifested both to Jews and Gentiles ; *in his kindness—*His benignity and bounty ; *toward us—*In pardoning, adopting, regenerating, and finally saving us ; *through Christ Jesus—*For we have received the whole blessing by him, and are partakers of it as connected with him, whom God hath appointed our head and Saviour, and taught us to regard as our great representative. *For* (to repeat the important truth before asserted) *by grace are ye saved through faith—*Grace, as signifying the free mercy, or unmerited goodness of God, without any respect to human worthiness, confers the glorious gift of salvation ; and *grace*, in the other sense of the expression, namely, the influence of the Spirit, prepares us for the reception of the blessed gift, and conveys it to us ; and *faith* in the Lord Jesus as our Redeemer and Saviour, our Governor and Judge, and in the truths and promises of his holy gospel, with an empty hand, and without any pretence to personal desert ; faith, productive of unfeigned love and obedience, receives the heavenly blessing. *And that not of yourselves—*This refers to the whole preceding clause, and means, 1st, Your salvation is *not of yourselves*, is not of your own power, nor of your own merit ; strictly speaking, you can neither save yourselves, nor deserve that God should save you ; your salvation, in all its branches, present and eternal, is from God, to whom alone it belongs to enlighten, justify, sanctify, and glorify you, and it is from him as a free, undeserved gift. *Just so, 2d,* Your faith, whereby you receive salvation, is *not of yourselves*, not of your own power, nor of your own merit ; you can neither believe of yourselves, without supernatural light from the word and Spirit of truth, wisdom, and revelation ; and divine grace inclining and enabling you to apply to and rely on Christ for salvation, and on the truths and promises of God through him ; nor can you, by works done while you are yourselves in unbelief and unrenewed, deserve that God should give you faith. But your faith, as well as your salvation, is the gift of God ; is of his operation, Col. ii. 12 ; from his light shining into your hearts, 2 Cor. iv. 6 ; and is from him as a free gift, asked indeed of him, and obtained from him, in and by prayer, but utterly unmerited on your part. " God, by the gracious influence of his

A. M. 4066. 9 ^a Not of works, lest any man
A. D. 64. should boast.

10 For we are his ^a workmanship, created in Christ Jesus unto good works, ^b which God hath before ^c ordained that we should walk in them.

11 Wherefore ^a remember, that ye *being* in time past Gentiles in the flesh, who are called

^a Rom. iii. 20, 27, 28.—Deut. xxxii. 6; Psa. c. 3; Isa. xix. 25; xxix. 23; xlv. 21; John iii. 3, 5; 1 Cor. iii. 9; Chap. iv. 24.—^b Chap. i. 4.—^c Or, prepared.

Spirit, fixes our attention to the great objects of faith, subdues our prejudices against it, awakens holy affections in our souls, and, on the whole, enables us to believe, and to persevere in believing, till we receive the great end of our faith in the complete salvation of our souls.—Doddridge. *Not of works*—Neither this faith, nor this salvation, is merited by, or is owing to, any works you ever performed, will or can perform, whether in obedience to the law of Moses, ceremonial or moral, or any other law whatever; much less is it merited by, or owing to, any works done previous to your conversion. *Lest any man should boast*—As if he had, by his own works of righteousness, procured salvation, and so should ascribe the glory of it to himself, rather than to God.

Verse 10. *For we are his workmanship*—As if he had said, And it appears that it is not by any works or ability of our own that we are saved, or possess the faith whereby salvation is received, because all the ability we have in spiritual things is from God, and is the consequence of his creating us anew; for as all acts of acceptable obedience must proceed from faith, and this faith is wrought in our hearts by the gracious influence of the Divine Spirit, it is most certain that we must acknowledge ourselves to be his workmanship, so far as there is any thing in us agreeable to the nature and will of God; being created in and through Christ Jesus unto good works—In order that we may have inclination and power both to perform them, and to delight in so doing; and may give ourselves up to this, and be continually engaged therein, as far as we have ability and opportunity. This creation of believers through Christ Jesus unto good works, Dr. Taylor, in his *Key to the Romans*, understands of the formation of believers into one body or church, under the government of Christ, because in the Christian Church believers enjoy the greatest advantages for performing good works, and because this formation of the church is termed (verse 15) a creation of Jews and Gentiles into one new man under Christ. The same account he gives of the making men alive, mentioned verse 5. "Others, however, with more reason," says Dr. Macknight, "think that a person's enjoying, in the Christian Church, great advantages for becoming alive and for doing good works, is not the whole" (and is it any part?) "of what the apostle means" by these expressions, but that they "denote the operation of the Holy Spirit in making men alive, and enabling them to do good works by

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Uncircumcision by that which is A. M. 4066. called ^a the Circumcision in the flesh A. D. 64. made by hands;

12 ^a That at that time ye were without Christ, ^b being aliens from the commonwealth of Israel, and strangers from ^c the covenants of promise, ^d having no hope, ^e and without God in the world:

^a 1 Cor. xii. 2; Chap. v. 8.—^b Rom. ii. 28, 29.—^c Chap. iv. 16; Col. i. 21.—^d Esak. xiii. 9; John x. 16.—^e Rom. ix. 4, 8.—^f 1 Thess. iv. 13.—^g Gal. iv. 8; 1 Thess. iv. 5.

means of the advantages that they enjoy." *Which God hath before ordained*—Or appointed in his eternal counsels, and in the declarations of his word; it being his will and pleasure, that they who have believed on him, through his Son, and are thereby made new creatures, should be careful to maintain good works, Titus iii. 8. But the apostle's expression, *οις προητομασεν ο θεος*, rather signifies, *which God hath before prepared*; that is, hath prepared the occasions of good works, and the means and opportunities of doing them. Or, as some render the clause, *for which God hath prepared us*, namely, by the knowledge of the gospel, and the influences of his Spirit: *that we should walk in them*—Should live in the constant performance of them, though not be justified by them. In other words, He hath purified the fountain, that the streams may be pure; hath made the tree good, that the fruit may be good; hath made us new creatures, that we may live new lives; one grand and important end certainly of our regeneration. So that we must still ascribe the whole glory of all the good that is in us, or is done by us, to God.

Verses 11, 12. *Wherefore*—To increase your sense of God's goodness in saying you, and of the obligation he hath thereby laid on you to do good works; *remember that ye being in time past Gentiles*—Ignorant, vicious, and idolatrous, neither circumcised in body nor in spirit; *who were accordingly called Uncircumcision*—By way of reproach, *by that which is called the Circumcision*—By those who call themselves the circumcised, and think this a proof that they are the people of God; and who, indeed, have that outward circumcision in the flesh made by hands—By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart, made by the Spirit of God, of which the outward circumcision was only an emblem, (Rom. ii. 29,) and intimated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart. *That ye, were without Christ*—Having no faith in him, or knowledge of him, and so were destitute of all those blessings which he bestows on his believing and obedient people; *being aliens from the commonwealth of Israel*—Both as to their temporal privileges and spiritual blessings; *and strangers from the covenants of promise*—Namely, that made with Abraham, and that made with the Israelites at Sinai, which promised and prefigured

A. M. 4068. 13 ^a But now, in Christ Jesus, ye, A. D. 64 who some time were ^o far off, are made nigh by the blood of Christ.

14 For ^f he is our peace, ^g who hath made

^a Gal. iii. 28.—^o Acts ii. 39; Verse 17.—^f Mic. v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20.

Christ's coming to procure and bestow those blessings. As the promises contained in the covenants centred in the great promise of the Messiah, and of salvation through him, he therefore speaks of them in the singular number, as only one promise. *Having no hope*—No sure hope, either of present pardon or future felicity, because they had no promise whereon to build their hope. "That the heathens had among them the doctrine of a future state," says Dr. Doddridge, "and that it was popularly taught, and generally believed by the common people, must, I think, appear incontestable, to any who are at all acquainted with antiquity; but it is as apparent that they reasoned very weakly upon the subject, and that they had no well-grounded hope of future happiness, and that they were but very little impressed with it, so that they had no Deity to which they prayed for eternal life, as the fathers often demonstrate. And by far the greater part of their most learned philosophers either expressly denied, in private lectures to their pupils, the doctrine of future rewards and punishments, or taught principles quite inconsistent with it." *And without God*—Being wholly ignorant of the true God, and so in effect atheists. Such in truth are, more or less, all men, in all ages, till they know God by the teaching of his own Spirit: *in the world*—The wide; vain world, wherein ye wander up and down, unholy and unhappy. "Both the Christians and heathens," as Dr. Whitby observes, "called each other atheists, though both worshipped some deity, real or imaginary; because each supposed the other to reject that which was the true object of adoration. But it is not to be conceived that the apostle would have given to the heathens the character of *atheists*, if the worship of the one living and true God had really prevailed among them to that degree which some Christian divines have incautiously maintained that it did. The truth of the matter seems to have been, that, though several of them speak of their Jupiter in terms proper to the one self-existent and eternal Deity only, yet they taught and believed other things of him quite inconsistent with such perfections. And those who had some knowledge of the one Supreme Eternal Cause, yet practically disregarded him: and, however they might reconcile it with the dictates of their consciences, worshipped inferior deities; and many of them such as were represented under the most scandalous characters, to the neglect of the Supreme Being, and the destruction of all true religion."

Verses 13, 14. *But now in Christ Jesus*—In consequence of your union with him, and your interest in him by faith, *ye, who formerly were far off*—From God and his people, (as in verse 12,) *are made nigh to both, by the blood of Christ*—Whereby he hath

both one, and hath broken down the A. M. 4068. middle wall of partition *between us*; A. D. 64.

15 ^h Having abolished ⁱ in his flesh the enmity, *even the law of commandments contained*

^h John x. 16; Galatians iii. 28.—ⁱ Colossians ii. 14, 20. ¹ Col. i. 22.

atoned for your sins, and opened a free and honourable way for your approaching God, and becoming entitled to all the privileges of his people. *For he is our peace*—Not only as he purchased it, and confers it on such as truly believe in him, but as he is the very bond and centre of the union of believers with God and each other; *who hath made both*—Believing Jews and Gentiles, *one church, one flock of Christ*. This union of the Jews and the Gentiles, so as to make them one people, was foretold by our Lord, when he said, (John x. 16,) *Other sheep I have which are not of this fold: are not Jews; and they shall hear my voice, and there shall be one fold: Greek, μια ποιμνη, one flock, though in different folds, and one shepherd*. The apostle here describes, 1st, The conjunction of the Gentiles with Israel, verses 14, 15; and, 2d, The conjunction of both with God, verses 16–18. *And hath broken down the middle wall of partition*—The ceremonial law, which the apostle here compares to that wall in the Jewish temple, which separated the court of Israel from the court of the Gentiles. For many of the rites of that law could be performed nowhere but in the temple of Jerusalem. But Christ, having now taken away that law, and prescribed, under the gospel, a spiritual form of worship, which may be performed everywhere, he hath thereby provided for joining Jews and Gentiles in one church, and making them all one people in God: a union which could not have taken place if the Mosaic law had been continued. For the worship of God, as to various branches of it, being confined by that law to the temple at Jerusalem, the greatest part of the Gentiles could certainly not have come thither to worship with the Jews.

Verses 15–18. *Having abolished in his flesh*—By the sufferings and death endured therein; *the cause of enmity between the Jews and Gentiles, even the law of ceremonial commandments, contained in ordinances*—Consisting in many institutions and appointments concerning the outward worship of God; such as those of circumcision, sacrifices, clean and unclean meats, washings, and holy days; which, being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, that he might *make in himself*—That is, by uniting them to himself as their head; *of twain*—Of Jews and Gentiles, who were at such a distance before; *one new man*—One mystical body, one church, renewed by the Holy Ghost, and uniting in one new way of gospel worship: *so making peace*—Between the two kinds of people, and even laying a foundation for the most sincere mutual love and friendship: *And, or moreover, to complete this blessed work of making peace, that he might reconcile*

A. M. 4068. in ordinances: for to make in him-
A. D. 64. self of twain one ^k new man, so
making peace;

16 And that he might ^lreconcile both unto
God in one body by the cross, ^mhaving slain
the enmity ⁿthereby:

17 And came ^oand preached peace to you
which were afar off, and to ^pthem that were
nigh.

^k 2 Cor. v. 17; Gal. vi. 16; Chap. iv. 24.—^l Col. i. 20, 21,
22.—^m Rom. vi. 6; viii. 3; Col. ii. 14.—ⁿ Or, in himself.
^o Isa. lvii. 19; Zech. ix. 10; Acts ii. 39; x. 36; Romans v. 1;
Verses 13, 14.—^p Psa. cxlviii. 14.

both, as thus united in one body, and animated by one spirit, not merely to one another, but unto God, by his death on the cross—By which he expiated the guilt of sin, and rendered God reconcilable, and ready to pardon the penitent that should believe in Jesus; and by which he procured for mankind, whether Jews or Gentiles, the Holy Spirit to work repentance and faith in them, and destroy that carnal mind, which is enmity against God, (Rom. viii. 7,) and all those sinful passions which are connected therewith, and which render men odious in his sight, and hostile to one another. And came—After his resurrection; and preached peace—By his authorized ambassadors, (to whom he had committed the important trust of treating with sinners in his name and stead, 2 Cor. v. 19, 20,) to you Gentiles, which were afar off—At the utmost distance from God; and to them that were nigh—To the Jews, who were comparatively nigh, being his visible church. For through him—Through his mediation, his sacrifice and intercession; we both—Believing Jews and Gentiles; have access—Have liberty of approach; by one Spirit—Inspiring us with faith, hope, and love, and rendering us sincere, spiritual, fervent, and constant, in our prayers, praises, and all acts of worship and service: unto the Father—That is, unto God as a Father reconciled in Christ, and beholding us with paternal eyes of love, complacency, and delight.

Verses 19–22. Now, therefore—Being thus reconciled; ye—Believing Gentiles; are no more strangers and foreigners—If it be necessary to make any distinction as to the signification of these two words, in the former, (ξενος,) the apostle may refer to persons of a different country; and in the latter, (παροικοι,) to those of a different family. The following clause evidently leads to this sense. But fellow-citizens with the saints—The Church of God is here spoken of under the emblem of a city, as it is also Isa. xxvi. 1, 2; lx. 1, &c.; lxii. 12; Phil. iii. 20, (where the original expression signifies, our citizenship in heaven,) as also Heb. xii. 22; Rev. xxi. 10–27, and in many other places of the Old and New Testaments. Of this city, the believers at Ephesus are here represented as genuine citizens, entitled to all the glorious immunities and privileges of it; and of the household of God—Members of his family, his servants, yea, his sons and daughters. As if he had said, God not

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18 For ^rthrough him we both A. M. 4068.
have access ^sby one Spirit unto the A. D. 64.
Father.

19 ^tNow therefore ye are no more strangers
and foreigners, but ^ufellow-citizens with the
saints, and of ^vthe household of God;

20 And are ^wbuilt ^xupon the foundation of
the ^yapostles and prophets, Jesus Christ himself
being ^zthe chief corner-stone;

^r John x. 9; xiv. 6; Rom. v. 2.—^s 1 Cor. xii. 13; Chap.
iv. 4.—^t St. Thomas's Day, epistle, verse 19 to the end.
^u Phil. iii. 20.—^v Gal. vi. 16.—^w 1 Cor. iii. 9, 10.—^x Matt.
xvi. 18.—^y 1 Cor. xii. 28.—^z Psa. cxviii. 22.

only stands related to you as a king to his people, or the chief magistrate of a city to the citizens; but as a father to his children, who are under his peculiar protection and care, have the nearest access to him, and most intimate communion with him. "Perhaps," says Doddridge, "this latter clause, οικτιοι τα θεα, domestics of God, may have some relation to that peculiar nearness to God in which the Jewish priests were, and refer to that great intimacy of unrestrained converse with God, to which we, as Christians, are admitted; in which respect our privileges seem to resemble, not only those of the people praying in the common court of Israel, but those of the priests, worshipping in the house itself. Nay, it is elsewhere added, by a figure, which seems beautifully to rise even on this, that we have confidence to enter into the holiest by the blood of Jesus." And are built—Here the apostle alludes to a building, particularly to the temple at Jerusalem, to which he compares God's visible church, as is evident from the subsequent verse; and he represents the believers at Ephesus as constituent parts of this building; upon the foundation of the apostles and prophets—The fundamental doctrines declared by them, on which the faith and hope of all true believers are built. God laid the foundation of his church by them. Thus the city of the living God, the new Jerusalem, which is the church of God, in its most perfect state in the world to come, is said (Rev. xxi. 14) to be built on the foundation of the twelve apostles of the Lamb. The Jewish prophets are also said, not improperly, to be the foundation of God's church, because they bore testimony, though some of them in an obscure manner, to most of the doctrines of the gospel. Perhaps, however, as the prophets are here mentioned after the apostles, the Christian prophets may be meant; to whom, by a peculiar inspiration, the true meaning of the writings of Moses and the prophets was made known. Jesus Christ himself being the chief corner-stone—Namely, of the foundation, holding the several parts of the building together, and supporting the chief weight of the edifice. It is true, this stone may be considered as placed either at the top or at the bottom of the building; but the latter seems here to be meant; because, in the following verse, the building is said to be fitly joined together by this stone, and

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A. M. 4068. 21 ^a In whom all the building
A. D. 64. fitly framed together, groweth unto
^a a holy temple in the Lord :

^a Chap. iv. 15, 16.—¹ 1 Cor. iii. 17.

to grow into a holy temple for the Lord. Elsewhere, Christ is termed the foundation itself, 1 Cor. iii. 11, where see the note. The Lord Jesus, however, is also the head of the corner—The top corner-stone; for so he terms himself Matt. xxi. 42. In—Or on; whom all the building—The whole fabric of the universal church, with all its members, and the doctrines which they believe, the precepts which they obey, and the promises which they embrace, and in which they confide; yea, with all the blessings enjoyed in time, and expected in eternity; fitly framed together—Harmoniously joined in its several parts, and compacted so as to add beauty, strength, and unity to the whole; groweth—Riseth up like a large pile of living materials, namely, by the continual accession of new converts, and the advancing graces of those already converted; unto, a holy temple in the Lord—Fitly dedicated to the Lord

22 ^b In whom ye also are builded to- A. M. 4068.
gether, for a habitation of God through A. D. 64.
the Spirit.

^b 1 Pet. ii. 5.

Christ, as being raised and supported by him; a temple in which God displays his presence, yea, dwells, and is worshipped in spirit and in truth. What is the temple of Diana of the Ephesians, whom ye formerly worshipped, compared to this? See note on 1 Pet. ii. 4, 5. In whom ye also—At Ephesus, believing in Christ, and placing your confidence in him as the foundation and high-priest of this temple; are builded together—With other believers, whether Jews or Gentiles; for a habitation of God—That God may dwell among you, as a holy and harmonious society, and in you as individuals, your bodies and souls being also his temples, (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16,) through the Spirit—Of truth and grace, of power, purity, and consolation; of holiness and happiness, which God hath promised to all that believe in his Son, John vii. 38, 39; Acts ii. 39.

CHAPTER III.

In this chapter, further to recommend the gospel to the regard of these Gentile converts, the apostle, (1.) Strongly expresses the sense he had of the divine goodness, in committing it to his trust, though he was called to sacrifice his liberty in its defence, 1-12. (2.) He represents the earnestness with which he prayed for their establishment in Christianity, as the most important blessing which he could possibly desire for them, 13-21.

A. M. 4068. FOR ^a this cause, I Paul, ^a the pri- A. M. 4068.
A. D. 64. soner of Jesus Christ ^b for you
Gentiles,
2 If ye have heard of ^c the dispensation
of the grace of God ^d which is given me to
you-ward :

^a Epiphany, epistle, verse 1 to verse 13.—¹ Acts xxi. 33; xviii. 17, 20; Chap. iv. 1; vi. 20; Phil. i. 7, 13, 14, 16; Col. iv. 3, 18; 2 Tim. i. 8; ii. 9; Philem. i. 9.—^b Gal. v. 11; Col. i. 24; 2 Tim. ii. 10.—^c Rom. i. 5; xi. 13; 1 Cor. iv. 1; Chap. iv. 7; Col. i. 25.

NOTES ON CHAPTER III.

Verses 1-7. For this cause—That you may be so built up together, and made the temple of God, and his habitation through the Spirit; I bow my knees, &c., see verse 14, with which the words are evidently closely connected, (as they are also with the close of the preceding chapter,) the subsequent paragraph to the end of verse 13 manifestly coming in by way of parenthesis. I Paul, the prisoner of Jesus Christ for you Gentiles—For your advantage, for asserting your right to these blessings. This it was which so much enraged the Jews against him. If ye have heard—Or, seeing ye have heard, as εἰτε ἤκουσατε may be properly rendered; and being so rendered will be

3 ^e How that ^f by revelation ^g he A. M. 4068.
made known unto me the mystery, A. D. 64.
^h as I wrote ⁱ afore in few words;
4 Whereby, when ye read, ye may understand
my knowledge ^j in the mystery of Christ,
5 ^k Which in other ages was not made known

¹ Acts ix. 15; xiii. 2; Rom. xii. 3; Gal. i. 16; Verse 8.
² Acts xxiii. 17, 21; xxvi. 17, 18.—³ Gal. i. 12.—⁴ Rom. xvi. 25; Col. i. 26, 27.—⁵ Chap. i. 9, 10.—⁶ Or, a little before.
⁷ 1 Cor. iv. 1; Chap. vi. 19.—⁸ Acts x. 28; Rom. xvi. 25; Verse 8.

very applicable to the Ephesians, who, no doubt, were well acquainted with Paul's apostolical commission. Here, by way of digression, the apostle sets forth the nature and dignity of his apostolical office toward the Gentiles, as in Rom. xi. 13. Of the dispensation of the grace of God—For the meaning of the word *οικονομία*, here rendered *dispensation*, see note on chap. i. 10. It here means the authority and commission given him to declare the doctrine of the grace of God to the Gentiles, as displayed in the gospel; which is given me to you-ward—Which office is committed to me chiefly with relation to you Gentiles, to be employed for your edification; how that by revelation, see (Acts xxvi. 16, 17,) and

A. M. 4068. unto the sons of men, ¹ as it is now
A. D. 64. revealed unto his holy apostles and
prophets by the Spirit;

6 That the Gentiles ² should be fellow-heirs,
and ³ of the same body, and ⁴ partakers of his
promise in Christ by the gospel:

7 ⁵ Whereof I was made a minister, ⁶ accord-
ing to the gift of the grace of God given unto
me by ⁷ the effectual working of his power,

8 Unto me, ⁸ who am less than the least of
all saints, is this grace given, that ⁹ I should

¹ Chap. ii. 20.—² Gal. iii. 28, 29; Chap. ii. 14.—³ Chap.
ii. 15, 16.—⁴ Gal. iii. 14.—⁵ Rom. xv. 16; Col. i. 23, 25.
⁶ Rom. i. 5.—⁷ Rom. xv. 18.—⁸ 1 Cor. xv. 9.—⁹ Gal. i.
16; ii. 9.

not by the instrumentality of any human testimony; *he made known to me the mystery*—Which had so long been concealed, namely, that salvation by Christ alone was free for both the Jews and Gentiles; *as I wrote afore*—Namely, chap. i. 9, 10; *in few words*—The very words of which passage he here repeats. The apostle does not appear to mean that he had written of the mystery in a few words, for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning seems to be, that he had written before in a few words concerning the discovery of the mystery to him by revelation. The mystery *which in other ages was not made known*—So clearly and fully; *unto the sons of men*—No, not to the Jews themselves; (see on Matt. xiii. 17;) *as it is now revealed*—In consequence of the death and resurrection of Christ; *unto his holy apostles and prophets*—Namely, of the New Testament: see on 1 Cor. xii. 28. *That the Gentiles should be fellow-heirs*—With the believing Jews, (Gal. iii. 29,) and Christ himself, (Rom. viii. 17,) of the heavenly inheritance; *and of the same body*—Under Christ the head, or incorporated in the true church; *and partakers of his promise*—Of pardon, adoption, the renewing of the Holy Ghost and eternal life; *in Christ*—Purchased by him, and enjoyed by virtue of your union with him; *in the gospel*—Preached to you. *Whereof I was made a minister*—When first called by Christ himself appearing to me for that purpose; *according to the gift of the grace of God*—To which office he raised me, not through any worthiness of mine, but of his free grace; *given unto me*—In a most extraordinary and remarkable manner; *by the effectual working of his power*—Which conquered my prejudices, enlightened my understanding, changed my heart, and prepared and qualified me for that high and holy office, averse as I once was to all the purposes of it.

Verses 8, 9. *Unto me, who am less than the least of all saints, &c.*—Here are the noblest strains of eloquence, to paint the exceeding low opinion which the apostle had of himself, and the fulness of unfathomable blessings which are treasured up in Christ. The word *ελαχιστοτερος* is a comparative, formed from the superlative *ελαχιστος*, the force of which it is difficult to express in the English language.

preach among the Gentiles ¹⁰ the un- A. M. 4068.
searchable riches of Christ; A. D. 64.

9 And to make all *men* see what is the fel-
lowship of ¹¹ the mystery, ¹² which from the
beginning of the world hath been hid in God,
¹³ who created all things by Jesus Christ:

10 ¹⁴ To the intent that now ¹⁵ unto the princi-
palities and powers in heavenly *places* ¹⁶ might
be known by the church the manifold wisdom
of God,

11 ¹⁷ According to the eternal purpose which

¹⁰ Chap. i. 7.—¹¹ Verse 3.—¹² Rom. xvi. 25.—¹³ Psa.
xxxiii. 6; John i. 3.—¹⁴ 1 Peter i. 12.—¹⁵ Romans viii. 38;
Chapter i. 21; Colossians i. 16.—¹⁶ 1 Corinthians ii. 7.
¹⁷ Chapter i. 9.

Doubtless he speaks of himself in this humble manner, on account of his having been formerly a blasphemer of Christ, a persecutor of his disciples, and exceedingly injurious in so acting. *Is this grace given*—This unmerited favour bestowed; *that I should preach among the Gentiles*—Ignorant of divine things as they had been from generation to generation, and apparently abandoned of God to vice and wretchedness; *the unsearchable riches of Christ*—Those unsearchable perfections, (Col. ii. 9,) whereby he is qualified to be the Saviour of the world, and to bestow on all who believe the greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. In other words, In the riches of Christ, here justly said to be unsearchable, are included, 1st, His *redeeming acts*; such as his incarnation, his enduring temptation, his obedience unto death, his resurrection, ascension, intercession. 2d, His *saving benefits*; as illumination, justification, adoption, the spirit of adoption and regeneration, the restoration of God's image to the soul, communion with God, and eternal life. 3d, The *ways and means* of the application of these acts and benefits; as (1.) The *properties and powers* exerted by Christ, such as his wisdom, power, love, patience: (2.) The *means and ordinances*, as affliction, the word of God, prayer, the fellowship of saints: (3.) The *graces and virtues* to be exercised by us; as faith, hope, love, obedience; in all which particulars unsearchable riches are comprehended, and by which we may be unspeakably and eternally enriched. *And to make men see*—To enlighten and instruct, as well the Gentiles as the Jews, and show them *what is the fellowship of the mystery*—What those mysterious blessings are whereof all believers are called jointly to partake; *which from the beginning of the world*—Greek, *απο των αιωνων*, *from ages*, and *from generations*, (Col. i. 26,) *hath been hid in God*—Concealed in his secret counsels; *who created all things by Jesus Christ*—His eternal Word and Son, John i. 3; Heb. i. 2; where see the notes. This is the foundation of all his dispensations.

Verses 10-12. *To the intent that now*—Under the gospel dispensation, the last and best dispensation of divine grace and mercy to fallen man; *unto the*

A. M. 4068. he purposed in Christ Jesus our Lord :
A. D. 64.

12 In whom we have boldness and ^a access with confidence by the faith of him.

13 ^a Wherefore I desire that ye faint not at my tribulations ^b for you, ⁱ which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

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

^a Chap. ii. 18.—^b Heb. iv. 16.—^c Sixteenth Sunday after Trinity, epistle, verse 13 to the end.—^d Acts xiv. 22; Phil. i. 14; 1 Thess. iii. 3.—^e Verse 1.—^f 2 Cor. i. 6.—^g Chap. i. 10; Phil. ii. 9-11.

principalities and powers in heavenly places—To all the various orders of angelic beings; *might be made known by the church*—Namely, by what is done in and for it; *the manifold wisdom of God*—Discovering itself gradually in such a beautiful and well-ordered variety of dispensations. By this the apostle seems to intimate that the Church of Christ is the grand theatre in which the divine wisdom is most signally displayed, including, doubtless, the manifestation made therein of the whole process of Christ for the accomplishment of man's redemption and salvation. *According to the eternal purpose*—The original plan adjusted in the Divine Mind, and to be executed in due time in and by Jesus Christ our Lord; *in, or through whom we have boldness and access with confidence*—Such as those petitioners have who are introduced to the royal presence by some distinguished favourite; the word *παρρησία*, rendered *boldness*, implies unrestrained liberty of speech, such as children use in addressing an indulgent father, when, without fear of offending, they disclose all their wants, and make known all their requests.

Verses 13-16. *Wherefore*—Since by my ministry you have been called to the fellowship of the gospel; *I desire that ye faint not*—Be not discouraged or disheartened; *at my tribulations for preaching the gospel to you, which is your glory*—A cause of glorying and rejoicing to you, inasmuch as hereby it appears how much God regards you, in that he not only sends his apostles to preach the gospel to you, but to do this notwithstanding the great variety of extreme sufferings to which they are hereby exposed. *For this cause*—That ye may not faint, either on account of my sufferings or your own, and that the great work in which I am engaged may more successfully be carried on, and the purposes of these my sufferings may be answered in your consolation and the divine glory; *I bow my knees unto the Father of our Lord Jesus Christ*—I present my sincere and ardent supplications before him. Or rather, the apostle here returns to the subject which he began in verse 1, (where see the note,) the intervening verses coming in by way of parenthesis. *Of whom*—The Father; *the whole family of angels in heaven*—Saints in paradise, and believers on earth, *is named*—Are acknowledged by him as his children, a more honourable title than *children of Abra-*

16 That he would grant you, ¹ according to the riches of his glory,

^a to be strengthened with might by his Spirit in ^a the inner man;

17 ^a That Christ may dwell in your hearts by faith; that ye, ^b being rooted and grounded in love,

18 ^a May be able to comprehend with all saints ^a what is the breadth, and length, and depth, and height;

¹ Romans ix. 23; Chap. i. 7; Phil. iv. 19; Col. i. 27. ^a Chap. vi. 10; Col. i. 11.—^b Rom. vii. 22; 2 Cor. iv. 16. ^c John xiv. 23; Chap. ii. 22.—^d Col. i. 23; ii. 7.—^e Chap. i. 18.—^f Rom. x. 3, 11, 12.

ham; and acknowledge their dependance upon, and relation to him. Or, in the family here spoken of, all rational beings in heaven and earth may be considered as included, because they derive their being from him, and are supported by him. *That he would grant you according to the riches of his glory*—The immense fulness of his glorious wisdom, power, mercy, and love; *to be strengthened with might*—Or mightily strengthened, that is, endowed with courage, fortitude, and power, to withstand all your spiritual enemies, to do with cheerfulness, and suffer with patience, his whole will; *by his Spirit*—the great source of all power and might, grace and goodness; *in the inner man*—The soul.

Verses 17-19. *That Christ may dwell in your hearts*—May be always present with you, and may reside continually in you, by his purifying and comforting influences, so as to direct your judgment, engross your affections, and govern all your passions and tempers. See on John xvii. 23; Gal. ii. 21. *By faith*—By means of a continual exercise of faith in him, and in the truths and promises of his gospel. "The apostle had called the church the temple of God, chap. ii. 21; here he represents every individual believer as the habitation of Christ, who came from heaven that he might rule in the hearts of men. And surely the indwelling of Christ in our hearts by faith in his doctrines and promises, is a much greater honour than that which the temple of Ephesus was said to possess, through the residence of an image of Diana, falsely reported to have fallen down from Jupiter, Acts xix. 35: also a better preservative from evil than the votaries of that idol pretended to possess, by carrying about her shrine, mentioned Acts xix. 24." *That being rooted and grounded*—Deeply fixed and firmly established; *in love*—Both in an experimental knowledge of God's love to you, and in the exercise of a fervent love to him in return, and to each other, which will be a never-failing source of piety and virtue in your hearts and lives. The word *τεθεμελιωμενοι*, here rendered *grounded*, is used in allusion to a building, agreeably to the apostle's representation of the Christian Church as the temple of God, built not of stones, but of men who believe and obey the gospel. And, (as the pious Professor Frank observes,) in the following clause, "he expresses his wish that the foundation might be

A. M. 4068. 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
 20 Now unto him that is able to do exceeding abundantly above all that we ask or think,

* John i. 16; Chap. i. 23; Col. ii. 9, 10.—† Rom. xvi. 26; Jude 24.

so extensively and deeply laid, and that a superstructure might be raised, extending itself to such a magnificent length, and breadth, and height, as to be fitted to receive the sacred guest, that he might dwell, as it were, uncrowded in their hearts." *May be able to comprehend*—So far as a human mind is capable; *with all saints*—That which all, who are worthy of the name of saints, do in some measure attain unto here, and shall fully understand hereafter; *what is the breadth*—Of the love of Christ, embracing all mankind; *and length*—From everlasting to everlasting; *and depth*—Descending into the abyss of our sin and misery to rescue us thence; *and height*—Exalting us to the summit of heavenly glory and felicity, to the dignity of God's sons and daughters here, and to the vision and enjoyment of him hereafter. *And to know the love of Christ*—Continually aspiring after more enlarged and affecting views thereof, even of the love which he hath displayed in purchasing his church with his own blood, and redeeming it out of every kindred, and tongue, and people, and nation, Rev. v. 9; which, however, after all we can say or think of it, as to its nature, extent, and excellence, does and ever will infinitely surpass our knowledge and comprehension. "This prayer of the apostle does not imply any contradiction, for though the love of Christ be so great that it cannot be comprehended by the understanding of men, the apostle with great propriety prayed that they might know as much of it as the limited nature of their faculties permitted them to know, in order to their being sensible of the wisdom and power of God in gathering the Christian Church, not only from among the Jews, but from among the idolatrous Gentiles also;" and in bestowing on the members of that church such unspeakable blessings of grace here, and in preparing for them such blessings of glory hereafter. *That ye might be filled with all the fulness of God*—Macknight, who applies this clause to the church at Ephesus, collectively considered, rather than to the individuals of which it was composed, observes, "Having told the Ephesians, (chap. ii. 21, 22,) that the Jews and Gentiles were formed into a holy temple, for a habitation of God by the Spirit, he prays that this great temple might be filled with all the fulness of the presence of the true God, inhabiting every part of it by the gifts and graces of the Spirit, chap. iv. 6. For in that respect the Christian Church far exceeded the temple at Ephesus, which had nothing in it pretending to divinity, but the lifeless image of an idol placed in a corner of it." The apostle, however, rather intended this, as he evidently did all the preceding clauses of his prayer, to be applied, not so much to that or any other

b

* according to the power that worketh in us, A. M. 4068. A. D. 64.
 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

* 1 Cor. ii. 9.—† Verse 7; Col. i. 29.—‡ Romans xi. 36; xvi. 27; Heb. xiii. 21.

church in general, as to each individual believer therein in particular. He therefore prayed that the mind and heart of each might be enlarged more abundantly, so as to admit larger communications than ever of divine light, love, wisdom, holiness, power, and glory, till at length they should arrive in the heavenly state, to full perfection in the knowledge, image, and enjoyment of God, where that which is perfect being come, they should know even as they also were known, and possess love in proportion to their knowledge.

Verses 20, 21. *Now unto him, &c.*—This doxology is admirably adapted to strengthen our faith, that we may not stagger at the great things the apostle has been praying for, as if they were too much for God to give, or for us to expect to receive from him. *Unto him that is able to do exceeding abundantly, &c.*—Here is a most beautiful gradation. When God has given us abundant, yea, exceeding abundant blessings, still we may ask for more, and he is able to give, or do for us, what we ask. But we may think of more even than we have asked, and he is able to do this also; yea, and above all this; *above all we ask, above all we can think, nay, exceeding abundantly above all that we can either ask or think: according to the power that worketh in us*—Which is already so illustriously displayed, and worketh so efficaciously in us. The change which the Ephesians had already experienced, not only in their views of things, but in their hearts and lives, their dispositions, words, and actions, yea, in all the powers and faculties of their souls, through the mighty working of the power of God in them, was a sufficient foundation on which to build their hope of receiving all the blessings promised to them in the gospel; and particularly the blessings of a complete restoration to a conformity to the image of God's Son (Rom. viii. 28; 1 John iv. 17) in this life, and happiness greater than can be now conceived in the life to come. *To him be glory in the church*—On earth and in heaven; *by Christ Jesus*—Its glorious Head, through whom all his blessings descend to us, and our praises ascend to him; *throughout all ages*—Through the most distant ages and periods, as long as the earth with its successive generations shall continue; *and world without end*—Or, as the original, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τοῦ αἰῶνος, literally signifies, *through all the successive generations of the age of ages*. "The variety," says Blackwall, in his Sacred Classics, "and emphasis of the elegant and sublime repetitions in these two last verses of this chapter, are such as cannot be reached in any translation." And with this sublime doxology the apostle ends the doctrinal part of the epistle.

CHAPTER IV.

Here the apostle begins to make a practical improvement of the doctrines before declared in an exhortation to the believers at Ephesus, to walk worthy of their Christian calling. (1.) In mutual love and union, in consideration of the many powerful motives impelling them thereto, as members of one body, inhabited by one Spirit, servants of one Lord, professing one faith in him, one hope of eternal life, baptized with one baptism, and worshipping one God and Father of them all, 1-6. (2.) In a due use of their gifts and graces for their own edification, and that of their fellow-Christians, 7-16. (3.) In the most earnest pursuit of holiness in heart and life, 17-24. (4.) In carefully avoiding lying, sinful anger, dishonesty, corrupt discourse, malice, revenge, and the like sins, to which, as heathens, they had formerly been much addicted, 25-32.

A. M. 4068. I *THEREFORE, *the prisoner ¹ of
A. D. 64. the Lord, beseech you that ye
^b walk worthy of the vocation wherewith ye
are called,
2 ° With all lowliness and meekness, with
long-suffering, forbearing one another in love ;

* Seventeenth Sunday after Trinity, epistle, verse 1 to verse 7.—^a Chapter iii. 1; Philemon i. 9.—¹ Or, in the Lord.
^b Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.—^c Acts xx. 19; Gal. v. 22, 23; Col. iii. 12, 13.—^d Col. iii. 14.

NOTES ON CHAPTER IV.

Verse 1. *I therefore, the prisoner of the Lord*—Imprisoned for his sake and for yours; for the sake of the gospel which he had preached to them and other Gentiles: see note on chap. iii. 1: this was therefore a powerful motive to them to comfort him under his sufferings by their obedience; *beseech you that ye walk worthy of the vocation, &c.*—That is, in a manner suitable to the privileges which you enjoy, and to the state of grace and favour with God into which you have been brought by hearing and believing the gospel. As if he had said, Let there be nothing in your spirit or conduct beneath the dignity to which you are raised, and the illustrious hopes which are set before you; but show that the crown of glory is ever in your eye, and that your hearts are duly impressed with it. Thus we see the great discoveries in the foregoing part of this epistle, to which the apostle has given the appellation of the *mystery of God and of Christ*, were set forth by him, not merely for the purpose of enlightening the Ephesian believers in the knowledge of these sublime truths, and fixing them in the belief and profession thereof; but also to give him an elevation of sentiment and affection becoming those to whose minds such glorious discoveries were made; and at the same time to lead them to a proper behaviour toward God, one another, and all men, and that in every circumstance and relation of life wherein they were placed; the various particulars of which are specified in the very excellent summary of practical religion contained in the remaining chapters of this epistle.

Verses 2, 3. *With all lowliness*—Or humility of mind, having mean thoughts of yourselves because of your former sinfulness and guilt, depravity, weakness, and misery, and your unworthiness of that mercy which God hath exercised toward you; *and meekness*—Maintaining calmness, serenity, and peace of mind, amid the infirmities and indiscretions of your Christian friends, and even amid the affronts and injuries of your enemies; *with long-*

3 Endeavouring to keep the unity ^{A. M. 4068.}
of the Spirit ^{A. D. 64.} ^d in the bond of peace.

4 ° *There is one body*, and ¹ one Spirit, even
as ye are called in one ^e hope of your calling ;
5 ^b One Lord, ⁱ one faith, ^k one baptism,
6 ¹ One God and Father of all, who is above

* Rom. xii. 5; 1 Cor. xii. 13; Chap. ii. 16.—^f 1 Cor. xii. 4, 11.—^g Chap. i. 18.—^h 1 Cor. i. 13; viii. 6; xii. 5; 2 Cor. xi. 4.—ⁱ Jude 3; Verse 13.—^j Gal. iii. 27, 28; Hebrews vi. 6.—^k Mal. ii. 10; 1 Cor. viii. 6.

suffering—Toward all men, whether saints or sinners, always possessing your souls in patience, and whatever provocations you receive, never seeking revenge, or yielding to resentment or ill-will toward any. *Forbearing*—Greek, *αυχουνοι*, bearing with; *one another in love*—That is, out of a principle of love to God, your fellow-Christians, and all men; *endeavouring*, so far as in you lies, to keep the unity of the Spirit—That mutual union, concord, and harmony, which is the fruit of the Spirit; *in the bond of peace*—In a peaceable, kind, and affectionate disposition toward one another.

Verses 4-6. The apostle proceeds to remind the believers at Ephesus of some of the many very powerful considerations which had force enough, if attended to and laid to heart, to induce them to cultivate and preserve the unity to which he exhorts them. *There is one body*—One mystical body of Christ, of which he is the living head, and ye all are members; and as such should sympathize with, care for, and assist one another, as the members of the human body do. *And in this one body there is one Divine Spirit*—Which enlivens, actuates, and fills it, and under his influence it should be your constant concern to act; *even as ye are called in one hope of your calling*—To the expectation of one and the same common heaven, one and the same glorious abode in the eternal world. *One Lord*—And Master, of whom you are all servants; one Redeemer and Saviour, who hath assumed our frail nature, lived and died for us, that he might unite us in bonds of mutual, fervent, and everlasting love; *one faith*—In that one Lord, and in the truths of one and the same divine revelation, all which are designed and calculated to bind the disciples together in the pleasing bonds of love and unity; *one outward baptism*—Or seal of the covenant of grace, and emblem of the washing of regeneration. *One God and Father of all*—Whose real people, whose true worshippers, whose beloved children, whose living temples you are; *who is above you all*—Ruling you as his subjects, and presiding over you as his children;

A. M. 4068. all, and ^athrough all, and in you
A. D. 64. all

7 ^aBut ^aunto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^oWhen he ascended up on high, ^phe led ^qcaptivity captive, and gave gifts unto men.

9 ^rNow that he ascended, what is it but that

^a Rom. xi. 36.—^o St. Mark's Day, epistle, verse 7 to verse 17.—^p Romans xii. 3, 6; 1 Cor. xii. 11.—^q Psalms lxxviii. 18. ^r Judg. v. 12.

through you all—By his enlightening and directing word; and in you all—By his quickening, sanctifying, and comforting Spirit. Such are the reasons and motives obliging the true disciples of Christ to love and unity with one another; reasons and motives most powerful surely to bind them together in peace and harmony, and such as manifest discord, contention, strife, and division, to be unspeakably unreasonable.

Verses 7-10. *But*—Though there be so many, and those infinitely important particulars, in which the true members of the church agree, and which furnish such powerful motives to love and unity, yet there are some things wherein they differ. For they occupy, by God's appointment, different stations in the church, and for these they are fitted by different gifts. These distinctions, however, ought to be regarded by them, not as matters of emulation, and causes of contention, but rather as additional obligations to love and union, considering the great source and design of them all. For unto every one is given grace—Or some particular endowment proceeding from grace; according to the measure of the gift of Christ—In such a measure as seems best to him, the great Head and Governor of the church, to bestow it; whose distributions, we know, are always guided by consummate wisdom and goodness; so that all his disciples have the highest reason to acquiesce entirely in what he does. *Wherefore he saith*—That is, in reference to which God saith by David, *When he ascended up on high, he led captivity captive*—He took captive those who had held mankind in captivity; he conquered and triumphed over all our spiritual enemies, especially Satan, sin, and death, which had before enslaved all the world. This is spoken in allusion to the custom of ancient conquerors, who led those they had conquered in chains after them. And as they also used to give donatives to the people at their return from victory, so Christ gave gifts unto men—Namely, both the ordinary and extraordinary gifts of the Spirit: of the propriety of applying these words of the psalmist to the ascension of Christ, see note on *Psalm lxxviii. 18*. Now this expression, *that he ascended, what is it?*—What does it imply, *but that he descended first?*—Certainly it does, on the supposition of his pre-existence as the Son of God, who had glory with the Father before the world was, and who came forth from the Father, and came into the

he also descended first into the lower parts of the earth? A. M. 4068. A. D. 64.

10 He that descended is the same also ^rthat ascended up far above all heavens, ^sthat he might ^tfill all things.

11 ^uAnd he gave some, apostles; and some, prophets; and some, ^vevangelists; and some, ^wpastors and ^xteachers;

^o Or, a multitude of captives.—^q John iii. 13.—^r Acts i. 9, 11.—^s Acts ii. 33.—^t Or, fulfil.—^u 1 Cor. xii. 28.—^v Acts xxi. 8.—^w Acts xx. 28.—^x Rom. xii. 7.

world: otherwise it would not imply that he descended first, since all the saints will ascend to heaven, though none of them descend thence. *Into the lower parts of the earth*—That is, into the womb of the virgin at his incarnation, and into the grave at his passion; including, however, all the other steps of his humiliation. Bishop Pearson (on the *Creed*, p. 229) hath shown how very precariously this text is urged as a proof of Christ's descent into hell, this phrase, *the lower parts of the earth*, in some other passages of Scripture plainly signifying *the womb*, as *Psalm cxxxix. 15*, and *the grave*, *Psalm lxxiii. 9*; *Matt. xii. 40*. *He that descended*—That thus amazingly humbled himself; *is the same that ascended up*—That was so highly exalted; *far above all heavens*—Above the aerial and starry heavens, into the heaven of heavens; or, as the meaning rather is, above all the inhabitants of the heavens, above all the angelical hosts; which is the meaning also of *Heb. vii. 26*, where he is said to be made higher than the heavens: *that he might fill all things*—The whole church with his Spirit, presence, and operations.

Verse 11. *And*—Among other his free gifts; *he gave some, apostles*—His chief ministers and special witnesses, as having seen him after his resurrection, and received their commission immediately from him. The office of an apostle was to declare, in an infallible manner, the whole gospel doctrine: to qualify them for which they were endowed with the plenary and most abundant inspiration of the Holy Spirit, imparting to them a perfect knowledge of all those truths and mysteries which they were to publish to the world. *And some he gave to be prophets*—Whose office it was to explain infallibly the true meaning of the ancient prophecies, and also themselves to predict future events, by virtue of the extraordinary revelations made to them. *And some, evangelists*—Who were to preach the gospel in different Gentile nations, either before or after the apostles, under whose direction they seem generally to have acted. To fit them for this office Christ gave them the gift of tongues, and such other miraculous endowments as were necessary for the exercise of their ministry, and the confirmation of their doctrine. All these were extraordinary officers: the ordinary were *some, pastors*, (called *ἐπίσκοποι*, *bishops*, *Acts xx. 28*), watching over and feeding their several flocks. To fit them for which

A. M. 4068. 12 * For the perfecting of the saints,
A. D. 64. for the work of the ministry, * for the edifying of ^b the body of Christ :

13 Till we all come ^c in the unity of the faith, ^c and of the knowledge of the Son of God,

* 1 Corinthians xii. 7.—† 1 Cor. xiv. 26.—‡ Chapter i. 23.
^c Or, into the unity.

work, it appears from 1 Cor. xii. 28-31; xiv. 1-5, 23-26, that Christ bestowed, at least on some of them, the gifts of *miracles* and *tongues*, also the gift of *prudence*, to enable them to govern their particular churches in a proper manner. *And teachers*—Whether of the same or a lower order, to assist them as occasion might require. It is probable the peculiar office of those here termed teachers, as distinguished from those called pastors, was to instruct the young and ignorant in the first principles of the Christian religion. And they likewise were doubtless fitted for their work, by such gifts as were necessary to the right discharging thereof; and some infer from 1 Cor. xii. 28, that supernatural gifts, such as those of miracles and tongues, were also conferred on some of them.

Verses 12, 13. *For the perfecting*—Προς τον καταρτισμον των αγιων; in order to, or, for the sake of; *completing of the saints*—Both in number, and in the various branches of true Christianity, namely, in the knowledge of all Christian doctrines, the possession of all Christian graces, the enjoyment of all Christian privileges, the performance of all Christian duties. Now in order to the attainment of these ends, and thereby the completing the Christian character of each individual member of the church, and of all in general, he appointed the sundry officers above named, whether ordinary or extraordinary, (several of the latter having left their writings for the instruction of the faithful in all ages,) *for the work of the ministry*—The serving of God and his church, in their various ministrations, especially in dispensing the word, administering the ordinances, maintaining Christian discipline, and performing all other ministerial duties. *For the edifying of the body of Christ*—The building up Christ's mystical body, in faith, love, and universal holiness: or by ministering to the increase of the graces of such as were already converted, and by the addition of new members to the true church. *Till we all come*—Which gifts, offices, and ministrations, are to continue in the church, till every member thereof come to the unity of the faith, and knowledge of the Son of God—To both an exact agreement in the Christian doctrine, and an experimental, practical knowledge, or acknowledgment, of Christ as the Son of God; to a perfect man—To a state of spiritual manhood, both in understanding and strength, to the measure of the stature of the fulness of Christ—Or, to the full measure of his stature, that is, to that maturity of age and spiritual stature, wherein we shall be possessed of his whole mind, and fully conformed to him. But the words εις την ενωτητα της πιστεως, &c., which we translate in

unto ^d a perfect man, unto the measure of the ^e stature of the fulness of Christ :

14 That we henceforth be no more ^e children, ^f tossed to and fro, and carried about with every

^e Col. ii. 2.—† 1 Cor. xiv. 20.—‡ Or, age.—* Isa. xxviii. 9.
^f Heb. xiii. 9.

the unity of the faith, &c., ought rather to be rendered, to the unity, or union, of the faith, or that union which is the fruit or consequence of the faith, namely, of perfect faith, even the faith spoken of by our Lord in his intercessory prayer, recorded John xvii. 20-23, where he says, *I pray for them which shall believe on me, that they all may be one, as thou Father art in me and I in thee, that they may be made perfect in one*, that is, may be perfectly united in love to us and one another. The following verses lead us to this meaning of the passage.

Versé 14. *That we henceforth be no more children*—Mere babes in Christian knowledge, experience, and practice; weak and unstable; *tossed*—Κλυδανιζομενοι, fluctuating from within, through various restless lusts and passions working in our hearts, even when there is nothing external to agitate or excite them; *and carried about with every wind of doctrine*—And temptation from without, when we are assailed by others who are themselves unstable as the wind; *by the sleight, or subtlety, of men*—Greek, εν τη κυβηια των ανθρωπων, which words Chandler proposes rendering, *by the dicing of men*; the expression referring to the artifice of those infamous gamblers, who know how to cog the dice. So that the deceitful arts of false teachers and others, who endeavour to draw men from the belief and practice of the truth as it is in Jesus, by their insinuations and wiles, are here compared to the tricks of gamblers, who, by using false dice, and by various arts, cheat those with whom they play. *And cunning craftiness, whereby they lie in wait to deceive*—Greek, εν πανουργια προς την μεθοδειαν της πλανης, a clause which Beza renders, "veteratoria ad insidiosum fallendum versutia," *by the tricking of those long exercised in craftily deceiving others*; Doddridge's translation is, *by their subtlety in every method of deceit*; and Macknight's, *by craftiness formed into a subtle scheme of deceit*. The former noun, πανουργια, signifies the doing of things by trick and sleight of hand, and the latter, μεθοδεια, (which, Eph. vi. 11, is applied to the wiles and subtle contrivances of the devil, in order to deceive and ruin men,) properly signifies a regular plan of proceeding in any affair, and is here used for a regular plan of deceit, formed either for upholding people in their ignorance of, and opposition to the gospel, or for drawing them from their faith in, or obedience to, some article of it. "The men," Macknight thinks, "whose base arts the apostle describes in this passage, were the unbelieving Jews and the heathen philosophers, who opposed the gospel by sophistry and calumny; also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes,

A. M. 4068. ^a wind of doctrine, by the sleight of
A. D. 64.

men, *and* cunning craftiness, ^b where-
by they lie in wait to deceive :

15 But ¹ speaking ⁶ the truth in love, ^k may
grow up into him in all things, ¹ which is the
head, *even* Christ :

16 ^m From whom the whole body fitly joined
together and compacted by that which every
joint supplieth, according to the effectual
working in the measure of every part, maketh

¹ Matt. xi. 7.—² Rom. xvi. 18.—³ Zech. viii. 16; 2 Cor.
iv. 2; Verse 25.—⁴ Or, *being sincere*.—⁵ Chap. i. 22; ii.
21.—⁶ Col. i. 18.—⁷ Col. ii. 19.—⁸ Nineteenth Sunday
after Trinity, epistle, verse 17 to the end.

while at the same time they assumed the appearance
of great disinterestedness and piety.”

Verses 15, 16. *But speaking the truth*—Or, as
αληθονοιες may be rendered, *teaching, or maintain-*
ing the truth; in love—To God and one another, or in
that charitable temper which the gospel enjoins, and
without which our clearest and most extensive know-
ledge will be but of little use to us; *may grow up*
into him—Into his image and Spirit, and into a full
union with him; *who is the head* of guidance, as
well as of government, to all the members of his
mystical body, the chief teacher and director, as
well as ruler of his churches; *from whom*—That is,
by wisdom and grace derived from him; *the whole*
body—Of true Christians; *fitly*—Or orderly; *joined*
together—Every one being put in his proper place
and station: or all the parts of his mystical body be-
ing fitted for, and adapted to each other, and most
exactly harmonizing with the whole; *and compacted*—
Knitted and cemented together with the utmost
firmness; that is, closely and firmly united to Christ
and each other, by the Holy Spirit, in faith and
love; *by that which every joint, or part, supplieth*—
Through proper channels of communication; *ac-*
ording to the effectual working in the measure of
every part—According as every part, in its measure,
effectually works for the support and growth of the
whole; *maketh increase of the body*—Of the whole
church, collectively considered, and of each particu-
lar member; *to the edifying*—Or building up; *of it-*
self in love—So that all the members may attain
unto a greater measure of love to God, one another,
and all men; or, by the exercise of love. For, as no
animal body can either have health or growth, un-
less the members thereof continue in union with
each other, each performing its office; so neither
can Christ's mystical body possess spiritual health
or growth, unless its members cleave to each other
in love. The passage, as the reader sees, is a beau-
tiful allusion to our natural bodies, composed of dif-
ferent joints and members, knit together by various
ligaments, and furnished with vessels of communi-
cation from the head and heart to every other part.
And the apostle's meaning, explained more at large,
is, “That as the human body is formed by the union
of all the members to each other under the head,

b

increase of the body unto the edifying A. M. 4068.
of itself in love. A. D. 64.

17 *This I say therefore, and testify in the
Lord, that ^a ye henceforth walk not as other
Gentiles walk, ^o in the vanity of their mind,

18 ^p Having the understanding darkened,
^q being alienated from the life of God through
the ignorance that is in them, because of the
^r blindness ⁷ of their heart :

19 ^s Who, being past feeling, ^t have given

¹ Ch. ii. 1, 2, 3; Ver. 22; Col. iii. 7; 1 Pet. iv. 3.—² Rom.
i. 21.—³ Acts xxvi. 18.—⁴ Chap. ii. 12.—⁵ Rom. i. 21.
⁶ Or, *hardness*.—⁷ 1 Tim. iv. 2.—⁸ Rom. i. 24, 26; 1 Pet.
iv. 3.

and by the fitness of each member for its own office
and place in the body, so the church is formed by
the union of its members under Christ the head.
Further, as the human body increases, till it arrives
at maturity, by the energy of every part in perform-
ing its proper function, and by the sympathy of every
part with the whole; so the body, or Church of
Christ, grows to maturity by the proper exercise of
the gifts and graces of individuals for the benefit of
the whole. By comparing the church to the human
body, the apostle teaches, that there ought to be no
envy nor ill-will among Christians, on account of the
gifts which individuals possess, verse 3. That every
one should pay to others that respect and obedience
which they owe to them on account of their station
and office, verse 11. That no teacher should pervert
the doctrine of the gospel, verse 15. And that each,
by employing his gifts and graces properly, should
extend the knowledge and influence of the Christian
religion to the utmost of his power.”—Macknight.

Verses 17-19. *This I say, therefore*—For your
further instruction, how to walk worthy of your
calling; (he returns to the subject which he began,
verse 1;) *and testify in the Lord*—In the name and
by the authority of the Lord Jesus, that ye, being
now happily brought into the Christian Church, and
made partakers of all the privileges and advantages
belonging to its members; *henceforth walk not as*
other Gentiles—That ye live no longer as the uncon-
verted heathen; *in the vanity of their mind*—Amu-
sed with the empty trifles of this world, and enslaved
to low and mean pursuits, utterly unworthy of their
rational and immortal nature; *having the under-*
standing darkened—With respect to all spiritual and
divine things, which is the source of all foolish de-
sires and pursuits; see Rom. i. 21; *being alienated*
from the life of God—Being estranged in affection,
as well as in practice, from the divine and spiritual
life, from all union with, and conformity to, the liv-
ing and true God; or, from that noble principle of
all piety and virtue, the life of God in the soul of
man, forming it to the love, imitation, and service of
him by whom it is implanted; *through the ignorance*
—Of God and his will, and of their duty and happi-
ness; *that is inherent in them*—Or natural to them,
as fallen and depraved creatures; *because of the*

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A. M. 4068. themselves over unto lasciviousness,
A. D. 64. to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 ^a If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^x put off concerning ^y the former conversation ^a the old man, which is corrupt according to the deceitful lusts;

^a Chap. i. 13.—^x Col. ii. 11; iii. 8, 9; Heb. xii. 1.—^y Chap. ii. 2, 3; Verse 17; Col. iii. 7; 1 Pet. iv. 3.—^a Rom. vi. 6. ^a Rom. xii. 2; Col. iii. 10.—^b Rom. vi. 4; 2 Cor. v. 17; Gal.

blindness—*την παρωσιν*, the callousness, or insensibility; of their hearts—This is explained by Chrysostom, Whitby, and some other commentators, as referring to their Gentile state; but though there is no doubt but it partly refers to that, yet there can be no sufficient reason to limit such a description to dark and ignorant heathen; it is but too just a representation of all unregenerate men. *Who being past feeling*—The original word, *απηληγηκοτες*, is peculiarly significant, properly meaning, *past feeling pain, or void of distress*—Pain urges the sick to seek a remedy, and distress, the distressed to endeavour, if possible, to procure relief; which remedy or relief is little thought of where pain and distress are not felt. Thus, those who are hardened against all impressions of grief on account of their former sins, are not excited to seek either for the pardon of them or deliverance from them. Some MSS. read *απηληπικωτες*, *hoping for nothing*. These wicked men, disbelieving the resurrection of the body, and the immortality of the soul, have no hope of any happiness after this life, and therefore they have *given themselves over*—Have abandoned themselves freely, of their own accord; to *lasciviousness*—To wantonness, to unchaste imaginations and desires, words and actions; to *work all uncleanness*—Impurity of every kind; with *greediness*—The word *εν πλεονεξια*, thus rendered, is commonly used to denote *covetousness*; because the more the covetous man possesses, the more he desires. Hence the word is used (2 Peter ii. 14) to denote inordinate desire in general.

Verses 20-24. *But ye*—Believers at Ephesus; *have not so learned Christ*—Or Christianity; that is, ye cannot act thus, now ye are acquainted with Christ and his gospel, which, you know, allows of no sin. *If so be*—Or rather, *seeing that*, as *ει γε*, it seems, should be here rendered; *ye have heard him*—Teaching you inwardly by his Spirit, as well as outwardly by his word; *and have been taught by him*—Have been instructed in his religion; *as the truth is in Jesus*—According to his own gospel, and not in that imperfect and adulterated form, in which some presume to deliver what they call his doctrine: *that ye put off*—Entirely lay aside; *concerning*—Or with respect to; *the former conversation*—That is, those sinful habits and practices to which you were

23 And ^a be renewed in the spirit A. M. 4069.
A. D. 64. of your mind;

24 And that ye ^b put on the new man, which after God ^o is created in righteousness and ^o true holiness.

25 Wherefore putting away lying, ^d speak every man truth with his neighbour: for ^o we are members one of another.

26 ^f Be ye angry, and sin not: let not the sun go down upon your wrath:

vi. 15; Col. iii. 10.—^a Chapter ii. 10.—^b Or, *holiness of truth*.—^c Zech. viii. 16; Verse 15; Col. iii. 9.—^d Rom. xii. 5.—^e Psa. iv. 4; xxxvii. 8.

accustomed in your heathen state; *the old man*—Your old nature and character; or the whole body of sin: *which old nature is corrupt*—Depraved in every part, so that its dispositions and actions are directed, not by the rules of right reason, or by the word and will of God, but *according to the deceitful lusts*—Which generally prevail in the unregenerate, and once prevailed in you. Observe, reader, all sinful desires are deceitful, promising the happiness which they cannot give, and deceiving men. *And be renewed in the spirit of your mind*—That is, in all the faculties of your souls, by seeking and obtaining an enlightened understanding, a rectified will, and holy, well-regulated affections. *And that ye put on the new man*—That ye apply to God for, and receive from him, a new nature; *which after God*—That is, after a conformity to his image; *is created*—For it is his workmanship, see chap. ii. 10; *in righteousness*—Toward your fellow-creatures; and *true holiness*—Toward God. He says *true holiness*, in opposition to that which is only ceremonial or external, and in appearance. The dispositions of the mind are in Scripture compared to clothes, for two reasons: 1st, Because they render persons beautiful or deformed, according to their nature: 2d, Because they may be put off or on, while we remain in a state of trial, according as we yield to and obey, or resist and reject, the truth and grace of God.

Verses 25-27. *Wherefore*—Since you have been thus taught what is your duty and interest, let it appear in your tempers, words, and works, that there is such a change wrought in them; and that, having received a new nature, you live in a new manner. The apostle now proceeds to caution them against particular sins, to which they had been habituated, and to urge them to the pursuit of particular graces, and the practice of particular virtues, which they had formerly neglected. *Putting away lying*—Which many of your philosophers have thought allowable, in certain cases; (so Whitby has shown in his note here;) *speak every man truth with his neighbour*—In your converse with your fellow-creatures; *for we are members one of another*—By virtue of our union with Christ our common head to which intimate union all deceit is quite repugnant. *Be ye angry, and sin not*—That is, if at any time ye are angry, take heed ye do not sin. We may be

A. M. 4068. 27 * Neither give place to the devil.
A. D. 64.

28 Let him that stole, steal no more; but rather ^h let him labour, working with *his* hands the thing which is good, that he may have ^o to give ⁱ to him that needeth.

29 ^k Let no corrupt communication proceed

^e 2 Cor. ii. 10, 11; James iv. 7; 1 Pet. v. 9.—[→] Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12.—^o Or, to distribute.—ⁱ Luke iii. 11.—^k Matt. xii. 36; Chap. v. 4; Col. iii. 8.

angry, as Christ was, and not sin; when he looked round about upon the people with anger, being grieved for the hardness of their hearts; (Mark iii. 5;) that is, we may be displeased and grieved at the sin or folly of others, and not sin by being so. Indeed, if we should observe people to do or say what we know to be sinful, or should see them indulging evil tempers and vile affections, and should not be displeased and grieved, we would commit sin. For to be insensible, and without emotion, when we observe God to be dishonoured, his laws violated, his presence, power, and holiness disregarded, and his justice and wrath contemned, certainly manifests a state of soul devoid of all proper religious feeling. But in what sense we may be angry and not sin, see explained more at large in the note on the above-cited text. *Let not the sun go down on your wrath*—If at any time you be in such a sense angry as to sin—if your anger imply resentment of an injury or affront received, or ill-will and bitterness of spirit, look to God for grace to enable you to suppress this kind of anger or wrath speedily: reprove your brother for the offence he has given you, and be reconciled immediately: lose not one day. A clear, express command this; but, alas! how few observe it. *Neither give place to the devil*—By delaying to cast the fire out of your bosom; remembering how much that enemy of mankind labours to inflame the spirits of men with mutual animosity, malevolence, and hatred; and, in order thereto, induces them to give ear to slanderous reports and accusations, that he may make their state and character miserable and detestable, like his own.

Verse 28. *Let him that stole*—While he was in his heathen condition of ignorance and vice; *steal no more*—Under a conviction that God is the avenger of all such injuries, 1 Thess. iv. 6. Stealing, as Macknight justly observes, “is a vice most pernicious to the thief himself. For finding it more easy to supply his necessities by stealing than by working, he falls into a habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain in the gratification of his lusts. Hence such persons are commonly addicted to lewdness and drunkenness.” *But rather let him labour*—In some honest calling; *working with his hands*—Which he formerly employed in stealing; *the thing which is good*—And creditable. The same command the apostle gave to the Thessalonians, 2 Epist. iii.

out of your mouth, but ^l that which ^o is good, ¹⁰ to the use of edifying, ^m that it may minister grace unto the hearers.

30 And ⁿ grieve not the Holy Spirit of God, ^o whereby ye are sealed unto the day of ^p redemption.

^l Col. iv. 6.—¹⁰ Or, to edify profitably.—^m Col. iii. 16. ⁿ Isaiah vii. 13; lxxiii. 10; Ezekiel xvi. 43; 1 Thess. v. 19. ^o Chapter i. 13.—^p Luke xxi. 28; Rom. viii. 23; Chapter i. 14.

11, 12; that he may have to give to him that needeth—May be able even to spare something out of what he gains by industry in his calling, for the relief of such as stand in need of it; and so may be no longer a burden and a nuisance, but a blessing to his neighbours. Thus every one who has sinned in any kind, ought the more zealously to practise the opposite virtue.

Verses 29, 30. *Let no corrupt communication*—Or discourse, dictated by corruption in the heart of the speaker, and tending to corrupt the minds or manners of hearers; *proceed out of your mouth*—At any time, or on any occasion. The original expression, *λογος σαπρος*, is literally, *rotten or putrid speech*; that is, speech offensive to the hearers, or calculated to infect them with sin; and is in direct opposition to that which is seasoned with salt, and is recommended (Col. iv. 6) as tending to preserve persons from corruption. The apostle does not merely include in this expression obscene discourse of every kind, but also all flattery, calumny, railing, boasting, tale-bearing, backbiting, commendations of vice and impiety, profane jestings on religion, its ministers and professors, trifling conversation; and, indeed, all discourse that is not either about necessary business, or, as the next clause expresses it, is not good to the use of edifying—Calculated to instruct, direct, reprove, encourage, excite to duty, comfort, or in some way edify and minister grace to the hearers. *And grieve not*—By any act of disobedience, particularly by any kind of corrupt discourse, or by any of the following sins; *the Holy Spirit of God*—The original expression is very emphatical, *το Πνευμα, το αγιον, το Θεου, the Spirit, the Holy Spirit, of God*. Grief is ascribed to the Holy Spirit here metaphorically; for, strictly speaking, he is incapable of pain or disquiet of any kind. But he acts, on the occasion referred to, as men do who are grieved. And the purport of the caution is, Do not cause him, by any sinful temper, word, or work, to withdraw from you, as a friend does whom you grieve by unkind or improper behaviour. The expression conveys a strong idea of the love which the Holy Spirit bears to men in general, and to the disciples of Christ in particular; and of his desire to promote their salvation. *Whereby ye are sealed unto the day of redemption*—The time when you shall receive the redemption of your bodies from the grave; (Rom. viii. 23;) shall be acquitted at the judgment-seat of Christ, fully delivered from all the consequences of sin, and made perfectly and un-

A. M. 4068. 31 ^{A. D. 64.} Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

* Col. iii. 18, 19.—Tit. iii. 2; James iv. 11.—Tit. iii. 2.

changeably happy: the day when your redemption will be fully completed. See note on chapter i. 13.

Verses 31, 32. *Let all bitterness*—Of disposition or expression, or, as some render the word, *all peevishness*; and *wrath*—Or indignation, as θυμος seems here to signify; that is, anger mingled with contempt or disgust; the next expression in the original, οργη, rather signifying wrath, or lasting displeasure; and *clamour*—Loud threatenings, brawlings, or other intemperate speeches, whereby inward anger vents itself. And *evil speaking*—Mentioning the faults of absent persons, be it in ever so mild and soft a tone, or with ever such professions of kindness; *with all malice*—Every unkind disposition, every temper contrary to love. Here appears to be a beautiful retrogradation, beginning with the highest and descending to the lowest degree of the want of love. Or perhaps, as Dr. Doddridge observes, "it was not the apostle's intention that a different idea should be annexed to each different word here used: Possibly it might only be his intention, in amassing

32 And ^{A. M. 4068. A. D. 64.} be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

* 2 Cor. ii. 10; Col. iii. 12, 13.—Matt. vi. 14; Mark xi. 25.

so many almost synonymous expressions together, to show that he would have them to be on their guard against all the malevolent passions, and those outrages of speech and expression which they tend to produce. And the like remark may be applied to many other passages of Scripture, and particularly to those where all kinds of lewdness are forbidden in such a variety of phrase and language." *And be ye kind one to another*—Courteous and obliging in your daily deportment; *tender-hearted*—Greek, ευπλαγχοι, tenderly compassionate; especially toward those that are in any affliction or distress; *forgiving one another* the injuries done, or supposed to be done you; *even as God*—Showing himself kind and tender-hearted in the highest degree; *for Christ's sake*—Through his atonement and intercession, by which God could exercise his mercy to you in a way consistent with his holiness and justice; *hath forgiven you*—Such inexcusable and heinous injuries and affronts, as are infinitely greater than any which it is possible for you to receive from your fellow-creatures.

CHAPTER V.

In this chapter the apostle (1.) Concludes his exhortation to brotherly love, begun in the latter part of the preceding chapter, and enforces it from the consideration of the love of God and Christ to us, 1, 2. (2.) He repeats his warning against uncleanness, covetousness, drunkenness, and other vices, with a variety of arguments to enforce it, and urges upon his readers a contrary behaviour, 3-20. (3.) He exhorts to relative duties in general, 21; and to those of wives and husbands in particular, which he illustrates and enforces from the spiritual relation that subsists between Christ and his church, 22-32.

A. M. 4068. ^{A. D. 64.} BE ^a ye therefore followers of God as dear children; 2 And ^b walk in love, ^c as Christ also hath

loved us, and hath given himself ^{A. M. 4068. A. D. 64.} for us an offering and a sacrifice to God ^d for a sweet-smelling savour.

* Third Sunday in Lent, epistle, verse 1 to verse 15.—Matt. v. 45, 48; Luke vi. 36; Chap. iv. 32.

^b John xiii. 34; xv. 12.—^c Gal. i. 4; ii. 20.—^d Gen. viii. 21; Lev. i. 9.

NOTES ON CHAPTER V.

Verses 1, 2. *Therefore*—Because you are forgiven by God, and have been so much loved; (chap. iv. 32;) *be ye followers*—Μιμηται, imitators, of God—In loving and forgiving; *as dear*—Αγαπητα, beloved, children—Whom he hath not only forgiven after many and great offences, but hath taken into his peculiar favour, adopted into his family, constituted his heirs, and joint heirs with his beloved Son, and inspired with blessed and lively hopes of unspeakable glory and felicity for ever. O! how much more honourable and more happy it is to be an imitator of God, than

of Homer, Virgil, Alexander the Great, or any other human being, however renowned for learning, prowess, or achievements! *And walk in love*—Toward one another and toward all men, as well as toward God. Let your whole conduct toward others proceed from love as its principle, be governed by love as its rule, and be directed to, and terminate in love, as its end. *As Christ also hath loved us*—In such an astonishing manner, and to such an inconceivable degree, and hath so demonstrated his love, as to give himself for us an offering and a sacrifice to God—To atone for our transgressions, and render

A. M. 4068. 3 But *fornication, and all un-
A. D. 64. cleanness, or covetousness, †let it not
be once named among you, as becometh saints ;
4 †Neither filthiness, nor foolish talking, nor

* Rom. vi. 13 ; 1 Cor. vi. 18 ; 2 Cor. xii. 21 ; Chap. iv. 19, 20.
† 1 Cor. v. 1.

our salvation consistent with the divine perfections. Some divines have thought that in these expressions both the peace-offerings and the sin-offerings enjoined in the law of Moses are alluded to, the truths shadowed forth by both being attained by true believers through the sacrifice of Christ, which both expiated sin, or removed condemnation and wrath, and obtained for them the divine favour, with all the blessings consequent thereon. But it does not seem that any great stress can be laid on this distinction, as the word *προσφερω*; translated to offer, with the noun derived from it, rendered offering, is used in a multitude of places in the LXX., for presenting any victim before God ; as it is likewise in the New Testament, (Matt. v. 23, 24,) for bringing a gift and offering it on the altar. Of a sweet-smelling savour—Or fragrant odour; an epithet given to the sin-offering, (Lev. iv. 31,) and to the burnt-offering, (Gen. viii. 21,) to denote the acceptableness of such oblations to God, when offered by upright worshippers in the way he had appointed. For in the warm eastern climes nothing is more refreshing to mankind than fragrant odours. The sacrifice of Christ, however, as is here implied, was far more acceptable and pleasing to God than any of the victims or perfumes which had been offered of old, whether on the brazen or golden altar of the Jewish tabernacle or temple. Indeed, their sacrifices and perfumes were only acceptable as being emblematical of the offering of his body once for all, and of his continual intercessions for us before the throne of the Majesty on high. And it is a pleasing and encouraging consideration, that through these all our sincere prayers and praises, and our acts of pious and charitable liberality, beneficence, and goodness, come up before God as a grateful memorial, and draw down upon us a most valuable blessing. With regard to the exhortation to mutual love here given, it is justly observed by Macknight, that "Christ's love in dying for us, is" [as on many other accounts, so on this] "a strong reason for our loving one another; because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and have no right to be called his disciples, or to share in the inheritance of his children.

Verses 3, 4. But fornication, &c.—But any impure love, and any vice flowing therefrom, or connected therewith; let it not be once named—Or heard of; among you—Except with detestation. Keep at the utmost distance from it; as becometh saints—Who are conscious of the sanctity of your name and profession, and dread the thoughts of debasing it; for certainly it is reasonable and proper that they who are separated from the world, and dedicated to God, should shun all such mention of these things,

b

jesting, † which are not convenient: A. M. 4068.
A. D. 64. but rather giving of thanks.

5 For this ye know, that † no whoremonger, nor unclean person, nor covetous man, † who is

† Matt. xii. 35 ; Chap. iv. 29.—‡ Rom. i. 28.—§ 1 Cor. vi. 9 ; Gal. v. 19, 21.—¶ Col. iii. 5.

as may any way encourage and countenance the practice of them. Neither filthiness—Wanton, lewd, lascivious speeches; nor foolish talking—Tittle-tattle, talking of the weather, fashions, meat, and drink, and such vain discourse as betrays folly and indiscretion, and has no tendency to edify; nor jesting—*Ευραπεια*, wittiness, facetiousness, or such artfully turned discourse as is only calculated to produce mirth and laughter. Such turns of wit were esteemed by the heathen a sort of virtue: but how frequently every thing of this kind quenches the Spirit, those who are of a tender conscience know. Which things are not convenient—Or proper for a Christian, as neither increasing his faith nor holiness, and are therefore utterly unsuitable to his profession. But rather giving of thanks—Rather abound in the language of thanksgiving and devotion, to which you are under so many and such strong obligations, and which will yield a pleasure much more sublime and satisfactory than any animal indulgences or delights. Observe, reader, the deliverances which God hath wrought out for us, and the benefits which he hath conferred on us in the course of his providence, the great blessings of redemption and salvation from sin and misery procured for us, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings, are powerful considerations why we should be frequent and fervent in praise and thanksgiving.

Verses 5-7. For this ye know—Of this ye cannot be ignorant, favoured as you have been with the light of the gospel, that no whoremonger, &c., hath any inheritance—Here or hereafter; in the kingdom of Christ or of God—That is, purchased by Christ, and bestowed by God. The reason why the apostle, in this and his other epistles, condemned fornication and every sort of uncleanness in such an express manner, was because the heathen avowedly practised these vices even in their temples as acts of worship, which they thought rendered them acceptable to their gods. But how different from such practices is the conduct enjoined in the gospel, which teaches that they who continue in such abominations, shall for ever be excluded from the presence and glory of God. Nor covetous man—That is, the man whose chief desire and care is to increase his wealth, either that he may spend it on the gratification of his lusts, or may hoard it up; who is an idolater—As placing that love, delight, and confidence in riches, which ought to be placed in God alone; or because he sets up something else, whatever may be the object of his covetous desires, and something comparatively very base and contemptible, in the place of God, as if it could be the ground

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A. M. 4068. an idolater, ¹ hath any inheritance in
A. D. 64. the kingdom of Christ and of God.

6 ² Let no man deceive you with vain words:
for because of these things ³ cometh the
wrath of God ⁴ upon the children of ¹ disobe-
dience.

7 Be not ye therefore partakers with them.

8 ⁵ For ye were sometimes darkness, but now
⁶ are ye light in the Lord: walk as ⁷ children
of light;

¹ Gal. v. 21; Rev. xxii. 15.—² Jer. xxix. 8; Matt. xxiv. 4;
Col. ii. 4, 8, 18; 2 Thess. ii. 3.—³ Rom. i. 18.—⁴ Ch. ii. 2.
⁵ Or, unbelief, Col. iii. 6.—⁶ Isa. ix. 2; Matt. iv. 16; Acts
xxvi. 18; Rom. i. 21; Chap. ii. 11, 12; iv. 18; Tit. iii. 3;
1 Pet. ii. 9.

of his dependance, and the source of his happiness. *Let no man deceive you with vain words*—Or scholistical arguments, as if you might live in the commission of such sins, and yet find mercy with God, or escape punishment. *For because of these and the like things, cometh the wrath of God*—And the dreadful effects thereof, *on the children of disobedience*—Even on the Gentiles, though not favoured with the light and aids which you have, demonstrating to you the infinite evil of all such practices, and affording you sufficient power to avoid them. Now, if even heathens are punished for such practices, much less can we suppose that professing Christians, who have so much greater advantages for practising purity and virtue in all their branches, and are under such strong and peculiar engagements so to do, shall escape with impunity if they pursue a similar line of conduct. *Be not ye therefore partakers with them*—In these abominations, if ye would not finally partake in that dreadful punishment which they are bringing on themselves thereby.

Verses 8–10. *For ye were sometimes*—That is, *once; darkness*—In a state of total blindness and ignorance, without any light of instruction without, or divine grace within, and therefore had some excuse for living such unrighteous and profane lives: *but now ye are light in the Lord*—Enlightened by the divine word and Spirit, and brought to the saving knowledge of God and Christ, and of divine things in general; and consequently such vicious practices as you formerly pursued would be utterly inexcusable in you now. You are now under an indispensable obligation to *walk as children of light*—That is, in a manner suitable to your present knowledge. *For, &c.*—As if he had said; Such walking is the proper, natural result of your illumination and spiritual condition; *the fruit of the Spirit is in*—Consists in; *all goodness, righteousness, and truth*—That is, the Spirit works these graces in those persons in whom he dwells, graces quite opposite to the sins spoken of chap. iv. 25, &c. By *goodness* we are to understand an inclination and endeavour to perform all good offices to our fellow-creatures, especially to the children of God: by *righteousness*, justice, and fair dealing toward all men: and by

9 ¶ (For ¹ the fruit of the Spirit is in A. M. 4068.
all goodness, and righteousness, and A. D. 64.
truth;)

10 ² Proving what is acceptable unto the
Lord.

11 And ³ have no fellowship with ⁴ the un-
fruitful works of darkness, but rather ⁵ reprove
them.

12 ⁶ For it is a shame even to speak of those
things which are done of them in secret.

¹ John viii. 12; xii. 46; 2 Cor. iii. 18; iv. 6; 1 Thess. v. 5; 1 John ii. 9.—² Luke xvi. 8; John xii. 26.—³ Gal. v. 22.
⁴ Rom. xii. 2; Phil. i. 10.—⁵ 1 Cor. v. 9, 11; x. 20; 2 Cor. vi. 14; 2 Thess. iii. 6.—⁶ Rom. vi. 21; xiii. 12; Gal. vi. 8.
⁷ Lev. xix. 17; 1 Tim. v. 20.—⁸ Rom. i. 24, 26; Verse 3.

truth, freedom from hypocrisy, dissimulation, guile, and deceit. Some MSS., together with the Syriac and Vulgate versions, read here, *But the fruit of the light, &c.*, which Estius, Grotius, Mill, and Bengelius, think the true reading, because there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading they suppose hath been taken from Gal. v. 22. *Proving*—*δοκιμαζομεντες*, making trial of, proving by experience, or approving; *what is acceptable*—*εωαρεστον*, well-pleasing; *to the Lord*—And how happy they are who in all things are governed by his will.

Verses 11, 12. *And have no fellowship*—No society, no participation with wicked men in the *unfruitful works of darkness*—Works which bring no advantage, but mischief, (Rom. vi. 23,) and called *works of darkness*, because they usually proceed from ignorance, Acts iii. 17; are contrary to the light of the word, John iii. 20; are usually committed in the dark, 1 Thess. v. 7; and bring those who live and die in the commission of them to utter and eternal darkness, Matt. xxv. 30; *but rather reprove them*—Show your disapprobation of them by seasonable and suitable reproof, (Lev. xix. 17; Matt. xviii. 15,) and especially by the holiness of your conversation. Observe, reader, to avoid such things is not sufficient. *For it is a shame even to speak of those things*—Except in the way of reproof; *which are done of them in secret*—That is, says Dr. Whitby, “in their mysteries, which therefore were styled *απορρητα μυστηρια*, (mysteries not to be spoken of,) none being permitted to divulge them upon pain of death. Hence even the word *μυστηριον* (mystery) hath its name, say grammarians, from *μεινν το σωμα*, to stop the mouth. The Elcusinian mysteries were performed in the night, agreeably to the deeds of darkness committed in them; so were the Bacchanalia; and they were both full of detestable iniquity; and upon that account, says Livy, “were banished out of the Roman senate and Italy.” These quotations, with many others which might be added to them, plainly prove, as Dr. Doddridge observes, that if the lower sort of mysteries among the heathens were first intended, as some have supposed, to impress the minds of the people with the belief of future rewards and punish-

A. M. 4066. 13 But ^a all things that are ²re-
A. D. 64. proved are made manifest by the light:
for whatsoever doth make manifest is light.

14 Wherefore ³ he saith, ^b Awake, thou that
sleepest, and ^c arise from the dead, and Christ
shall give thee light.

15 ^d See then that ye walk circumspectly, not
as fools, but as wise,

^a John iii. 20, 21; Heb. iv. 13.—² Or, *discovered*.—³ Or, *it*.
^b Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6.
^c John v. 25; Romans vi. 4, 5; Chapter ii. 5; Coloss. iii. 1.
^d Twentieth Sunday after Trinity, epistle, verse 15 to verse 22.
^e Col. iv. 5.

ments, and the higher sort of them to instruct persons of more reflection and penetration than the rest, in the knowledge of the true God, and the other great principles of natural religion, they were, long before the apostle's time, greatly corrupted, and degraded to the most detestable purposes. Monsieur Saurin thinks there is a sarcasm in this verse, as if the apostle said, "The heathens call these things *απορητα*, things not to be spoken of; true, they are properly so; things not too sacred, but too infamous to be mentioned."

Verses 13, 14. *But all things that are reprov'd*—Or, *discovered*, or *confuted*, as *ελεγχόμενα* may be properly rendered; *are made manifest*—Have their iniquity laid open to the actors themselves, as well as to others; *by the light*—Of divine truth; or, as Whitby interprets the clause, "being discovered by the light, they are made manifest." *For whatsoever doth make any thing of a moral or immoral nature manifest, is light*—That is, nothing can make any thing in men's spirit or conduct manifest but light, yea, light from heaven; "and therefore the gospel well deserves that name, as teaching those who are instructed in it to judge rightly concerning the moral nature of actions, and inculcating such general principles, as will be of use to them in every particular case that can possibly arise." *Wherefore he saith*—Namely, God, in the general tenor of his word, to all who are still in darkness; *Awake thou that sleepest*—In ignorance of God, of thyself, and of his will concerning thee, and in a state of stupid insensibility respecting invisible and eternal things; *and arise from the dead*—From thy state of spiritual death, a state of alienation from the life of God here, and obnoxiousness to eternal death hereafter. See on chap. ii. 5. *And Christ shall give thee light*—Spiritual and divine light, knowledge, wisdom, holiness, and happiness, the light of grace and glory.

Verses 15-17. *See then*—That you may be fit to reprove sin in others; *that ye*—Yourselves, upon whom the light of Christ already shines; *walk circumspectly*—*ἀκριβως*, accurately, with the utmost exactness; making his will, as made known to you in his word, your rule, and his glory your end, in all your actions, cares, labours, and pursuits; taking the most attentive heed to every step, and conducting yourselves, *not as fools*, who have no understanding of their duty or interest, and who consider not what

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16 ^e Redeeming the time, ^f because A. M. 4066.
the days are evil. A. D. 64.

17 ^g Wherefore be ye not unwise, but ^h understanding ⁱ what the will of the Lord is.

18 And ^k be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves ^l in psalms, and hymns, and spiritual songs, singing, and

^e Col. iv. 5; Gal. vi. 10.—^f Eccles. xi. 2; xii. 1; John xii. 35; Ch. vi. 15.—^g Col. iv. 5.—^h Rom. xii. 2.—ⁱ 1 Thess. iv. 3; v. 18.—^k Prov. xx. 1; xxiii. 29, 30; Isa. v. 11, 22; Luke xxi. 34.—^l Acts xvi. 25; 1 Cor. xiv. 26; Col. iii. 16; James v. 13.

they are doing, in what way they are proceeding forward, or where it will terminate; *but as wise men*—Who know the worth of their immortal souls, the snares that are or will be laid to entangle them, by their subtle and powerful enemies, the many pressing dangers they have to avoid, and the important ends they have to secure. *Redeeming the time*—With all possible care, *εξαγοραζόμενοι*, *buying it up*, as it were, as a most precious commodity, (though held cheap by many,) out of the hands of sin and Satan, of sloth, ease, pleasure, and worldly business, which may be done at the expense of a little self-denial, watchfulness, zeal, and diligence, which will be amply recompensed in time and in eternity; or endeavouring to recover and buy back, (as the word may signify,) as far as possible, what has been lost, by diligently making use of what remains, especially in embracing every opportunity of receiving and doing good, and studying to improve every one to the best purposes: and this the rather, because *the days are evil*—Days of the grossest ignorance, immorality, and profaneness; so that being surrounded on every side with bad examples, we are in danger of being corrupted, and are at the same time exposed to various persecutions and perils, and know not how soon we may be deprived of our liberty or lives. *Wherefore*—Since the times are so evil, and the danger so great; *be ye not unwise*—Ignorant of your duty and true interest, negligent of the concerns of your immortal souls, and inconsiderate as you formerly were; *but understanding what the will of the Lord is*—In every time, place, and circumstance.

Verses 18-21. *And be not drunk with wine*—As the heathen are when they celebrate the feasts of Bacchus, their god of wine; *wherein is excess*—Which is the source of all manner of extravagance, and leads to debauchery of every kind. The original word *ασωτια*, here rendered *excess*, signifies entire dissoluteness of mind and manners, and such a course of life as is void of counsel and prudent intention, like the behaviour of persons who are continually drunk. While the above-mentioned Bacchanalia continued, men and women made it a point of religion to intoxicate themselves, and ran about the streets, fields, and vineyards, singing and shouting in a wild and tumultuous manner; in opposition to which extravagant vociferations, singing praises to

†

A. M. 4068. making melody in your heart to the
A. D. 64. Lord ;

20 Giving thanks always for all things
unto God and the Father, in the name of
our Lord Jesus Christ ;

21 Submitting yourselves one to another in
the fear of God.

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

Psalm xxxiv. 1 ; Isa. lxiii. 7 ; Col. iii. 17 ; 1 Thess. v. 18.
2 Thess. i. 3. Heb. xiii. 15 ; 1 Pet. ii. 5 ; iv. 11. Phil.
ii. 3 ; 1 Pet. v. 5. Gen. iii. 16 ; 1 Cor. xiv. 34 ; Col. iii. 18 ;

23 For the husband is the head of A. M. 4068.
the wife, even as Christ is the head of A. D. 64.
the church : and he is the Saviour of the body.

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

25 Husbands, love your wives, even as
Christ also loved the church, and gave him-
self for it ;

Tit. ii. 5. Chap. vi. 5. 1 Cor. xi. 3. Chap. i. 22 ;
iv. 15 ; Col. i. 18. Chap. i. 23. Col. iii. 20. Col.
iii. 19 ; 1 Pet. iii. 7. Acts xx. 28 ; Gal. i. 4 ; ii. 20 ; Ver. 2.

God is with great propriety recommended. Plato tells us, that there was hardly a sober person to be found in the whole Attican territories during the continuance of these detestable feasts. *But be ye filled with the Spirit*—In all his graces, which gives a joy unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine. The antithesis is beautiful. The lewd votaries of Bacchus fill themselves with wine; but *be ye filled with the Spirit*. In which precept there is this remarkable propriety, that our Lord had represented the influences of the Spirit, (which he invited all who thirsted for them, to come to him and receive,) under the emblem of rivers of living water, which he commanded believers to drink plentifully, John vii. 37–39. *Speaking to yourselves*—That is, to one another, by the Spirit, for your mutual edification; *in psalms—Of David, and hymns—Of praise; and spiritual songs*—On any divine subject; of this latter kind were the songs of Elisabeth, of Mary, and of Zecharias, recorded by Luke, chap. i. 42, 46, 67. By there being no inspired songs, peculiarly adapted to the Christian dispensation, as there were to the Jewish, it is evident that the promise of the Holy Ghost to believers in the last days, was, by his larger effusion, to supply this want. *Singing and making melody*—Which will be as acceptable and pleasing to God as music is to us; *in your heart*—As well as your voice, your affections going along with your words, without which no external melody, be it ever so exact and harmonious, can be pleasing to his ear; *to the Lord*—Jesus, who searcheth the heart; *giving thanks always*—At all times and places; *for all things*—Prosperous or adverse, for all things work together for good to them that love God; *in the name*—Or through the mediation; *of our Lord Jesus Christ*—By whom we receive all good things. *Submitting yourselves*—Υποτασσόμενοι, *being subject, one to another*—Performing those mutual duties to each other, which belong to you according to your several places and stations. As if he had said, While you are careful, as above directed, in the duties of praise and piety to God, be not negligent in those which you owe to your fellow-creatures, but perform them punctually in all the various relations in which you stand to each other; *in the fear of God*—Properly influenced thereby, and evidencing to all around you that you truly fear and obey him.

Verses 22–24. In the following directions concerning relative duties, the inferiors are all along placed before the superiors, because the general proposition is concerning submission: and inferiors ought to do their duty, whatever their superiors do. *Wives, submit yourselves to your own husbands*—Unless where God forbids. Otherwise, in all indifferent things, the will of the husband is a law to the wife: *as unto the Lord*—As owning Christ's authority in your husbands, whose image they bear, 1 Cor. xi. 7. The obedience a wife pays to her husband, is at the same time paid to Christ himself. *For the husband is the head of the wife*—Under Christ; is her governor, guide, and guardian; *as Christ is the head of the church*—As if he had said, God will have some resemblance of Christ's authority over the church exhibited in the husband's authority over his wife. See on chap. i. 22. *And he is the Saviour of the body*—Of the church, his mystical body, from all sin and misery. As if he had said, As Christ's authority is exercised over his church to defend it from evil, and supply it with all good, so should the husband's power over his wife be employed to protect her from injuries, and provide comfortably for her according to his ability. *Therefore as the church*—That is, that part of the church which is truly regenerate; *is subject unto Christ*—And with cheerful willingness submits to his authority; *so let the wives be to their own husbands*—To whom they have promised obedience; *in every thing*—Which is lawful, which is not contrary to any command of God.

Verse 25. The apostle now proceeds to speak of the duty of husbands to their wives, the principal of which consists in their loving them, without which they would abuse their power to tyranny and oppression. But how are they to love them? The apostle says, *as Christ loved the church*—Namely, with a love that is sincere, pure, ardent, constant, and persevering, and notwithstanding the imperfections and failures that they are chargeable with. The true model this of conjugal affection! with this kind of love, with this degree of it, and to this end, should husbands love their wives. Christ loved the church, and gave himself a ransom for it, when it was in a state of slavery and misery; and husbands, if called to it by God, should lay down their lives for their wives. Observe, reader, as the church's subjection to Christ is proposed as an example to wives, so the

A. M. 4068. 26 That he might sanctify and
A. D. 64. cleanse it * with the washing of
water * by the word,

27 ^b That he might present it to himself a
glorious church, ° not having spot or wrinkle,
or any such thing; ^d but that it should be
holy and without blemish.

28 So ought men to love their wives, as
their own bodies. He that loveth his wife
loveth himself.

* John iii. 5; Tit. iii. 5.—^a John xv. 3; xvii. 17.—^b 2 Cor.
xi. 2; Col. i. 23.—^c Cant. iv. 7.—^d Chap. i. 4.

love of Christ to his church is proposed as a pattern to husbands: and while such examples are offered to the imitation of both, and so much is required of each of them, neither has reason to complain of the divine injunction. The love which God requires from the husband toward his wife, compensates for that subjection which he demands from her to her husband: and the prescribed subjection of the wife is an abundant return for that love of the husband which God hath made her due. In what follows we are told that the end for which Christ loved the church, was that he might make her holy and save her; therefore, if husbands are to love their wives as Christ loved the church, they must endeavour to promote their faith and piety, must strive to make them wise and holy.

Verses 26, 27. *That he might sanctify and cleanse it*—Might remove the guilt, power, and pollution of sin; *with the washing of water*—In baptism, as the sign of regeneration by the Holy Spirit, which can only renew, sanctify, and cleanse the soul. See 2 Thess. ii. 13; 1 Pet. i. 2; Tit. iii. 5. *By the word*—The ordinary channel by which justifying, regenerating, and sanctifying grace is communicated; (John xv. 3; Jam. i. 18; 1 Pet. i. 23; John xvii. 17;) and by which we are made perfect, and thoroughly furnished unto all good works, 2 Tim. iii. 17. *That he might present it to himself*—That being purified, renewed, and adorned, as a bride prepared for her husband, he might place it in his own immediate presence; *a glorious church*—Perfectly holy, happy, and pleasing in his sight; *not having spot*—Of impurity from any remains of sin, *or wrinkle*—Of deformity from any decay, *or any such thing*—Any thing which could be called a defect; the perfection of the bodies of the saints, as well as that of their souls, being included in this description: *but that it should be holy and without blemish*—Or without blame; and he might survey it completely pure, beautiful, and resplendent, in that great day, when the whole number of the elect shall be gathered together, and the marriage of the Lamb shall be celebrated amidst the acclamations of the heavenly legions, to whose blissful world his bride shall be conducted in triumph. "How bright an idea," says Dr. Doddridge, "does this give us of the grand plan and design of Christianity: namely, to bring all the millions of which the church consists, to such a state of perfect virtue

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29 For no man ever yet hated his
A. M. 4068. own flesh; but nourisheth and che-
A. D. 64. risheth it, even as the Lord the church:

30 For ° we are members of his body, of his
flesh, and of his bones.

31 ^c For this cause shall a man leave his
father and mother, and shall be joined unto
his wife, and they ^e two shall be one flesh.

32 This is a great mystery: but I speak
concerning Christ and the church.

* Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27.—^c Gen.
ii. 24; Matt. xix. 5.—^e 1 Cor. vi. 16.

and glory, that when the penetrating eye of Christ, its great and holy bridegroom, shall survey it, there shall not be one spot, or wrinkle, or any thing like it, in the least to impair its beauty, or offend his sight! Where is such a scheme of thought to be found in the world, but in the New Testament, and those who have been taught by it?"

Verses 28–32. But to return to the subject from which this pleasing digression has led us: *So ought men to love their wives as their own bodies*—That is, as themselves, or a part of themselves; the bond of marriage making the husband and his wife one, and establishing an inseparable community of interests between them; so that the husband is to love his wife with the same sincerity and ardency of affection wherewith he loves himself. "The husband," says Macknight, "whose love leads him, after Christ's example, not only to protect and cherish his wife, by giving her the necessities and conveniences of life, but also to *cleanse her*; that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner. For his wife, being thus loved and cared for, will be strengthened for performing her duty; and her mind being improved, her conversation will give him the greater pleasure. Withal, having a high esteem for her husband, she will submit to the hardships of her inferior station with cheerfulness." *No man*—In his senses; *ever yet hated his own flesh*—Whatever its infirmities or imperfections were; *but nourisheth and cherisheth it*—Feeds and clothes it; nay, and not only provides for its sustenance, but for its comfortable accommodation; *even as the Lord nourishes and cherishes the church*—Supplying it with all things that may conduce to its welfare and happiness, sympathizing with it in its infirmities, looking upon it as one with himself. *For*—He can say of his church what Adam said of Eve, when just taken out of his side, (Gen. ii. 23.) *This is bone of my bone, and flesh of my flesh*. In other words, the reason why Christ nourishes and cherishes the church, is that close connection which subsists between him and her, his people being as intimately united to him, as if they were literally flesh of his flesh, and bone of his bone. *For this cause*—Because the woman is of the man's flesh, and of his bones; *shall a man leave his father and mother*—To whom he was before united by the

A. M. 4068. 33 Nevertheless, ^b let every one of
A. D. 64. you in particular so love his wife even

^a Verse 25; Col. iii. 19.

closest ties; and shall be joined unto his wife—Inseparably, till death shall part them; and they—Though originally and naturally two persons; shall—For the future; be one flesh—Shall be considered as one person, or as one soul in two bodies. *This is a great mystery*—A truth long unknown; and now, when in some measure discovered, is a matter worthy of much admiration. In the Vulgate version, this clause is translated, *Sacramentum hoc magnum est, This is a great sacrament*. And it is the sole foundation on which the Papists have set up marriage as a sacrament. *But I speak concerning Christ and the church*—That is, In saying this, you will easily perceive I speak not of the union between a man and his wife, but of that between Christ and the church: for that the eternal Son of God should unite himself to a society of degenerate and mortal men, should love them with an affection exceeding that which is to be found among the most intimate human relations, and should even regard them as making a part of himself, because of the intimacy with which they are joined to him in a community of spirit and of interest, can certainly never be sufficiently admired. This seems to be the sense of the passage. Dr. Macknight, however, following Dr. Alix, Dr. Whitby, and several others, thinks that the apostle calls the formation of Eve from Adam's body, his marriage with her, and the intimate union established between them by that marriage, a great mystery, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which [meaning] hitherto had been kept secret, but which he had discovered by applying Adam's words concerning Eve, to Christ and his church; insinuating, by this application, "1st, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers, by the breaking of Christ's body, mentioned verse 25. 2d, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers, because they are become his body, verse 30. 3d, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned verse 27. In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. On this supposition,

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as himself: and the wife see that A. M. 4068.
she ⁱ reverence her husband. A. D. 64.

ⁱ 1 Pet. iii. 6.

Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed toward Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated, both in their bodies and in their minds, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and by prefiguring it, to show that it was decreed of God from the very beginning!" For a further elucidation of the subject, the reader must be referred to the above-mentioned commentator. We may add here, however, that Origen seems to have had some notion of the relation this passage had to Adam and Eve, when he says, "If any man deride us for using the example of Adam and Eve, when we treat of the knowledge of Christ, let him consider these words, *This is a great mystery*." Tertullian also frequently alludes to the same thing, saying, "*This is a great sacrament: Carnaliter in Adam, spiritualiter in Christo, propter spirituales nuptias Christi et ecclesie: carnally in Adam, spiritually in Christ, by reason of the spiritual marriage between him and his church.*"

Verse 33. *Nevertheless*—As if he said, But though there be such a mystical sense in the marriage of Adam and Eve, or in the union subsisting between a man and his wife; though it be a striking emblem of the union between Christ and his church, yet the plain, literal sense especially now concerns you. *Let every one of you in particular so love his wife even as himself*—That is, with a sincere, peculiar, cordial, and prevailing affection, like that which he bears to himself: and let the wife see that she reverence her husband—That she entertain a high esteem for him, be desirous of pleasing him in all things lawful, reasonable, and proper, and fear to give him unnecessarily any just offence in any thing, persuaded that it is the will of God, and the law of the relation in which she stands to him, that she should thus conduct herself toward him.

b

CHAPTER VI.

Here, in pursuance of his subject, the apostle (1,) Urges the mutual duties of children and parents, 1-4; and of servants and masters, 5-9. (2,) Directs all Christians, in every station, to put on their spiritual armour, in the exercise of those graces and use of those means, which are necessary for their defence against the enemies of their souls in this state of warfare, 10-18. (3,) Bags the prayers of the Ephesians for himself, and shows why he sent Tychicus to them, 19-24.

A. M. 4068. CHILDREN, ^a obey your parents
A. D. 64. in the Lord: for this is right.

2 ^b Honour thy father and mother, (which is the first commandment with promise,)

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

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

5 ^e Servants, be obedient to them that are

your masters according to the flesh, ^f with fear and trembling, ^g in singleness of your heart, as unto Christ;

6 ^h Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

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

8 ⁱ Knowing that whatsoever good thing any man doeth, the same shall he receive of the

^a Prov. xxiii. 22; Col. iii. 20.—^b Exod. xx. 12; Deut. v. 16; xxvii. 16; Jer. xxxv. 18; Ezek. xxii. 7; Mal. i. 6; Eccl. iii. 8; Matt. xv. 4; Mark vii. 10.—^c Col. iii. 21.—^d Gen. xviii. 19; Deut. iv. 9; vi. 7, 20; xi. 19; Psa. lxxviii. 4; Prov.

xix. 18; xxii. 6; xxix. 17.—^e Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.—^f 2 Cor. vii. 15; Phil. ii. 12.—^g 1 Chron. xxix. 17.—^h Col. iii. 22, 23.—ⁱ Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24.

NOTES ON CHAPTER VI.

Verses 1-4. The apostle, having explained the duties of wives and husbands, proceeds to the duties of children and parents, and then to those of servants, or slaves rather, and masters, with which he finishes his account of relative duties. *Children, obey your parents*—Even your unbelieving parents, in every thing consistent with your duty to the Lord. In all things lawful, the will of the parent is a law to the child: *for this is right*—Manifestly just and reasonable. *Honour*—That is, love, reverence, obey, assist in all things; *thy father and mother*—The mother is particularly mentioned; as being more liable to be slighted than the father. *Which is the first commandment with promise*—For the promise implied in the second commandment does not belong to the keeping that command in particular, but the whole law. Whereas the fifth is the first commandment which hath a promise annexed to it in particular. This observation concerning the promise in the law, to those who honoured their parents, was made by the apostle, to show that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God. *That it may be well with thee*—In temporal as well as spiritual things; *and thou mayest live long on the earth*—A promise that is usually fulfilled to eminently dutiful children; and he who lives long and well, has a long seed-time for an eternal harvest. But this promise in the Christian dispensation is to be understood chiefly in a more exalted and spiritual sense. *And ye fathers*—On the other hand, (whom he names rather than mothers, as being more apt to be stern and severe; mothers, however, are also included;) *provoke not your children to wrath*—By any harsh usage, or rigorous treatment of them. Do not needlessly fret or exasperate them; *but bring them up*—With all tenderness and mildness, and yet with steadiness; *in the nurture and admonition*—*Ev παιδεια και νο-*

θεσια, in the discipline and instruction; of the Lord—As these expressions stand connected with the word *Lord*, it seems reasonable to explain them of such a course of discipline and instruction as properly belongs to a religious education, which ought to be employed by those that believe in the Lord, in forming their children for him, by laying a restraint on the first appearance of every vicious passion, and nourishing them up in the words of faith and sound doctrine.

Verses 5-8. *Servants*—*δουλοι, bond-servants*; or he may include also those that were in the station of hired servants; *be obedient to your masters*—For the gospel does not cancel the civil rights of mankind; *according to the flesh*—That is, who have the command of your bodies, but not of your souls and consciences. Or, the expression may mean, who are your masters according to the present state of things: hereafter the servant will be free from his master; *with fear and trembling*—A proverbial expression, implying the utmost care and diligence; *in singleness of heart*—With a single eye to the providence and will of God; *as unto Christ*—With that sincerity and uniformity of conduct, which a regard to the honour of Christ, and his all-seeing eye, will require and produce. *Not with eye-service*—Serving your masters better when under their eye than at other times; *as mere men-pleasers*—Persons who have no regard to the pleasing of God; *but as the servants of Christ*—As those that desire to approve themselves his faithful servants; *doing the will of God from the heart*—Performing that duty to your masters which God requires of you; or doing whatever you do as the will of God, and with your might. *With good-will doing service*—Not with reluctance, but cheerfully, and from a principle of love to them and their concerns; *as to the Lord, and not to men*—Regarding him more than men, and making every action of common life a sacrifice to God, by having an eye to him in all

A. M. 4068. Lord, ^k whether he be bond or free. A. D. 64.

9 And, ye ^l masters, do the same things unto them, ¹ forbearing ^m threatening: knowing that ² your ⁿ Master also is in heaven; ^o neither is there respect of persons with him.

^k Gal. iii. 28; Col. iii. 11.—^l Col. iv. 1.—^m Or, moderating.—ⁿ Lev. xxv. 43.—^o Some read, both your and their master.—^p John xiii. 13; 1 Cor. vii. 22.—^q Eccl. xxxv. 12;

things, even as if you had no other master. *Knowing that whatsoever good thing*—Whether for kind or degree; *any man doth*—Though never so poor and mean, in one station of life or another; *the same shall he receive of the Lord*—That is, a full and adequate recompense; *whether he be bond or free*—A slave or a free-man; whether he be the meanest servant or the greatest prince. For God is the universal guardian and protector of his people, and esteems men, not according to their stations in the world, but according to their behaviour in those stations, whether high or low.

Verse 9. *And ye masters*—On the other hand; *do the same things unto them*—That is, act toward them from the same principle, and after the same just and equitable manner, having an eye to the will and glory of God, and endeavouring to approve yourselves to him; *forbearing threatening*—Conducting yourselves toward your servants with gentleness and humanity, not in a harsh or domineering way; *knowing that your Master also*—Namely, Christ; *is in heaven*—On the throne of God, and that his authority over you is much greater and more absolute, than yours is over any of your fellow-creatures; *neither is there respect of persons with him*—Whatsoever difference there may be in their stations on earth: but he will administer to all the most strict and impartial justice, rewarding or punishing every one according to his real character, and especially showing that he remembers the cry of the oppressed, though men may consider them, on account of the inferiority of their circumstances, as below their regards.

Verses 10, 11. The apostle having delivered the preceding precepts respecting relative duties, now adds a general exhortation to the believing Ephesians, to be hearty and zealous in the performance of all their duties, which he enforces by the discovery of another deep article of the mystery of God; namely, that evil angels are leagued together against men, and are continually occupied in tempting them to sin. *Finally*—*To λοιπον, as to what remains; my brethren*—This is the only place in this epistle where he uses this compellation. Soldiers frequently use it to each other in the field. *Be strong in the Lord*—Since every relation in life brings along with it corresponding duties, and requires vigour and resolution in the discharge of them, whatever therefore the circumstance or situation may be which you are in, see that you do not rely on your own strength, but apply to the Lord, for his strength, and arm yourselves with the power of his might—Confiding therein by faith, persuaded that nothing else

10 *Finally, my brethren, be strong in the Lord, and ^p in the power of his might. A. M. 4068. A. D. 64.

11 ^q Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Rom. ii. 11; Col. iii. 25.—^r Twenty-first Sunday after Trinity, epistle, ver. 10 to ver. 21.—^s Chap. i. 19; iii. 16; Col. i. 11. ^t Rom. xiii. 12; 2 Cor. vi. 7; Verse 13; 1 Thess. v. 8.

will suffice to enable you to withstand the assaults of your spiritual enemies, and to do and suffer the will of God concerning you. Remember, that to be weak and remain so, is the way to be overcome and perish. *Put on the whole armour of God*—The Greek word here used, *πανοπλια*, means a complete suit of armour, offensive as well as defensive; consisting in the exercise of all those Christian graces with which we are furnished by God, to be used in his strength, as well to annoy the enemy, as to defend ourselves: and it appears, by the particular description which the apostle here gives of it, that it includes every sort of armour, and is adapted to the defence of every part liable to be attacked. He says, not *armour*, but *whole armour*; and the expression is repeated verse 13, because of the strength and subtlety of our enemies, and because of an evil day of sore trial being at hand. Macknight thinks the apostle contrasts the graces and virtues which he mentions, with the complete armour fabled by the heathen poets to have been fabricated by the gods, and bestowed on their favourite heroes. "That armour was vastly inferior to the complete armour of God. For, 1st, The Christian's complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier; whereas the other is mere fiction. 2d, The armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the minds of the faithful against all the temptations with which their enemies attack them. 3d, The complete armour of God gives strength to the Christian soldier in the battle; and therefore is far preferable to any armour made of metals, which may defend, but cannot strengthen the body of the warrior." *That ye may be able to stand against the wiles of the devil*—Against all his artifices and subtle methods, against all the snares he may lay for you, and all the rage and fury with which he may attack you. The original expression, *μεθοδως*, signifies *crafty ways*. The apostle does not simply intend the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contagion of evil example, the solicitations of the wicked, the sophisms of the philosophers and the unbelieving Jews, and the false glosses of heretical teachers in the church itself; but all these temptations as prepared and pointed against men, by such skilful, experienced, and malicious enemies as the devil and his angels. See the next verse.

A. M. 4068. 12 For we wrestle not against
A. D. 64. ³ flesh ^r and blood, but against ^r prin-
cipalities, against powers, against ^r the rulers
of the darkness of this world, against ^r spirit-
ual wickedness in ^r high places.

13 ^r Wherefore take unto you the whole

^a Gr. *blood and flesh*.—^r Matthew xvi. 17; 1 Cor. xv. 50.
^r Rom. vii. 36; Chap. i. 21; Col. ii. 15.—^r Luke xxii. 53; John
xii. 31; xiv. 30; Chap. ii. 2; Col. i. 13.—^a Or, *wicked spirits*.

Verse 12. *For we wrestle not*—Greek, *οκ εστιν ημιν η παλη*, *our struggle is not*; *against flesh and blood*—Not merely against human adversaries, however powerful, subtle, and cruel, nor against fleshly appetites; *but against principalities, against powers*—The mighty princes of all the infernal legions: and great is their power, and that likewise of the legions which they command. *Against the rulers of the darkness of this world*—Greek, *προς τις κοσμοκρατορας τυ σκοτες, τυ αιωνος τωτου*, *against the rulers of the world, of the darkness of this age*. Dr. Whitby explains this of “those evil spirits that ruled in the heathen nations which were yet in darkness,” and of “those that had their stations in the region of the air.” “Perhaps,” says Mr. Wesley, “these principalities and powers” (spoken of in the former clause) “remain mostly in the citadel of the kingdom of darkness; but there are other evil spirits who range abroad, to whom the provinces of the world are committed.” By the *darkness of this age*, that spiritual darkness is intended, which prevails during the present state of things. “Evil spirits,” Macknight thinks, “are called *rulers of this world*, because the dominion which, by the permission of God, they exercise, is limited to the darkness of this world; that is, this world darkened by ignorance, wickedness, and misery, and which is the habitation or prison assigned them, until the judgment of the great day, Jude, verse 6.” *Against spiritual wickedness*—Or rather, *wicked spirits*, as the Syriac translates the expression. The word *πονηρια*, rendered *wickedness*, properly signifies malice joined with cunning, and is fitly mentioned as the characteristic of those wicked spirits with whom we are at war; and it is a quality so much the more dangerous, in that it exists in beings whose natural faculties are very great. And it must be observed, that they continually oppose faith, love, holiness, either by force or fraud, and labour to infuse unbelief, pride, idolatry, malice, envy, anger, hatred. *In high places*—Greek, *εν τοις επουρανιοις*, *in, or about, heavenly places*. Those who translate it in the former way, think the expression refers to those places where they rebelled against the God of heaven, and drew in multitudes who were before holy and happy spirits, to take part with them in their impious revolt. But it seems more probable the sense is, *about heavenly places*; namely, the places which were once the abodes of those spirits, and which they still aspire to, as far as they are permitted; labouring at the same time to prevent our obtaining them. Dr. Goodwin, however, thinks that not *heavenly places*,

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armour of God, that ye may be able to withstand ^r in the evil day, ^r and ^r having done all, to stand.

14 Stand therefore, ^r having your loins girt about with truth, and ^r having on the breast-plate of righteousness;

^a Or, *heavenly*, as chap. i. 3.—^r 2 Cor. x. 4; Ver. 11.—^r Ch. v. 16.—^a Or, *having overcome all*.—^r Isa. xi. 5; Luke xii. 35.
^r Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8.

but heavenly things are intended; namely, spiritual and eternal blessings, about which we may be properly said to wrestle with them, while we endeavour to secure these blessings to ourselves, and they to hinder us from attaining them.

Verses 13, 14. *Wherefore*—On this account, because the prize for which you contend is of such great value, and the enemies that oppose you are so subtle, powerful, and malicious, and will assuredly exert themselves to the utmost to effect your destruction, again let me say, *Take unto you the whole armour of God, that ye may be able to withstand*—These dangerous enemies; *in the evil day*—The day of temptation and trial. The war, we may observe, is perpetual: but the fight is one day less, and another more violent, and may be longer or shorter, admitting of numberless varieties; *and having done all*—Having exerted yourselves to the utmost, and used the grace conferred upon you, and the means and advantages vouchsafed you, according to the will of God, which indeed it will be absolutely necessary for you to do; or, having gone through all your conflicts, and accomplished your warfare; *to stand*—Victorious and with joy, before the Son of man. *Stand therefore, having your loins girt*—And being in readiness for the encounter as good soldiers of Jesus Christ; *with truth*—Not only with the truths of the gospel, but with truth in the inward parts, without which all our knowledge of divine truth will prove but a poor girdle in the evil day. Indeed, as faith is mentioned afterward as a distinct part of the spiritual armour, truth in this place cannot chiefly mean those truths which are the objects of the Christian faith, but rather a true or unfeigned profession of that faith, in opposition to that which is hypocritical, and uprightness of heart in our whole behaviour toward God and man, and a sincere desire to know and do the will of God, in all things. “It has often been observed,” says Doddridge, “that the military girdle was not only an ornament but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action. The chief difficulty here is to know whether truth refers to the true principles of religion, or to integrity in our conduct: and how, on the latter interpretation, to keep it distinct from the breast-plate of righteousness, or, on the former, from the shield of faith. But it seems probable to me, that it may rather signify some virtue of the mind, as all the other parts of the armour enumerated do; and then it must refer to that upright-

A. M. 4068. 15 * And your feet shod with the
A. D. 64. preparation of the gospel of peace ;
16 Above all, taking ^b the shield of faith,

* Isa. lii. 7 ; Rom. x. 15.—^b 1 John v. 4.

ness and sincerity of intention, which produces righteousness, or a holy and equitable conduct, as its proper fruit." Thus our Lord is described, Isa. xi. 5 ; and as a man girded is always ready for action, and a soldier, who is girded with the military belt, is fitted either for marching or fighting ; so this seems intended to intimate an obedient heart, a ready will. Our Lord adds to the *loins girded*, the *lights burning*, Luke xii. 35 ; showing that *watching* and *ready obedience* are inseparable companions. And *having on the breast-plate of righteousness*—Imputed and implanted, justification and sanctification, or pardon and holiness. See on Rom. iv. 5, 8 ; vi. 6-22 ; 1 Cor. i. 30. In the breast is the seat of conscience, which is guarded by righteousness imputed to us in our justification, implanted in us in our regeneration, and practised by us in consequent obedience to the divine will. In the parallel place, 1 Thess. v. 8, this piece of spiritual armour is called the *breast-plate of faith and love* ; justification being received by faith, and love being the source of all our holiness. Perhaps the apostle, in this passage, alluded to Isa. lix. 17, where the Messiah is said to have *put on righteousness as a breast-plate* ; that is, by the holiness of his conduct, and his consciousness thereof, he defended himself from being moved by the calumnies and reproaches of the wicked. No armour for the back is mentioned ; we are always to face our enemies.

Verse 15. *And your feet shod with the preparation of the gospel of peace*—Let peace with God, and consequent thereon, peace of conscience and tranquillity of mind, in all circumstances and situations, (for which ample provision is made in the gospel,) arm you with confidence and resolution to proceed forward in all the ways of duty, however rough and difficult, through which you are called to pass, and enable you to receive with resignation and patience all the dispensations of that wise and gracious Providence, which is always watching over you for good, and is engaged to support you under your trials, to sanctify them to you, and in due time to deliver you out of them. In this way, and in no other, will you be enabled to pass through all difficulties unhurt, surmount all oppositions which obstruct your progress, to endure to the end, and finish your course with joy.

Verse 16. *Above all*—*Ἐπι παντων*, upon, or over all, these and the other parts of your armour, as a sort of universal covering ; *taking the shield of faith*—Continually exercise a strong and lively faith in the truths and promises of the gospel, and in the person and offices, the merits and grace of the Lord Jesus, in whom all these truths and promises are, *yea and amen*, 2 Cor. i. 20. *Wherewith*—If you keep it in lively exercise ; *ye shall be able to quench*—To repel and render without effect ; *all the fiery darts*—The furious temptations, the violent and sudden injec-

wherewith ye shall be able to quench A. M. 4068.
all the fiery darts of the wicked. A. D. 64.

17 And ^c take the helmet of salvation, and

^c Isa. lix. 17 ; 1 Thess. v. 8.

tions ; *of the wicked*—*Τα πονηρα*, the wicked one, Satan, called so by way of eminence, because in him the most consummate skill and cunning are joined. Anciently they used small firebrands, in the form of darts and arrows, which they kindled and shot among their enemies. These were called *βελη πεκνυρωμενα*, *tela ignita*, *fiery darts*. And in battle they were received by the soldiers on their shields, which were covered with brass or iron, in order to extinguish them, or prevent their effect. Or, as Dr. Goodwin and many others suppose, the apostle may refer to an ancient custom, still prevailing among some barbarous nations, to dip their arrows in the blood or gall of asps and vipers, or other poisonous preparations, which fire the blood of those who are wounded with them, occasion exquisite pain, and make the least wound mortal. And some Greek writers tell us, that it was usual for soldiers to have shields made of raw hides, which immediately quenched them. It is also certain that some arrows were discharged with so great a velocity, that they fired in their passage. See Doddridge.

Verse 17. *And take the helmet of salvation*—That is, the hope of salvation, as it is expressed in the parallel passage, 1 Thess. v. 8. The helmet was for the defence of the head, a part which it concerned them most carefully to defend, because one stroke there might easily have proved fatal. Thus it concerns the Christian to defend his mind, courage, and fortitude against all temptations to dejection and despondency, by a lively hope of eternal life, felicity, and glory, built on the promises of God, which ensure that salvation to those disciples of Christ, whose faith continues to the end to work by love. Armed with this helmet, the hope of the *joy set before him*, *Christ endured the cross and despised the shame*. Hence this hope is termed (Heb. vi. 19) *an anchor of the soul*, sure and steadfast, *entering into that within the veil*. Hitherto our armour has been only *defensive* : but we are to attack Satan, as well as to secure ourselves. The apostle therefore adds, *and the sword of the Spirit, which is the word of God*—Here the apostle calls *the word of God the sword of the Spirit*, because it was given by inspiration of the Spirit ; and because the doctrines, promises, and precepts of it, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptations in the wilderness, who put the devil to flight by quotations from the Scriptures of the Old Testament. And if we would repel his attacks with success, we must not only take the fore-mentioned shield in one hand, but this sword of the Spirit in the other ; for whoever fights with the powers of darkness, will need both. He that is covered with armour from head to foot, and neglects this, will be foiled after all.

A. M. 4068. ^d the sword of the Spirit, which is the
A. D. 64. word of God:

18 ^o Praying always with all prayer and supplication in the Spirit, and ^f watching thereunto with all perseverance and ^e supplication for all saints;

19 ^h And for me, that utterance may be

^d Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15.—^o Luke xviii. 1; Rom. xii. 12; Col. iv. 3; 1 Thess. v. 17.—^f Matt. xxvi. 41; Mark xiii. 33.—^e Chap. i. 16; Phil. i. 4.—^h Acts iv. 29;

We may observe here, with Beza, that all the parts of the complete armour of the ancients are elegantly introduced in the apostle's account of the Christian's complete armour. For there is, first, the military belt, called by the Greeks ζωνη, and by the Latins balteus. This covered the two parts of the breast-plate where they joined. The breast-plate was the second article of the complete armour, and consisted of two pieces; the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called θωραξ, the latter ζυγα. Accordingly, in the parallel passage, 1 Thess. v. 8, the breast-plate is said to consist of two parts, faith and love. Next to the breast-plate were the greaves, which made the third article of the complete armour. They were called by the Greeks κνυδαί, and by the Latins ocreæ, and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones or arrows. Thus Goliath had greaves of brass upon his legs, 1 Sam. xvii. 6. The fourth article of the complete armour was the helmet, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of swords, and missile weapons. Add, in the fifth place, the shield, and the whole body is completely covered. But, besides the defensive armour, just now described, offensive weapons were likewise necessary to render the soldier's armour complete; particularly the sword, to which, as we have seen, the apostle alludes, in speaking of the Christian armour. They had darts, likewise, or javelins, referred to verse 16. This whole description, given by St. Paul, shows how great a thing it is to be a Christian: the want of any one of the particulars here mentioned makes his character incomplete. Though he have his loins girt with truth, righteousness for a breast-plate, his feet shod with the peace of the gospel, the shield of faith, the helmet of hope, and the sword of the Spirit; yet one thing he wants after all. What is that? It follows in the next verse.

Verse 18. Praying always—As if he had said, And join prayer to all these graces, for your defence against your spiritual enemies, and that at all times, and on every occasion, in the midst of all employments, inwardly praying without ceasing, 1 Thess. v. 7; with all prayer—Public and private, mental and vocal, ordinary and extraordinary, occasional and solemn. Some are careful with respect to one kind of prayer only, and negligent in others: some use

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given unto me, that I may open ^{A. M. 4068.}
my mouth ^{A. D. 64.} boldly, to make known
the mystery of the gospel,

20 For which ^h I am an ambassador ^l in ⁷
bonds: that ^o therein ^m I may speak boldly, as
I ought to speak.

21 But ⁿ that ye also may know my affairs,

Col. iv. 3; 2 Thess. iii. 1.—^l 2 Cor. iii. 12.—^h 2 Cor. v. 20.
^l Acts xvi. 29; xxviii. 20.—⁷ Or, in a chain.—^o Or, thereof.
^m Acts xxviii. 31; Phil. i. 20; 1 Thess. ii. 4.—ⁿ Col. iv. 7.

only mental prayer, or ejaculations, and think they are in a high state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations. If we would receive the petitions we ask, let us use every sort. And supplication—Repeating and urging our prayer, as Christ did in the garden; and watching thereunto—Keeping our minds awake to a sense of our want of the blessings we ask, and of the excellence and necessity of them; and maintaining a lively expectation of receiving them, and also inwardly attending on God to know his will, and gain power to do it. With all perseverance—With unwearied importunity renewing our petitions till they be granted, Luke xviii. 1-5; 2 Cor. xii. 8; notwithstanding apparent repulses, Matt. xv. 22-28. And supplication for all saints—Wrestling in fervent, continued intercessions for others, especially for the faithful, that they may do all the will of God, and be steadfast to the end. Perhaps we receive few answers to prayer, because we do not intercede enough for others.

Verses 19, 20. And for me also—See on Col. iv. 3; that utterance may be given unto me—Free liberty of expression, every inward and every outward hinderance being removed; that I may open my mouth boldly—May deliver the whole truth without any base fear, shame, or diffidence, considering how important it is to the glory of God, and the salvation of mankind, that it should be so delivered; to make known the mystery of the gospel—In the clearest and most effectual manner. For which I am an ambassador in bonds—The ambassadors of men usually appear in great pomp: in what a different state does the ambassador of Christ appear! The Greek, πρεσβευω εν αλυσαι, is literally, I execute the office of an ambassador in a chain. See on Acts xxviii. 16. As the persons of ambassadors were always sacred, the apostle, in speaking thus, seems to refer to the outrage that was done to his Divine Master in this violation of his liberty.

Verses 21, 22. That ye also—As well as others; may know my affairs—The things which have happened to me, and what I am doing at present: or, the things which relate to me, as the expression, τα κατ' εμε, which occurs likewise Phil. i. 12, signifies. The apostle means that he wished the Ephesians, as well as the Philippians and Colossians, to

A. M. 4068. and how I do, ° Tychicus, a be-
 A. D. 64. loved brother and faithful minister
 in the Lord, shall make known to you all
 things:

22 ¶ Whom I have sent unto you for the same
 purpose, that ye might know our affairs, and
 that he might comfort your hearts.

° Acts xx. 4; 2 Tim. iv. 12.—¶ Col. iv. 8.

know what success he had had in preaching at Rome, what opposition he had met with, what comfort he had enjoyed under his sufferings, what converts he had made to Christ, and in what manner the evidences of the gospel affected the minds of the inhabitants of Rome. These, and such like things, he sent Tychicus to make known to them.

Verses 23, 24. *Peace be to the brethren*—That is, all prosperity in matters temporal and spiritual; *and love*—To God, one another, and all the saints, arising from God's love to you; *with faith*—In God,

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23 ° Peace be to the brethren, and A. M. 4068.
 love with faith, from God the Father A. D. 64.
 and the Lord Jesus Christ.

24 Grace be with all them that love our Lord
 Jesus Christ ° in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by
 Tychicus.

¶ 1 Pet. v. 14.—¶ Tit. ii. 7.—° Or, with incorruption.

in Christ, and his gospel, accompanied with every other grace; *from God the Father*—The original source of all our blessings; *and the Lord Jesus Christ*—Through whose mediation alone they are communicated to us. *Grace*—The unmerited favour of God, and those influences of his Spirit, which are the effect thereof; *be with all them that love our Lord Jesus in sincerity*—Εν ἀφθαρσίᾳ, literally, *in incorruption*: that is, without any mixture of corrupt affections, or without decay; who continue to love him till grace shall end in glory.

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P R E F A C E

TO

THE EPISTLE TO THE PHILIPPIANS.

PHILIPPI was a considerable city on the eastern frontier of Macedonia, now part of European Turkey. It was anciently named *Datos*; but Philip, the father of Alexander the Great, having repaired, enlarged, and beautified it, called it "*Philippi*," after his own name. It stood to the north-west of *Neapolis*, about seventy miles north-east of *Thessalonica*, and about one hundred and ninety west of the place where *Constantinople* now stands. *Julius Cesar* placed a colony here, which *Augustus* afterward enlarged, and hence the inhabitants were considered as freemen of Rome. It was rendered remarkable for the famous battle fought near it, between the Roman Emperor *Augustus* and *Antony* on one side, and *Brutus* and *Cassius*, the republican generals, on the other. But it is more remarkable among Christians for the Christian church which was early planted there, and for this excellent epistle, written to the members thereof about twelve years after, namely, during the latter part of the apostle's imprisonment at Rome, about the year 64 or 65, and sent by *Epaphroditus*.

Of the first introduction of the gospel into Macedonia, an account has been given, *Acts xvi. 9, &c.* *St. Paul*, with his assistants, *Silas* and *Timothy*, after having preached the gospel in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for genius and learning. These messengers of God, therefore, loosing from *Troas*, landed at *Neapolis*; but making no stay there, they went directly forward to *Philippi*, where, it appears from *Acts xvi. 18*, they abode a considerable time, and were instrumental in converting many to the faith of Christ.

It appears they met with no opposition in this place, till the apostle cast a spirit of divination out of a damsel. But that circumstance so enraged her masters, who made a considerable advantage of her "soothsaying," that they stirred up the inhabitants against *Paul* and *Silas*, whom, after they had laid many stripes on them, they threw into prison, the jailer making "their feet fast in the stocks." But the Lord, whose servants they were, soon released them by a signal miracle, as is recorded *Acts xvi. 25*; and the magistrates, finding that they were Romans, came and took them out of prison, and treated them civilly; desiring them, however, for the quiet of the city, to depart out of it: which they did, when they had seen and conversed with the new converts, and had comforted them. But though *Paul* and *Silas* for the present left *Philippi*, *Luke* and *Timothy* continued there some time longer, to carry on the work which had been so successfully begun. And this, it is probable, was one reason that induced the apostle to fix upon the latter as the most proper person to visit the *Philippians* in his absence, of whose affection for them, and concern for their interests, he takes particular notice, chap. ii. 19-22.

That the apostle himself made the *Philippians* a second visit, appears from *Acts xx. 6*; though we are not informed of any particulars relating to it. And it is highly probable that he visited them often, as he passed to and from Greece. And, indeed, the peculiar affection and respect which they manifested to the apostle, entitled them to some distinguished regard: for while he preached in *Thessalonica*, they sent him money twice. And this, it seems, they did, both from the gratitude which they felt to him for being instrumental in bringing them out of the darkness of heathenism, and from the concern they had that the success of the gospel should not be hindered among their countrymen, by its preachers becoming burdensome to them. The same regard they showed to him, and for the same

PREFACE TO THE EPISTLE TO THE PHILIPPIANS.

reason, while he preached the gospel in Corinth, 2 Cor. xi. 9. He also acknowledges (chap. iv. 18) to have received a present from them by the hands of Epaphroditus, when he was a prisoner at Rome.

These, however, were not the only proofs which the Philippians gave of their love to the apostle, and the religion which they had received. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in its purity, and walked in the holy manner required by its precepts. Indeed, the excellent character of these Christians may be inferred from the manner in which this epistle is written. For, while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of this epistle to the Philippians no fault is found with any of them; unless the caution, (chap. ii. 3, 4,) to avoid strife and vain glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed almost wholly in commending and encouraging them, or in giving them exhortations to persevere and make advances in the good ways of the Lord. But though the apostle did not see it needful to censure or reprove the Philippian believers for any thing, he judged it necessary to pass a severe censure on some Judaizing teachers, who were endeavouring to introduce themselves among them, as they had done among the Christians in other places, making it, as it seems, their whole business to destroy the purity and peace of the churches. Of these corrupters of the gospel the apostle, out of his zeal for the truth, and his great love to his Philippian converts, speaks with more severity than in any of his other letters, being doubtless directed so to do by a particular impulse of the Spirit of God, who knew it necessary that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignity of these false teachers, and of the pernicious tendency of their doctrine.

THE
EPISTLE OF PAUL THE APOSTLE
 TO THE
PHILIPPIANS.

CHAPTER I.

After the inscription and benediction, 1, 2, the apostle (1.) Offers thanksgivings to God for the work of grace begun, and to be perfected in them, 3-7. (2.) In testimony of his love to them, he prays for their establishment and growth in grace, 8-11. (3.) He encourages them against dejection on account of his sufferings, as they were made the means of promoting the glory of God, and the salvation of men, 12-20; and as he was ready to die or live, as God saw would be most for the good of his church, 21-26. (4.) He exhorts them to all holiness of conversation, zeal, and constancy in the profession of the gospel, notwithstanding the opposition of their adversaries, 27-30.

A. M. 4068. **PAUL**, and Timotheus, the servants
 A. D. 64. of Jesus Christ, to all the saints
 * in Christ Jesus which are at Philippi, with the
 bishops and deacons:
 2 ^b Grace be unto you, and peace, from God
 our Father, and from the Lord Jesus Christ.

3 * ^c I thank my God upon every A. M. 4068.
 remembrance of you, A. D. 64.
 4 Always in every prayer of mine for you all
 making request with joy,
 5 ^d For your fellowship in the gospel from the
 first day until now;

^a 1 Cor. i. 2.—^b Romans i. 7; 2 Cor. i. 2; 1 Peter i. 2.
^c Twenty-second Sunday after Trinity, epistle, verse 3 to
 verse 12.

^e Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 3; 1 Thess.
 i. 2; 2 Thess. i. 3.—^d Or, mention.—^f Rom. xii. 13; xv. 26;
 2 Cor. viii. 1; Chap. iv. 14, 15.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul and Timotheus, servants of Jesus Christ*—St. Paul, writing familiarly to the Philippians, does not style himself an apostle. And under the common title of servants, he tenderly and modestly joins with himself his son Timothy, who had attended him in his general travels in those parts, had come with him to Philippi, not long after the apostle had received him, (Acts xvi. 3, 12,) and had doubtless assisted him in preaching the gospel there. *To all the saints*—The apostolic epistles were sent more directly to the churches, than to the pastors of them; *with the bishops and deacons*—The former properly took care of the internal, or spiritual state of the church, the latter of the externals, 1 Tim. iii. 2-8; although these were not wholly confined to the one, nor those to the other. The word *ἐπίσκοποι*, *bishops*, or *overseers*, here includes all the presbyters at Philippi, as well as the ruling presbyters: the names *bishop* and *presbyter*, or *elder*, being promiscuously used in the first ages. See on Acts xx. 28. *Grace be unto you, &c.*—See on Rom. i. 7.

Verses 3-8. *I thank my God upon every remembrance—Or mention, as *μνησι* equally signifies; of you*—Whether before the throne of grace, or when

conversing with my fellow-Christians. The clause may also be rendered, *I thank my God for all your kind remembrance of me*, namely, (as he partly at least means,) with respect to the supplies they had sent him. *Always in every prayer of mine*—He never failed, it seems, to pray for the churches when he prayed for himself; *making request*—That God would bestow on you an increase of every spiritual blessing; *with joy*—Joy peculiarly enlivens prayer. As *love* reigns in the epistle to the Ephesians, so does *joy* reign in this; the sum of the whole epistle being, *I rejoice; rejoice ye*. *For your fellowship in the gospel*—That you have united with us in embracing the gospel, and are joint partakers with us of its blessings; and so have fellowship also with all true Christians; *from the first day*—Of my preaching it among you; though soon attended with violent persecution, even with the scourging and imprisonment of myself and my fellow-labourer; and that you have persevered in the profession thereof from the time that you first embraced it. Or, the meaning may be, I thank God for your having received the gospel, from the first day of your receiving it until now. *Being confident* (and the grounds of his confidence are mentioned in the following verse)

A. M. 4008. 6 Being confident of this very thing, A. D. 64. that he which hath begun a good work in you, will perform it until the day of Jesus Christ :

7 Even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

* John vi. 29 ; 1 Thess. i. 3.—² Or, will finish it.—³ Verse 10.—⁴ Or, ye have me in your heart.—⁵ 2 Cor. iii. 2 ; vii. 3. ⁶ Eph. iii. 1 ; vi. 20 ; Col. iv. 3, 18 ; 2 Tim. i. 8.—⁷ Verse 17. ⁸ Chap. iv. 14.—⁹ Or, partakers with me of grace.

that he who hath begun a good work in you—Who hath not only done a good work for you, in justifying you, and giving you peace with himself through our Lord Jesus Christ, (Rom. v. 1,) but has wrought a good work in you ; in your minds and hearts, by enlightening and quickening, regenerating and renewing you after his image, Titus iii. 5: or, in beginning to sanctify you ; will perform it until the day of Jesus Christ—Will carry it out till it come to perfection, and, at the second coming of Christ, issue in glory. Even as it is meet—*Δικαιον*, just, reasonable ; for me to think this of you all—To have this good opinion and confidence. Why ? He does not say, because of an eternal decree, or because the saints must of necessity persevere ; but, because I have you in my heart—I affectionately remember you ; inasmuch as both in my bonds—In this my imprisonment ; and in the defence and confirmation of the gospel—In what I do and suffer for its defence and confirmation ; ye all are partakers of my grace—That is, you have manifested that you possess the same grace that I myself have, in that you have done and suffered the same things which I have done and suffered. Or, as the clause may mean, because you are sharers in the afflictions which God hath vouchsafed me as a grace or favour. In other words, It is just or reasonable for me to think this concerning you all, (namely, that you will continue in the grace of God,) because you have been and are joint partakers with me, both of grace and of the sufferings by which grace is tried and manifested : or, The sufferings you have endured, and the things you have done, have manifested both the reality and the greatness of your grace ; and therefore I cannot doubt of your perseverance. For God—To whom I appeal for the truth of what I say ; is my record—Bears me witness ; how greatly I long after you all—How vehemently I love you, or long after your prosperity, in spiritual things ; in the bowels of Jesus Christ—With such a sincere, fervent, and spiritual love as has been wrought in me by Christ, and resembles that love which he bears to his members. In Paul, not Paul lives, but Jesus Christ ; therefore he longs for them with the bowels, the tenderness, not of Paul, but of Jesus Christ.

Verses 9-11. This I pray, that your love—To God and one another, and all mankind which you

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ. A. M. 4008. A. D. 64.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment ;

10 That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

¹ Rom. i. 9 ; ix. 1 ; Gal. i. 20 ; 1 Thess. ii. 5.—² Chap. ii. 26 ; iv. 1.—³ 1 Thess. iii. 12 ; Philem. 6.—⁴ Or, sense. ⁵ Rom. ii. 18 ; xii. 2 ; Eph. v. 10.—⁶ Or, try.—⁷ Or, differ. ⁸ Acts xxiv. 16 ; 1 Thess. iii. 13 ; v. 23.—⁹ 1 Cor. i. 8.

have already shown ; may abound yet more and more—The fire which burned in the apostle's breast never says, It is enough ; in knowledge—Arising from, and attended with, a more perfect knowledge of God, of Christ, and of spiritual things in general ; and in all judgment—Or rather, in all sense, or feeling, as *παιση αισθησει* signifies: that is, That you may have a spiritual sense and taste, or an experimental knowledge and feeling of God's love in Christ to you. Our love must not only be rational, but it must be also experimental: we must not only understand and approve the reasons why we should love God and one another ; but we must know and feel that we do so ; that ye may approve—Greek, *εις το δοκιμασειν*, that ye may try, or prove by experience ; things that are excellent—Not only that are good, but the very best ; the superior excellence of which is hardly discerned but by the adult Christian. The original expression, *τα διαφεροντα*, is, literally, the things that differ: that you may discern the real difference which there is in things, namely, in matters of doctrine, experience, and practice ; how truth differs from, and how much it excels error ; how much fervency of spirit, a life of entire devotedness to God, and continual, persevering diligence in the work of faith, patience of hope, and labour of love, differs from and excels lukewarmness of heart, negligence of life, sloth, indolence, and the being weary of well-doing ; that ye may be sincere—Upright before God, truly desiring to know and to do his will in all things ; and having always a pure intention, or a single eye to his glory, in the choice and pursuit of the best things ; and a pure affection, giving him an undivided heart. The original word, *ειλικρινεως*, from *ειλη*, the shining, or splendour, of the sun, and *κρινω*, to judge, properly signifies such things as, being examined in a bright light, are found pure, and without fault. Applied, as here, to believers, it refers both to their spirit and conduct, and is represented as the proper and natural fruit of that abounding love which the apostle had asked for them in the preceding verse. And without offence—Chargeable with no disposition, word, or action, at which others can justly take offence ; but holy and unblameable. The expression properly signifies, giving no occasion of stumbling, namely, to others ; and may imply also not stumbling ourselves at the real or supposed fail-

A. M. 4068. 11 Being filled with the fruits of
A. D. 64. righteousness, which are by Jesus
Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest

¹ John xv. 4, 5; Eph. ii. 10; Col. i. 6.—² John xv. 8; Eph. i. 12, 14.—³ Or, for Christ.

ings or faults of others; unto the day of Christ—The day of death, when the time of your trial will be ended. *Being filled with the fruits of righteousness*—All holy dispositions, words, and actions toward God, our fellow-creatures, and ourselves; which are by Jesus Christ—Through union with him, and grace derived from him, to the glory and praise of God—To whom they are rendered acceptable through Christ's sacrifice and intercession. Observe, reader, here are three properties of that sincerity which is acceptable to God. 1st, It must bear fruits, all inward and outward holiness, all goodness, righteousness, and truth, Eph. v. 9; (see also Gal. v. 22;) and that so abundantly, that we may be filled with them, or all our powers of body and mind, our time and talents, occupied therein. 2d, The branch and the fruits must derive both their virtue and their very being from the all-supporting, all-supplying root, Jesus Christ. 3d, As all these flow from the grace of Christ, so they must issue in the glory and praise of God.

Verses 12-14. *But I would ye should understand, &c.*—As if he had said, Be not discouraged at my sufferings, but observe and consider this for your encouragement; that the things which happened unto me—Greek, *τὰ κατ' ἐμὲ*, the things relating unto me: the apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the sufferings which had befallen him during his confinement; have fallen out rather unto the furtherance—Than, as you feared, the hinderance; of the gospel; so that my bonds in Christ—Endured for his sake and the gospel's; are manifest—Are much taken notice of, in all the palace—Of the Roman emperor. The word *πραιτωριον*, here rendered palace, was, properly speaking, the place in Rome where the pretor determined causes. Or, according to the more common signification of the word, it was a place without the city, where the pretorian cohorts, or regiments of guards, were lodged. But in the provinces, the governor's palace was called the pretorium, (Mark xv. 16,) both because the governors administered justice in their own palaces, and because they had their guards stationed there. See Acts xxiii. 35. "Wherefore, though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote were done at Rome, he uses the word pretorium in the provincial sense, to denote the emperor's palace, because he wrote to persons in the provinces. The knowledge of the

in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of goodwill.

¹ Chap. iv. 22.—² Or, Caesar's court.—³ Or, to all others.—⁴ Chap. ii. 3.

true cause of the apostle's confinement may have been spread through the palace by some Jewish slaves in the emperor's family, who, happening to hear Paul in his own hired house, were converted by him. At this time, Rome was full of Jewish slaves; and that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the Empress Poppea by means of a Jewish comedian. Such of the slaves in the palace as had embraced the gospel, whether heathen or Jews, would not fail to show the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment; that it was for no crime, but only for preaching a new scheme of doctrine. And, as it was now fashionable among the Romans to indulge a passion for philosophy, and many of them had a strong curiosity to be informed of every new doctrine which was broached, and of every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead; and that some of them who were of high rank, strongly impressed with their relation, embraced the gospel." *And in all other places*—In and about the city. "The Christians at Rome were numerous before the apostle's arrival, but their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder then, that in all places of the city," and its environs, "the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known."—Macknight. *And many of the brethren, who were before afraid, waxing confident by my bonds*—Or, *trusting in the Lord through my bonds*, as *ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς* may be properly rendered; are much more bold to speak the word—Than they were before, in consequence of having observed my constancy in testifying the gospel, and my safety notwithstanding; without fear—Of any sufferings to which they might before have thought themselves exposed for so doing.

Verses 15-17. *Some indeed preach Christ even of envy*—Envyng my success, or envyng me that esteem and reputation which I have in the church, and seeking to gain it to themselves; and *strife*—Striving to draw people off from approving me to applaud themselves, and being desirous to maintain in the church a party that shall oppose me, and will-

A. M. 4008. 16 The one preach Christ of con-
A. D. 64. tention, not sincerely, supposing to
add affliction to my bonds :

17 But the other of love, knowing that I am
set for ^a the defence of the gospel.

18 What then ? notwithstanding, every way,
whether in pretence or in truth, Christ is preach-
ed ; and I therein do rejoice, yea, and will re-
joice.

^a Verse 7.—^γ 2 Cor. i. 11.—^δ Rom. viii. 9.

ing to add as many abettors to it as they possibly
can. It is probable, as Whitby and many others
have observed, that “these were the Judaizing Chris-
tians, who, with the gospel, taught the necessity of
circumcision, and of the observation of the ceremon-
ial law ; for from these arose *επίσημοι καὶ διχοστασίαι*,
strife and dissensions, 1 Cor. i. 11 ; and iii. 2 ; *zeal*,
animosities, and contentions, 2 Cor. xii. 20 ; and that
on the account of this apostle, whom they would
scarce own as an apostle of Christ, 2 Cor. vii. 2, but
rather looked upon as one that *walked according to
the flesh*, chap. x. 2, and would have *excluded him
from the churches*, Gal. iv. 16, 17. And yet, at their
preaching Christ, though not sincerely, the apostle
may be supposed to have rejoiced, because he knew
the time was near when the hay and stubble which
they built on the foundation should be revealed, and
the destruction of the temple and city of Jerusalem,
would sufficiently confute their vain additions to the
faith.” *Some also out of good-will*—Faithfully in-
tending to promote the glory of God, the success
of the true gospel, and the salvation of mankind, and
thereby to give me comfort. *The one preach Christ
of contention*—Or, *they who are of contention*, as *οἱ
ἐξ ἐπιθεῖας* may be rendered, *preach Christ not sin-
cerely*—With a holy design of advancing his cause,
and of glorifying God ; but supposing (though they
were disappointed) *thereby to add affliction to my
bonds*—To increase the calamity of my imprison-
ment, by grieving my mind through their adultera-
tions of, or additions to, the gospel, or their exciting
my persecutors to greater virulence against me. *But
the other of love*—To Christ, his gospel, and me ;
knowing, not barely supposing, *that I am set*—
Placed here at Rome, the metropolis of the empire,
a place of the greatest resort, and from whence in-
telligence of whatever is transacted of importance
is soon communicated to the most distant provinces :
or, *κεῖμαι*, *I lie*, namely in bonds, *for the defence of
the gospel*—For the confirmation of it by my suffer-
ings. They who preached Christ with a pure in-
tention, knew certainly that the apostle was sent to
Rome to defend the gospel by suffering for it. For by
voluntarily persisting to preach the gospel, although
he was, and knew he still should be, exposed to var-
ious and great sufferings for preaching it, he gave
full proof of his knowledge of its truth and great im-
portance to the salvation of mankind.

Verses 18–20. *What then?*—What shall we think
of these attempts, proceeding from such different

19 For I know that this shall A. M. 4008.
turn to my salvation ^γ through your A. D. 64.
prayer, and the supply of ^δ the Spirit of Jesus
Christ,

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

^a Rom. viii. 19.—^β Rom. v. 5.—^γ Eph. vi. 19, 20.

principles ? Shall they grieve us ? No, in no wise.
For, *every way, whether in pretence*—Under colour
of propagating the gospel ; *or in truth*—With a real
design so to do ; *Christ is preached*—And the great
doctrine of salvation by him has a wider spread ; *and
I therein do rejoice, yea, and I will rejoice*—That is,
I shall have cause so to do in regard of the good is-
sue it will have. The love which the apostle bore
to Christ, had extinguished in his mind resentment,
pride, self-love, and all other evil passions ; inso-
much that his greatest joy resulted from the advance-
ment of the gospel, even though it was promoted by
his enemies. We must observe, however, that though
truth is here opposed to *pretence*, it doth not follow
that preaching Christ in pretence means preaching
false doctrine concerning him. For the apostle could
not rejoice that Christ was preached in that manner.
Truth and pretence here relate not so much to the
matters preached, as to the views of the preachers.
The Judaizers preached the truth concerning Christ,
at least in part, when they affirmed him to be the
Jewish Messiah. But they did this not purely and
sincerely to bring the Jews to believe on him, but
also and especially to inculcate at the same time the
Jewish ceremonies, and thereby to extend the au-
thority of their ritual law ; and by these means ul-
timately to grieve the apostle, and render his perse-
cutors more bitter against him. But others both
preached Christ as the Jewish Messiah, and also in-
culcated all the great doctrines of his gospel, truly
and sincerely intending to bring both Jews and Gen-
tiles to believe aright in him, and to embrace his gos-
pel in its purity. But from whatever motive Christ
was preached, according to his true character, it was
matter of joy to the apostle. *For I know that this*—
Preaching of Christ, whether from a pure motive or
otherwise, or this trouble which I meet with from
some of these teachers ; *shall turn to my salvation*
—Namely, to the promotion of it, or shall procure
me a higher degree of glory ; *through your prayer*
—Continuing to be addressed to God for me ; *and
the supply of the Spirit of Christ*—More largely
communicated to me in answer to it, and enabling
me to make a good use of these trials. *According
to my earnest expectation*—According to what I have
all along earnestly hoped for ; *that in nothing I shall
be ashamed*—Whatever injurious reflections may be
cast on my conduct ; *but that with all boldness*—
Bearing testimony to every truth of the gospel ; *as
always*—Since my call to the apostleship ; *so now*

A. M. 4068. 21 For to me to live is Christ, and
A. D. 64. to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having

2 Cor. v. 8.—2 Tim. iv. 6.

Christ shall be magnified—Shall be honoured, and the interest of his kingdom promoted; in my body, however it be disposed of, whether by preserving its life, or allowing it to be put to death—For the confirmation of the gospel. How that might be, he did not yet know. For the apostles did not know all that should befall them, but were left in uncertainty with respect to many things, that they might have cause for the exercise of faith and patience.

Verses 21–23. *For to me to live is Christ*—As my life, both natural and spiritual, is from Christ, so to serve and enjoy him is the supreme end of my life, and I value it only as it is capable of being employed in glorifying him, to know, love, and follow whom, is my glory and my joy. *But if I live in the flesh, &c.*—Here he begins to treat of the former clause of the preceding verse: of the latter he treats chap. ii. 17. *This is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour, desirable fruit! In this view long life is indeed a blessing. *Yet what I shall choose I know not*—That is, if it were left to my own choice. *For I am in a strait betwixt two*—The two things mentioned immediately. The original expression, *συνεχομαι εκ των δυο*, is translated by Doddridge, *I am borne two different ways*, it being, he thinks, an allusion to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; presenting us with a lively representation of the apostle's attachment to his situation in the Christian Church, and the vehemence of his desire to be unbound, as *αυλωου* may be rendered, that is, to weigh anchor, and set sail for the heavenly country. *Having a desire*—*Επιθυμια*, a coveting, or strong desire, as Macknight renders the word; see on 2 Cor. v. 4, 8: *to depart*—To have my soul separated from my body, and to escape from bonds, the flesh, and the world; *and to be with Christ*—In paradise, Luke xxiii. 43; admitted to the immediate, full, and constant enjoyment of him, in comparison whereof the nearest access to him, and fullest enjoyment of him in this world, are but absence. *Which is far better*—Greek, *πολλω μαλλον κρεισσον*, by much far better. Or, as Dr. Doddridge renders the clause, *is better beyond all expression*. Indeed, as the doctor observes, the apostle seems to labour for expression, using the highest superlative which it is perhaps possible to form in any language. It is justly observed by the last-mentioned writer, that this text plainly proves the separate spirits of good men are with Christ immediately after the death of their bodies, in such a manner that their state is far better than while they continue in this world; which certainly a state of insensibility, or the sleep of the

a desire to depart, and to be with Christ; which is far better: A. M. 4068. A. D. 64.

24 Nevertheless, to abide in the flesh is more needful for you.

25 And having this confidence, I know that

Chap. ii. 24.

soul, which some maintain, cannot possibly be. Some indeed think the apostle might speak thus though the soul sinks into insensibility at death; because, say they, in that case, the time between death and judgment must be reckoned as nothing. But, as Dr. Whitby justly observes, "could St. Paul think a state of insensibility much better than a life tending so much as his did to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state a *being with Christ*, and a *walking by sight*, in opposition to the life of faith?" 2 Cor. v. 7, 8. Certainly it is at least evident from what the apostle here says, if there be any such middle state of insensibility between death and the resurrection, he had no knowledge or expectation of it; for if he had known of any such state, he undoubtedly would have thought it a thousand times better to live, and promote the cause of Christ and religion on earth, than by dying to fall into it. Besides, how could he say that he had a desire to be with Christ, if he knew he was not to be with him till after the resurrection? This, however, will not at all disprove the doctrine which maintains that pious men will receive a large accession of happiness after the resurrection: a truth declared in many other passages of Scripture. "The use of philosophy, it hath been said, is to teach men to die. But, as Fielding has observed, one page of the gospel is more effectual for that purpose than volumes of philosophy. The assurance which the gospel gives us of another life is, to a good mind, a support much stronger than the stoical consolation drawn from the necessity of nature, the order of things, the emptiness of our enjoyments, the satiety which they occasion, and many other such topics, which, though they may arm the mind with stubborn patience in bearing the thought of death, can never raise it to a fixed contempt thereof, much less can they make us consider it as a real good, and inspire us with the desire of dying, such as the apostle on this occasion strongly expressed."—Macknight.

Verses 24–26. *Nevertheless, to abide in the flesh*—In the body; *is more needful for you*—And the rest who have embraced the gospel. For, as he said to the elders of the church at Ephesus, he foresaw that *after his departure grievous wolves should enter into the churches, not sparing the flock*, Acts xx. 29. This is the other particular between which, and departing to be with Christ, the apostle's mind was divided, as mentioned verse 22. For the sake of the churches, however, he here represents himself as being willing to forego, for a time, his own interest, and to continue in this mortal state. For he adds, *having this confidence*—That my abiding in the flesh

A. M. 4068. I shall abide and continue with
A. D. 64. you all for your furtherance and
joy of faith ;

26 That ^ε your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only ^η let your conversation be as it becometh the gospel of Christ : that whether I come and see you, or else be absent, I may hear of your affairs, ^ι that ye stand fast in one spirit,

^ε 2 Cor. i. 14 ; v. 12.—^η Eph. iv. 1 ; Col. i. 10 ; 1 Thess. ii. 12 ; iv. 1.—^ι Chap. iv. 1.—^κ 1 Cor. i. 10.—^λ Jude 3.—^μ 2 Thess. i. 5.

is for your advantage ; *I know that I shall abide*—Some have supposed that a particular revelation was made to him, while he was writing this, that he should not be put to death at this time, but should soon be released from his bonds ; and that it was on the ground of that revelation that he expressed himself with so much confidence on this occasion. Some indeed have thought that this hope of deliverance arose from his knowing that the Christians in Cesar's household were now endeavouring to procure his release. But, as Dr. Doddridge observes, " he must have known little of princes and courtiers, (and especially in Nero's reign,) to build so confidently on such a foundation." *And continue with you all*—Which doubtless he did for some considerable time, visiting many other places as well as Philippi. *For your furtherance*—*Προκοπή*, advancement, in holiness ; *and the joy of faith*—Which will be strengthened by my deliverance from confinement, and by my continuing my apostolical labours among you as opportunity offers. *That your rejoicing*—Or *glorying*, as *ναύχημα* rather signifies ; *may be more abundant*—May be greatly increased ; *by my coming to you again*—As I fully expect to do.

Verses 27, 28. *Only*—Whatever becomes of me, be you sure to mind this ; *that your conversation be as it becometh the gospel of Christ*—That is, suitable to the light and grace of it ; to its doctrines, precepts, promises, ordinances, and all its privileges ; answerable to the discoveries which it makes to you of your original and fallen state, of your redemption and salvation in and through Christ Jesus, and of the wonderful love of God manifested thereby ; of the holy and happy state into which you are in a measure already brought, and of the unspeakably greater felicity and glory reserved for you hereafter ; and withal, of the danger you are in from the assaults of the many subtle and powerful enemies that are combined against you. In other words, See that you be humble and thankful, loving and obedient, watchful and circumspect ; and always *giving diligence to be found of Christ in peace, without spot and blameless*. *That whether I come and see you*—As I purpose doing ; *or else, being absent, may hear of your affairs*—May receive a consolatory account of you : *that ye stand fast*—In the faith and hope of the gospel ; *in one spirit*—Under the

^κ with one mind ^λ striving together for A. M. 4068.
the faith of the gospel ; A. D. 64.

28 And in nothing terrified by your adversaries : ^μ which is to them an evident token of perdition, ^ν but to you of salvation, and that of God.

29 For unto you ^ο it is given in the behalf of Christ, ^π not only to believe on him, but also to suffer for his sake ;

30 ^ρ Having the same conflict ^σ which ye saw in me, *and now here to be in me*.

^μ Rom. viii. 17 ; 2 Tim. 2, 11.—^ν Acts v. 41 ; Rom. v. 3. ^ο Eph. ii. 8.—^π Col. ii. 1.—^ρ Acts xvi. 19, &c. ; 1 Thess. ii. 2.

guidance and government of the Holy Spirit, and in the most perfect unanimity ; *with one mind*—*Μία ψυχή*, with one soul, being all equally zealous ; *striving together*—*Συναθλοντες*, jointly wrestling ; the term being borrowed from the Athleta, the wrestlers, and other contenders in the Olympic games ; *for the faith of the gospel*—For all the truths revealed, the duties enjoined, and the blessings promised therein, against the Jews, who would seduce you to the Mosiac law, and bring you into bondage to its burdensome ceremonies ; against the heathen, who, by persecution, endeavour to make you relapse into idolatry ; against all the temptations of the devil, the world, and the flesh, the deceitfulness of sin, and the snares and devices of sinners. *In nothing terrified*—Or terrified in no shape or degree ; *by your adversaries*—Whether Jews or Gentiles, however numerous and powerful ; *which*—Namely, their being adversaries to the gospel, and you who believe and obey it ; *is to them an evident token of perdition*—Surely and swiftly coming upon them, since nothing can be a more certain sign that they are exposed to it, and even ripe for it, than the prevalency of such a persecuting spirit in them ; *but to you*—Who are persecuted ; *of salvation*—That is, the persecutions to which you are exposed for righteousness' sake, and which you patiently endure, are an evident token of complete salvation, soon to be revealed and bestowed on you ; *and that of God*—Himself, who will assuredly reward your pious fortitude with blessings proportionably great. It evidently appears from hence, and from several other passages in this epistle, that the Philippian believers were now in a suffering state ; a circumstance which, if kept in mind, as we proceed, will greatly illustrate several passages in the epistle, which would otherwise appear obscure.

Verses 29, 30. *For unto you it is given*—*Εχαρισθη*, it is granted as a favour, in the behalf of Christ, on account of his merits and intercession, and for the promotion of his cause and interest, *not only to believe on him*, (faith itself, as well as Christ and his truth, the objects of it, being the free gift of God,) *but also to suffer for his sake*—This, as well as your faith, and the blessings which you receive by faith, is granted you as a special token of God's love to you, and of your being in the way of salvation.

The apostle wished the Philippians to consider their sufferings for Christ as an honour, and an important means of good, and to rejoice in them. Thus it is said of Peter and John, Acts v. 41; *They departed from the council rejoicing that they were counted worthy to suffer shame for his name. Having the same kind of conflict with your adversaries.* The word *αγωνα*, here rendered *conflict*, is the general name by which the Greeks expressed all the different combats in their games. And because in these contests the contenders struggled long and hard for victory, the word was applied to express any sort of trial or trouble, to which men exposed themselves in the course of their pursuits: *which ye saw in me when I was with you, Acts xvi. 12-19, &c.* For the apostle seems principally to allude to the

conflict which he sustained at Philippi, on account of the damsel out of whom he had cast the spirit of divination, and whose masters got him scourged, and put in the stocks. Besides this, however, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5. *And now hear to be in me*—It seems the Philippians had received an account from some of the brethren, who had come from Rome to Philippi, of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates. A similar conflict the Philippians themselves sustained, being persecuted for the gospel, and their bitterest persecutors being their own countrymen.

CHAPTER II.

The apostle (1.) exhorts the Philippians to unanimity and candour, and a tender care for the interest of each other, by various moving arguments, and particularly by the generous and condescending love of the Lord Jesus, of whose humiliation and exaltation he discourses in a very affectionate manner, 1-11. (2.) He urges them to be diligent in the business of their salvation, in consideration of God's working in them, 12, 13; and to be exemplary and instructive by their example to the world, and a comfort to himself, 14-18. (3.) He assures them of his readiness even to die for their advantage, but expresses his hope of being set at liberty, and restored to them in person, in the mean time promising them a visit very soon from Timothy, 17-24. (4.) He informs them, for their immediate satisfaction, he had sent Epaphroditus; of whose late sickness and ardent love for them, he speaks in very affectionate terms, 25-30.

A. M. 4068. A. D. 64. IF there be therefore any consolation in Christ, if any comfort of love, ^a if any fellowship of the Spirit, if any ^b bowels and mercies,

2 ° Fulfil ye my joy, ^d that ye be like-minded, having the same love, *being* of one accord, of one mind. A. M. 4068. A. D. 64.

3 ° Let nothing be done through strife or

^a 2 Cor. xiii. 14.—^b Col. iii. 12.—^c John iii. 29.—^d Rom. xii. 16; xv. 5; 1 Cor. i. 10; 2 Cor. xiii. 11; Chap. i. 27;

iii. 16; iv. 2; 1 Pet. iii. 8.—^e Gal. v. 26; Chap. i. 15, 16; James iii. 14.

NOTES ON CHAPTER II.

Verse 1. The apostle, in the latter part of the preceding chapter, having exhorted the Philippians to walk worthy of their Christian profession, by having their conversation according to the gospel; and, as nothing is more required by it, or can be more suitable to it, than mutual love among the followers of Christ, he here beseeches them, by every thing most affecting in Christianity, to fulfil his joy, by exercising that love. *If there be therefore any consolation in Christ*—And his grace, in his person and offices, in his humiliation and sufferings for you, or in his exaltation and glory. This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in him, 2 Cor. i. 4. *If any comfort of love*—In the love of God to you, or in your love to him in return; *if any fellowship of the Spirit*—Any communion with the Father and the Son, through the Holy Spirit dwelling in you; *if any bowels and mercies*—Resulting therefrom; any tender affection toward each other, or any compassion for me, now a prisoner for Christ, *fulfil ye my joy*—To all the other causes of joy which I have concerning you, add this also, and make my joy complete; *that ye be like-minded*—That ye be alike

disposed; that ye esteem, desire, and pursue the same thing, even your high and holy calling, as *το αυτο φρονητε* seems here to signify, it being explained in the following clauses as implying *having the same love, being of one accord; συμφυχοι, united in soul*, or animated with the same affections and intentions; *το εν φρονευντες, minding*; that is, delighting in and aiming at *one thing*, namely, the glory of God, or the honour of Christ, in their salvation. It is justly observed by Macknight here, that the word *φρονειν*, rendered to *mind*, has different meanings in the New Testament. Sometimes it denotes an act of the understanding, Acts xxviii. 22: *We desire to hear of thee, a φρονεις, what thou thinkest*, Gal. v. 10; *That, εδεν αλλο φρονησατε, ye will think nothing differently*. Sometimes it denotes an act of the will, Phil. ii. 5; *τωτο φρονεισθε, Let this disposition be in you which was even in Christ*. It signifies also to set one's affections on an object so as to use every means in one's power to obtain it, as Col. iii. 2; *τα αυω φρονειτε, Set your affections on things above, and endeavour to obtain them*. Phil. iv. 10, *I rejoiced that now at length, ανεθallee το υπερ εμου φρονειν, you have made your care of me to flourish again.*"

Verses 3, 4. *Let nothing be done among you*

A. M. 4068. vain glory; but ^fin lowliness of
A. D. 64. mind let each esteem other better than
themselves.

4 ^eLook not every man on his own things,
but every man also on the things of others.

^f Romans xii. 10; Eph. v. 21; 1 Peter v. 5.—^e 1 Cor. x. 24,
33; xiii. 5.—^b Matt. xi. 29; John xiii. 15; 1 Peter ii. 21;
1 John ii. 6.

through strife—A spirit of contradiction or contention, which is inconsistent with your being *like-minded*; or *vain glory*—Desire of praise; wishing to draw the eyes of others upon you, and to make yourselves the subjects of discourse and admiration which is directly opposite to the love of God: *but in lowliness of mind*—In unaffected simplicity and humility; *let each esteem other better than themselves*—Which, on one account or another, you may know almost every one to be; being better acquainted with your own sins, weaknesses, and defects, than you are with those of any others. “The apostle does not mean that we should reckon every person, without distinction, superior to ourselves in natural talents, acquired gifts, or even in goodness; but that we should, by an humble behaviour, acknowledge the superiority of those who are above us in station or office; or who, we are sensible, excel us in gifts and graces. For general expressions are always to be limited by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.”—Macknight. *Look not every man on his own things*—Only, so as to regard merely his own convenience and interest; *but every man also on the things of others*—Being concerned for their welfare, both temporal and spiritual.

Verses 5, 6. *Let this mind*—The same humble, condescending, benevolent, disinterested, self-denying disposition; *be in you which was also in Christ Jesus*—The original expression, *τὸ φρονεῖσθε ἐν ἡμῖν ὡς καὶ ἐν Χριστῷ Ἰησοῦ*, is, literally, *Be ye minded, or disposed, as Jesus was*. The word includes both the mind and heart, the understanding, will, and affections. Let your judgment and estimation of things, your choice, desire, intention, determination, and subsequent practice, be like those in him; *who being*—*ὑπαρχων, subsisting; in the form of God*—As having been from eternity possessed of divine perfections and glories; *thought it not robbery*—Greek, *ὡς ἀπαγαγον ἡγησάτο*; literally, *did not consider it an act of robbery, εἰνα ἰσα θεῶ, to be equal things with God*—He and his Father being *one*, John x. 30; and all things belonging to the Father being his, John xvi. 15; the Father also being *in him, and he in the Father*. Accordingly, the highest divine names, titles, attributes, and works, are inscribed to him by the inspired writers: and the same honours and adorations are represented as being due to him, and are actually paid to him, which are given to the Father, and to the Holy Spirit. “As the apostle,” says Macknight, “is here speaking of what Christ was

5 ^bLet this mind be in you, which A. M. 4068.
was also in Christ Jesus:” A. D. 64.

6 Who, ⁱbeing in the form of God, ^hthought
it not robbery to be equal with God:

7 ⁱBut made himself of no reputation, and

* Sixth Sunday in Lent, epistle, verse 5 to verse 12.—ⁱ John
i. 1, 2; xvii. 5.—^h John v. 18; x. 33.—^f Psa. xxii. 6; Isa. liii.
3; Dan. ix. 26; Mark ix. 12; Romans xv. 3.

before he took the form of a servant, the form of God, in which he is said to have subsisted, and of which he is said (verse 7) to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that the *form of God* consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the Socinians, that it consisted in the power of working miracles, is well founded.” The opinion of Whitby, Doddridge, and others, “seems better founded, who, by *the form of God*, understand that visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16; and by which he manifested himself to the patriarchs of old, Deut. v. 22, 24; and which was commonly accompanied with a numerous retinue of angels, Psa. lxxviii. 17; and which in Scripture is called the *similitude*, Num. xii. 8; the *face*, Psa. xxxi. 16; the *presence*, Exod. xxxiii. 15; and the *shape* (John v. 37) of God. This interpretation is supported by the term *μορφή*, *form*, here used, which signifies a person's external shape or appearance. Thus we are told (Mark xvi. 12) that Jesus appeared to his disciples in *another μορφή*, *shape, or form*: and Matt. xvii. 2, *Μεταμορφωθῆν, He was transfigured before them*; his outward appearance or form was changed. Further, this interpretation agrees with the fact. *The form of God*, that is, the visible glory, and the attendance of angels above described, the Son of God enjoyed with his Father before the world was, John xvii. 5; and on that, as on other accounts, he is *the brightness of the Father's glory*, Heb. i. 3. But he divested himself thereof when he became flesh. However, having resumed it after his ascension, he will come with it in the human nature to judge the world. So he told his disciples, Matt. xvi. 27. Lastly, this sense of *μορφή θεοῦ*, is confirmed by the meaning of *μορφή δούλου*, (verse 7,) which evidently denotes the appearance and behaviour of a servant.”

Verse 7. *But*—Or, *nevertheless*, as *ἀλλὰ* frequently signifies, and is rendered in our version, particularly Mark xiv. 36; John xi. 15; 1 Cor. ix. 12; Gal. iv. 30; 2 Tim. i. 12. This is mentioned, because the critics, who would render the last clause, *he did not covet, or catch at, a likeness to, or equality with God*, build much of their argument on the opposition of the two clauses, and the force of this particle *ἀλλὰ*; as if the sense were, *He did not affect this equality, but humbled himself*; an interpretation which, as Bishop Burnet well observes, “is extremely cold and insipid, as if it were a mighty argument of hu-

A. M. 4068. took upon him the form ^m of a servant, and ⁿ was made in the ^l likeness of men :

8 And being found in fashion as a man, he humbled himself, and ^v became obedient unto death, even the death of the cross.

^m Isa. xlii. 1 ; xlix. 3, 6 ; lii. 13 ; liii. 11 ; Esek. xxxiv. 23, 24 ; Matt. xx. 23 ; Luke xxii. 27. — ⁿ John i. 14 ; Rom. i. 33 ; viii. 3 ; Gal. iv. 4 ; Heb. ii. 14, 17. — ^l Or, *habit*. — ^v Matt. xxvii.

militly, that though Christ wrought miracles, which they strangely think to be signified by the phrase of being in *the form of God*, yet he did not set up for Supreme Deity!" But the truth is, the power of working miracles is never, in Scripture, styled *the form of God*; and, indeed, were this all that was intended by that phrase, both Moses and Elias, and our Lord's apostles, might, upon that account, be said to have been in the form of God; seeing both Moses and Elias wrought many miracles on earth; and Christ declared concerning his disciples, that they should work greater miracles than he had wrought. *Made himself of no reputation*—Greek, *εαυτον εκενωσε*, literally, *he emptied himself*; divested himself both of the form of God, and of the worship due to him as God, when he was made in the likeness of men. In other words, he was so far from tenaciously insisting upon, that he willingly relinquished, his claim: he was content to forego the glories of the Creator, and to appear in the form of a creature: nay, to be made in the likeness of the fallen creatures; and not only to share in the disgrace, but to suffer the punishment due to the meanest and vilest of them all. He emptied himself: for though in a sense he remained full, (John. i. 14,) yet he appeared as if he had been empty; for he veiled his fulness, at least from the sight of men; yea, he not only veiled, but in some sense renounced the glory which he had before the world was: taking, and by that very act emptying himself, *the form of a servant*—To his Father and to his Father's creatures; yea, to men, even to poor and mean men, being among his disciples as one that served. *And was made*—Or *born*, as *γεννημενος* may be properly rendered; *in the likeness of men*—Subject to all our wants and infirmities, and resembling us in all things but sin. And hereby he took the form of a servant; and his doing this would have been astonishing humiliation, even if he had appeared possessed of the wealth, power, and glory of the greatest monarch; but it was much more so, as he assumed human nature in a state of poverty, reproach, and suffering. This expression, it must be observed, *born in the likeness of men*, does not imply that Christ had only the appearance of a man: for the word *ομοιωμα*, rendered *likeness*, often denotes sameness of nature. Thus Adam is said, (Gen. v. 3,) to beget a son in *his own likeness, after his image*; and Christ, *ομοιωθηνας*, to be made like his brethren in all things, by partaking of flesh and blood, Heb. ii. 14–17. Or, *In the likeness of men*, may mean *in the likeness of sinful men*, as it is expressed Rom. viii. 3; made sub-

9 Wherefore God also ^p hath highly exalted him, and ^q given him a name which is above every name :

10 ^r That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

39, 42 ; John x. 18 ; Heb. v. 8 ; xii. 2.—^r John xvii. 1, 2, 5 ; Acta ii. 33 ; Heb. ii. 9.—^q Eph. i. 20, 21 ; Heb. i. 4.—^p Isa. xlv. 23 ; Matt. xxviii. 18 ; Rom. xiv. 11 ; Rev. v. 13.

ject to all those pains, diseases, and evils which sinful men endure. The antithesis in this passage is elegant. Formerly, Christ was in *the form of God*; but, when born into the world, he appeared in the form of a servant, and in the likeness of men.

Verse 8. *And being found in fashion as a man*—A common man, without any peculiar excellence or comeliness. The word *σχημα*, rendered *fashion*, includes all the particulars of a person's outward appearance; such as his figure, air, looks, clothing, and gait. The word is also applied to things inanimate, as, (1 Cor. vii. 31,) *the fashion of this world passeth away*. *He humbled himself*—To a still greater depth: for his condescension to the rank of low life among sinful mortals, wonderful as it was, did not content him; but he *became obedient*—To his Father; even *unto death*—The greatest instance both of humiliation and obedience: and to no common form of dissolution, but to the ignominious, as well as painful death of the cross, inflicted on few but slaves, or the vilest malefactors. "The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a servant, or bond-man, as *δουλος* signifies. Then, in obedience to his Father, (John vi. 38,) he finished his services by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the world. Having this great example of humility and benevolence set before them by their Master, his disciples, who are above their brethren in station, should not on every occasion behave as their superiors; but, laying aside their dignity, they should cheerfully perform in person to their inferiors those offices of kindness and humanity which their distress requires; especially when the assistance wanted by their inferiors is of such an urgent nature that it admits of no delay."—Macknight.

Verses 9–11. *Wherefore*—Because of his voluntary humiliation and obedience, and in reward thereof; *God hath highly exalted him*—In that manhood in which he suffered and died. Greek, *υπερυψωσε*, *super-exalted* him, or exalted him to a dignity higher than that which he possessed before his humiliation. By becoming man, therefore, or by consenting to be united to the human nature for ever, "the Son of God lost nothing in the issue. Nor is this all; besides restoring him to the visible glory and dignity which he formerly possessed, (verse 11,) God conferred on him a dignity entirely new, the dignity

A. M. 4068. 11 And *that* every tongue should
A. D. 64. confess that Jesus Christ is Lord, to
the glory of God the Father.

12 Wherefore, my beloved, *as ye have al-
ways obeyed, not as in my presence only, but*

* John xiii. 13; Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; xii. 3.

of being the *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as *Saviour*, as well as Lord." For it follows, *and given him a name above every name*—Namely, the name of *Jesus*, mentioned in the beginning of the next versè. "This name is above all the names of dignity possessed by angels and men, because of the power and authority which are annexed to it. *Thou shalt call his name Jesus, because he shall save his people from their sins.* Even the name of *Creator* is inferior to this name; inasmuch as it was a greater exertion of goodness in the Son of God to save men by his humiliation and death, than to create them." Some contend that the name *above every name*, which was bestowed on Christ at his exaltation, was the name of *God's Son*. "But seeing, by inheriting that name, as the apostle tells us, he was originally *better than the angels*, (Heb. i. 4,) he must have always possessed it by virtue of his relation to the Father. Whereas the name *Jesus*, being the name of an office executed by the Son, after he became man, it implies a dignity not natural to him, but acquired. And therefore having, in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name of *Jesus* or *Saviour* which his parents, by the divine direction, gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him from that time forth as *Saviour* and *Lord*, Heb. i. 6. Thus understood, the names *prince, emperor, monarch, government, power, throne, dominion*, and every other name of dignity possessed by angels or men, is inferior to the name *Jesus*, which God bestowed on his Son, on account of his having accomplished the salvation of the world by his humiliation."—Macknight. *That at the name of Jesus every knee should bow*—That all creatures, whether men, angels, or devils, should, either with *love or trembling*, be subject to him; *of things in heaven, earth, under the earth*—That is, through the whole universe. There can be no doubt that the first of the expressions here used, *ἐπυρανίων*, rendered *things in heaven*, signifies angelical beings, over whom Christ is made sovereign, Eph. i. 10, 21; but whether the latter terms, *ἐπιγείων και καταχθονίων*, rendered *things upon earth, and under the earth*, may not, as Doddridge observes, relate to the living and the dead, rather than to men and devils, has been queried. Inasmuch, however, as the latter term answers to Homer's *ὑπὲρθε*, *Iliad*, iii. line 278, which signifies *the shades below*, it seems probable that by it the apostle both denotes the souls of those who are in the state of the dead, over whom Christ

now much more in my absence, work
out your own salvation with *fear and*
A. M. 4068. A. D. 64.
trembling.

13 For *it is God which worketh in you
both to will and to do of his good pleasure.*

† Chap. i. 5.—* Eph. vi. 5.—* 2 Cor. iii. 5; Heb. xiii. 21.

reigns, (Rom. xiv. 9,) and also the evil angels in Tartarus, (2Pet. ii. 4,) who shall be constrained to acknowledge *Jesus* as Lord, Governor, and Judge of the universe. *And every tongue*—Even of his enemies; *should confess that Jesus Christ is Lord*—Of all creatures, as well as a *Saviour* of men; *to the glory of God the Father*—Who hath constituted him, in the human nature, Governor and Judge of all. Thus all the powers exercised by Christ, and all the honours paid to him, are ultimately referred to the Father. In these two last clauses there seems evidently to be an allusion to Isa. xlv. 23, *Unto me every knee shall bow, every tongue shall swear.*

Verses 12, 13. *Wherefore*—Having spoken of Christ's astonishing humiliation and exaltation, by which he hath procured salvation for us, the apostle proceeds to exhort them to diligence in the use of the means necessary in order to their partaking of that salvation. *My beloved, as ye have always hitherto obeyed*—Both God, and me, his minister, with respect to all my instructions and exhortations; *not in my presence only*—When I was at hand to put you in mind of what God requires; *but now much more in my absence*—When you have not me to instruct, assist, and direct you; which absence, as it is owing to my bonds in your cause, ought to increase the tenderness of your concern for my comfort. *Work out your own salvation*—Which, though begun, is not finished, and will not be finished unless you be workers together with God. Herein let every man mind his own things: *with fear and trembling*—That is, with the utmost care and diligence; and in the reverential fear of God, a watchful fear of your enemies, and a jealous fear of yourselves; lest a *promise being left you of entering into his rest*, any of *you should come short of it*, Heb. iv. 1. *For*—You have great encouragement to do this; since *it is God*—The God of power, love, and faithfulness, who has promised that his grace shall be sufficient for you; yea, the merciful, forgiving, and long-suffering of God, *who is with you, though I am not*; and *worketh in you*—By the illuminating, quickening, drawing, renewing, and strengthening influences of his Spirit, in and by the truths, precepts, promises, and threatenings of his word, enforced often by the pleasing or painful dispensations of his providence; *both to will and to do of his good pleasure*—Not for any merit of yours: or, *of his benevolence*, as *ὑπερ εὐδοκίας* may be properly rendered. His influences, however, we must remember, are not to supersede, but to encourage our own efforts, and render them persevering and effectual. Observe, reader, 1st, The command, *Work out your own salvation*; here is our duty: 2d, The motive by which it is enforced; *for it is God that worketh in you*; here is our en-

A. M. 4068. 14 Do all things without murmurings and disputings: A. D. 64.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

1 Cor. x. 10; 1 Pet. iv. 9.—Rom. xiv. 1.—Or, *incoere*.—Matt. iv. 45; Eph. v. 1.—1 Pet. ii. 12.—Deut. xxxii. 5.—Or, *shine ye*.—Matt. v. 14, 16; Eph. v. 8.

couragement. And O what a glorious encouragement, to have the arm of Omnipotence stretched out for our support and comfort! "According to the Arminians and moderate Calvinists, the word *εργεῖται*, inwardly worketh, does not in this passage signify any irresistible operation of the Deity on the minds of men, but a moral influence only. For of Satan it is said, (Eph. ii. 2.) that *εργεῖται*, he inwardly worketh in the children of disobedience; and, Rom. vii. 5, we have the *effectual working* of sinful passions in our members; and 2 Thess. ii. 11, *εργεῖται*, the energy, or inward working, of error. These passages, they think, no one understands of a physical, but of a moral working, which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them to work out their own salvation, since the whole is done by God himself." They observe further, "that notwithstanding the operations of the Spirit of God have a powerful influence in restraining men from sin, and in exciting them to piety and virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the antediluvians, (Gen. vi. 3.) *My Spirit shall not always strive with men*; and from the apostle's command, not to quench nor grieve the Spirit; for these things, they say, imply that the operations of the Spirit of God may be resisted, consequently that in the affair of their salvation men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in this passage evidently supposeth."—Macknight.

Verses 14-16. Do all things—Especially all good offices to each other, not only without contention, (verse 3.) but even without murmurings—At your duty, or at one another; and disputings—With each other, or altercations, which are real, though smaller, hinderances of love. It seems the apostle had in his eye not so much obedience in general, as those particular instances thereof, recommended verses 3, 4, 5. That ye may be blameless—In yourselves; and harmless—Toward others: the sons of God—The God of love, acting up to your high character; without rebuke—*ἀμωγία*, maintaining an unexceptionable character; in the midst of a crooked—Guileful, serpentine; and perverse—Froward or obstinate generation—Such as the bulk of mankind always have been; crooked by a corrupt nature, and yet

16 Holding forth the word of life; A. M. 4068. that I may rejoice in the day of A. D. 64.

Christ, that I have not run in vain, neither laboured in vain.

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

* 2 Cor. i. 14; 1 Thess. ii. 19.—Gal. ii. 2; 1 Thess. iii. 5. † 2 Tim. iv. 6.—Gr. *poured forth*.—Romans xv. 16. ‡ 2 Cor. vii. 4; Col. i. 24.

more perverse by custom and practice: among whom ye—Who know the truth and walk according to it; shine as lights in the world—Or, as luminaries, as the word *φωσφορος* signifies, being the name given to the sun and moon by the LXX., Gen. i. 16. Doddridge renders the clause, "Ye shine as elevated lights in the dark world about you;" thinking, with Mons. Saurin, that the expression is used in allusion "to the buildings which we call *light-houses*, the most illustrious of which was raised in the island of Pharos, where Ptolemy Philadelphus built that celebrated tower, on which a bright flame was always kept burning in the night, that mariners might perfectly see their way, and be in no danger of suffering shipwreck upon the rocks which they were to pass in their entrance into the haven of Alexandria." Holding forth—To all men, both in word and behaviour; the word of life—The doctrine of eternal life made known to you in the gospel, by which you have been directed to steer safely for the blessed haven of glory and immortality, and whereby they may receive the same benefit. That I may rejoice—As if he had said, This I desire even on my own account, for it will greatly increase my rejoicing in the day of Christ—The day of final judgment; that I have not run—Or travelled from place to place in the exercise of my apostolic office, declaring the gospel of the grace of God; in vain, neither have laboured in vain—In the work of the ministry, but that the great end of it has been answered, at least in part, to the glory of God, by your salvation and usefulness in the world.

Verses 17, 18. Yea, and if I be offered up—Or, poured out; as *σπονδομαι* properly signifies; upon the sacrifice and service of your faith—Greek, *θυσια και λειτουργια*; the former word properly signifies a sacrifice, and the latter the performance of any public service, especially that pertaining to the worship of God. The apostle alludes to the Jewish sacrifices, which were prepared for the altar on which they were to be offered, by the Levites and priests, and on which, or on the meat-offerings that accompanied them, were poured oil and wine, which was the *σπονδη*, or libation, Exod. xxix. 40, 41. Thus the apostle, representing himself as a priest, and the Philippian believers, and other converted heathen, as sacrificers prepared and offered for God's acceptance through his ministry, speaks of his blood as a libation, which, costly as it was, he was willing to pour out on these sacrifices, if this might tend, in any degree, to confirm the faith of these Gentiles, estab-

A. M. 4063. 18 For the same cause also do ye
A. D. 64. joy, and rejoice with me.

19 ^a But I trust in the Lord Jesus to send
^b Timotheus shortly unto you, that I also may
be of good comfort, when I know your state.

^c 20 For I have no man ^d like-minded, ^e who
will naturally care for your state.

21 For all ^f seek their own, not the things
which are Jesus Christ's.

^a Or, *moreover*.—^b Rom. xvi. 21; 1 Thess. iii. 2.—^c Psa.
lv. 13.—^d Or, *so dear unto me*.—^e 1 Cor. x. 24, 33; xiii. 5;

lish them in the truth, and thereby render the obla-
tion of them more acceptable to God. *I joy and re-
joice with you all*—Or, *I rejoice and congratulate
you all*; that is, if while I am thus, *λειτουργων*, *minis-
tering as a priest*, or employed in preparing and
offering this living sacrifice, my blood should be the
libation poured out upon it, I should rejoice even thus
to die in your service, and for the confirmation of
your faith. The apostle's manner of speaking well
agrees with that kind of martyrdom by which he was
afterward offered up to God. *For the same cause do
ye joy and rejoice with me*.—As I rejoice at the pros-
pect of my sufferings for your good, so do you re-
joice, or *congratulate me* also, on account of them;
for, while suffering the last extremities in a cause
like this, I am happy, and ought to be regarded as an
object of congratulation rather than of condolence.
Instead, however, of *for the same cause, to de avro*
may be rendered, *after the same manner*; and then
the sense will be, Rejoice you as I do, when ye suf-
fer for the gospel, and partake with me in the joy
arising from fidelity to Christ.

Verses 19–21. *But I trust in the Lord, &c.*—
Though I should not be surprised if my work and
testimony as an apostle should end in martyrdom,
yet I do not immediately expect such an event, but
trust that the Lord will effect such a deliverance for
me, as that, not needing Timotheus so much here, I
may be able to *send him shortly to you, that, what-
ever my condition may be here, I also, or I yet,
may be of good comfort*, may be refreshed, *when
I know from him your state*.—That is, your stead-
fastness in the faith, and your love to one another.
For I have no man.—Namely, none now with me;
like-minded.—*ισοψυχον*, *alike disposed*, or *equally
affectionate*, with him in all respects; particularly
in love to you; *who will naturally care for your
state*.—With such genuine tenderness and concern,
even as nature teacheth men to care for their chil-
dren as themselves. It appears from Acts xxvii. 1,
as Macknight observes, that Aristarchus and Luke
accompanied the apostle to Rome. And, during his
confinement there, other faithful assistants came to
him, who, we have reason to think, were equally
well disposed with Timothy to take care of the Phi-
lippians' affairs. We must, therefore, suppose that
at the time the apostle wrote this, these faithful
teachers were not in Rome, having probably left
that city for a time on some business. *For all but*

22 But ye know the proof of him, A. M. 4063.
^a that as a son with the father, he hath ^b A. D. 64.
served with me in the gospel.

23 Him therefore I hope to send presently, so
soon as I shall see how it will go with me.

24 But ^c I trust in the Lord that I also my-
self shall come shortly.

25 Yet I supposed it necessary to send to
you ^d Epaphroditus, my brother, and compa-

2 Tim. iv. 10, 16.—^a 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2.
^b Chap. i. 25; Philem. 22.—^c Chap. iv. 18.

Timotheus *seek their own things*; namely, their
ease, safety, pleasure, or profit. Amazing! in that
golden age of the church, could St. Paul thoroughly
approve of one only among all the labourers that
were with him, of which it appears, from chap. i. 14,
17, there were many? And how many do we think
can now approve themselves to God? *And not the
things which are Jesus Christ's*.—Not having his in-
terest so affectionately at heart as not to neglect it
in some degree at least, out of regard to their own
secular welfare. They who seek the things of Jesus
Christ, will sadly experience what the apostle here
says: they will find few helpers like-minded with
themselves, willing, naked, to follow a naked master

Verses 22–24. *But ye know the proof of him*.—You
know what experience you and I have had of him,
who was with me, as well as Silas, in that memora-
ble visit which I first made you, Acts xvi. 1–12. You
then saw *that as a son with the father*.—He uses an
elegant peculiarity of phrase, speaking partly as of
a son, partly as of a fellow-labourer; *he served with
me in the gospel*.—Neglecting no occasion of doing,
in the most affectionate manner, whatever might
lighten either my labours or my sufferings. Here,
as Doddridge observes, “we learn the kind of inter-
course which should subsist between the younger
and more aged ministers of the gospel. The young
ought to listen to the counsels of the aged, with the
respect which is due from a son to a father; and the
aged ought to love and patronise the young, and
study, by their instruction and example, to qualify
them for supplying their places in the church when
they are gone.” *Him therefore I hope to send*.—If,
as has been supposed on verse 20, Aristarchus,
Titus, and Luke were absent at this time from
Rome, Timothy's presence with the apostle was the
more necessary. But as he daily looked for their
return, he hoped to be able to send him to Philippi,
as soon as he should know how it would go with
him with respect to his imprisonment, or what issue
his appeal to Cesar would have. *But I trust in the
Lord*.—That in mercy he will deliver me; and *I shall
shortly come to you myself*.—This he seems to have
added, lest the Philippians might have been too much
afflicted by what he had said concerning his death,
verse 17.

Verses 25–27. *Yet I supposed it necessary to send
Epaphroditus*.—Back immediately, who is near and
dear to me as a brother and companion in labour—

A. M. 4068. nion in labour, and ^a fellow-soldier, A. D. 64. ^r but your messenger, and ^s he that ministered to my wants.

26 ^t For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

^a Philem. 2.—^r 2 Cor. viii. 23.—^s 2 Cor. xi. 9; Chap. iv. 18.
^t Chap. i. 3.—^u Or, honour such.

A fellow-labourer in the work of the Lord; and fellow-soldier—"So he seems to call him, to show how full of danger the work of the gospel was in that age, to those who executed it faithfully; and that the sincere preachers of it, together with the martyrs who sealed it with their blood, formed a noble army commanded by Christ, which was successfully warring against idolaters, and the other powers of darkness who were in opposition to God." But your messenger—The Philippian had sent him to Paul with their liberal contributions. For he longed after you all—Namely, to be with you again, and further useful to your souls; and was full of heaviness, because he supposed you would be afflicted at hearing that he was sick—As he could not but know how affectionately you love him. He was nigh unto death—In all human appearance; but God had mercy on him—Restoring him to health; and on me—To whom his death would have been a great affliction; lest I should have sorrow upon sorrow—Lest the sorrows of my imprisonment and my other troubles should be increased by the addition of my grief for his death. Doubtless the apostle had prayed for his recovery, and probably it was in answer to his prayers that Epaphroditus had been restored. We see, however, in this instance, as we may see in many others recorded in the New Testament, that those who, in the apostolic age, possessed the power of working miracles, could not exercise it according

28 I sent him therefore the more A. M. 4068. carefully, that, when ye see him again, A. D. 64. ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and ^v hold ^w such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life, ^x to supply your lack of service toward me.

^v 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.—^w 1 Cor. xvi. 17; Chap. iv. 10.

to their own pleasure, but according to the direction of the Holy Ghost: otherwise St. Paul would most certainly have healed Epaphroditus, who, as is insinuated verse 30, had fallen into this dangerous sickness through the fatigue which he underwent in assisting the apostle. Miracles of healing were generally wrought for convincing unbelievers.

Verses 28-30. I sent him therefore the more carefully—Or, speedily, as *σπουδαίοντος* here signifies; that seeing him again—In a state of health, ye may rejoice—May be comforted after your trouble; and that I may be the less sorrowful—When I know you are rejoicing. Receive him therefore—With affection and gratitude, being assured that his long absence was owing, not to want of love to you, but to bad health; and hold persons of such a character, whatever their station of life may be, in great estimation. Because for the work of Christ he was nigh unto death—It appears from the last clause of this verse, that by the work of Christ here, the apostle partly meant his personal attendance on the apostle in his bonds, and the various services he performed for him, with his sundry journeys by land and sea on his account: but it is probable that he included also his labours in preaching the gospel in Rome, and in the neighbouring cities and villages, with his carrying the apostle's messages and instructions to the disciples, his watching over them, visiting such of them as were sick, and other similar offices.

CHAPTER III.

Here (1.) The apostle cautions the Philippian against Judaizing teachers, whom he describes, and contrasts with faithful ministers and Christians, 1-3. (2.) He recites his own former Jewish privileges, and renounces them all for Christ, 4-8. (3.) Declares his earnest desire to be found in him by the righteousness of faith, and to go on toward perfection, 9-14. (4.) Recommends his own example of holiness and heavenly-mindedness to the imitation of believers, in opposition to the behaviour of carnal professors, 15-31.

b

A. M. 4068. **FINALLY**, my brethren, ^a rejoice
A. D. 64. in the Lord. To write the same
things to you, to me indeed is not grievous, but
for you it is safe.

^a 2 Cor. xiii. 11; Chap. iv. 4; 1 Thess. v. 16.—^b Isa. lvi. 10;
Gal. v. 15.—^c 2 Cor. xi. 13.

NOTES ON CHAPTER III.

Verse 1. *Finally*—Or rather, as *το λοιπον* should be here rendered, *As for what remains*; or, what I have further in view in writing this epistle. For the expression cannot here signify *finally*, as our translators have rendered the word, since the apostle is only entering on the main subject of his letter. Properly, it is a form of transition, and is translated *besides*, 1 Cor. i. 16. It is as if he had said, Whatever may become of me, or of yourselves, so far as any worldly interest or prospect is concerned, *rejoice in the Lord Christ*—In the knowledge you have of him, and of the truths and promises of his gospel; in the faith you have in him; the union you have with him by that faith; the relations in which you stand to him as his friends, his brethren, his spouse; in the conformity you have to him in heart and life, and in the expectations you have from him of felicity and glory eternal. These are sufficient causes for rejoicing, whatever circumstances you may be in, and whatever your trials and troubles may be in this present short and uncertain life. Reader, hast thou these reasons for rejoicing? Then thou mayest well bear without impatience or discontent the light afflictions which are but for a moment, 2 Cor. iv. 17.

To write the same things—Which you have heard from me before, or which I have written to other churches, and which I have desired Epaphroditus to tell you; *to me indeed is not grievous*—Nothing was accounted grievous or troublesome by him which was for the edification of the church; *but for you it is safe*—It will tend to preserve you from the errors and sins in which you might otherwise be insnared. The condemnation of the errors of the Judaizers, which the apostle was about to write in this chapter, he had already written in his epistles to the Ephesians and Colossians. But as they were matters of great importance, he did not grudge to write them in this letter; because, if they were only communicated to them verbally, by Epaphroditus, or others, all the Philippians might not have had an opportunity of hearing them, or they might have misunderstood them. Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion. St. Paul, we may observe further, wrote most of his epistles, partly at least, with a view to confute the erroneous doctrines and practices of the Judaizing teachers, who in the first age greatly disturbed the churches chiefly by their affirming, that unless the Gentiles were *circumcised, after the manner of Moses, they could not be saved*—But as these teachers artfully suited their arguments to the circumstances and prejudices of the persons whom they addressed, the controversy hath a new aspect in almost every

2 ^b Beware of dogs, beware of ^c evil- A. M. 4068
workers, ^d beware of the concision. A. D. 64.

3 For we are ^e the circumcision; ^f which
worship God in the Spirit, and ^g rejoice in

^d Romans ii. 28.—^e Deuteronomy x. 16.—^f John iv. 23, 24.
^g Gal. vi. 14.

epistle. And what the apostle advances in confutation of their doctrine, and for explaining and establishing the genuine doctrines of the gospel, comprehends a variety of particulars highly worthy of the attention of Christians in every age.

Verse 2. *Beware of dogs*—Unclean, unholy, rapacious men, who, though they fawn and flatter, would devour you as dogs. He probably gave them this appellation also, because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to bite and tear all who opposed their errors. Our Lord used the word *dogs* in the same sense, when he commanded his apostles *not to give that which is holy to dogs*. Perhaps, by calling them *dogs*, the apostle might intend to signify likewise, that, in the sight of God, they were now become as abominable, for crucifying Christ, and persecuting his apostles, as the idolatrous heathen were in the eyes of the Jews; who, to express their detestation of them, gave them the name of *dogs*; a title which the apostle therefore here returns upon themselves. Rev. xxiii. 15, the wicked are called *dogs: without are dogs*. *Beware of evil workers*—Of those Judaizing teachers, who, while they cry up the law, and pretend to be strenuous advocates for good works, are, in fact, *evil workers*; sowing the seeds of discord, strife, contention, and division, among the simple, humble, and formerly united members of Christ, and acting in direct opposition, not only to the gospel, the true nature of which they do not understand, but even to the most important precepts and grand design of the law itself, for the honour of which they appear to be so zealous. Macknight renders the expression, *evil labourers*, in opposition to the appellation of *fellows labourers*, with which the apostle honoured those who faithfully assisted him in preaching the gospel. The same false teachers he calls *false apostles*, and *deceitful workers*, or *labourers*, 2 Cor. xi. 13; because, instead of building, they undermined the Church of Christ, by removing its foundation; *beware of the concision*—Circumcision being now no longer a rite of entering into covenant with God, the apostle will not call those who used it *the circumcision*; but coins a term on purpose, taken from a Greek word used by the LXX., Lev. xxi. 5, for such a cutting of the flesh as God had forbidden. Dr. Macknight renders the word *the excision*: an appellation, says he, “finely contrived to express the pernicious influence of their doctrine; and perhaps also to signify the destruction which was coming on them as a nation.” He adds, “The account given of these wicked men, Rom. xvi. 18; Gal. vi. 12; Tit. i. 11, shows that they deserved all the harsh names given them in this place.”

Verse 3. *For we are the circumcision*—The true
b

A. M. 4068. Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

^b 2 Cor. xi. 18, 21. — ¹ Genesis xvii. 12. — ^k 2 Cor. xi. 22. ¹ Rom. xi. 1.

spiritual seed of Abraham ; who have the things signified by that sign, and perform that which circumcision was designed to engage men to. We are the only people now in covenant with God, who worship God in the Spirit—Not barely in the letter, or by a mere external service, in attending outward ordinances, but with the spiritual worship of reverence and fear, humility and self-abasement, adoration and praise, confidence and hope, gratitude and love, subjection and obedience ; of true repentance, living faith, and genuine holiness ; feeling within ourselves, and manifesting to others, those dispositions and actions which are suited to the divine perfections, and to the relations in which he is pleased to stand to us ; and all this through the influence of his Spirit, which can only implant these dispositions within us, and enable us to conduct ourselves accordingly. See this spiritual worship further explained in the note on John iv. 23, 24 ; and rejoice—Or, glory, rather, as *καυχόμενοι* signifies ; in Christ Jesus—As the procuring cause of all our blessings, and the source of all our consolations ; and have no confidence in the flesh—In any outward advantage or prerogative, or in any performance of our own, past, present, or to come, for acceptance with God, or justification before him.

Verses 4, 5. *Though I*—Above many others ; *might have confidence in the flesh*—That is, I have such pretences for that confidence as many, even Jews, have not. He says *I*, in the singular number, because the Philippian believers, being of Gentile race, could not speak in that manner. *If any other man*—Gentile or Jew, private Christian or public teacher ; *thinketh that he hath whereof he might trust in the flesh*—That he has cause for so doing ; *I more*—I have more reason to think so than he. See 2 Cor. xi. 18–22. *Circumcised the eighth day*—Not at ripe age, as a proselyte, but born among God's peculiar people, and dedicated to him from my infancy, being solemnly admitted into the visible church, according to his ordinance, in the most regular and pure way. It is certain the Jews did not only lay a great deal of stress on the ceremony of circumcision, but on the time of performing it ; affirming, that circumcision before the eighth day was no circumcision ; and after that time of less value. Hence they thought it necessary to circumcise a child on the sabbath day, when that day was the eighth from its birth, (though all manner of work was forbidden on that day,) rather than defer performing the rite to a day beyond that time, John vii. 22 ; and made it a rule that the rest of the sabbath must give place to circumcision. And this opinion, as it agrees with the text, Gen. xvii. 12, so it seems to have obtained long be-

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5 ⁱ Circumcised the eighth day, ^k of A. M. 4068. the stock of Israel, ^l of the tribe of A. D. 64.

Benjamin, ^m a Hebrew of the Hebrews ; as touching the law, ⁿ a Pharisee ;

6 ^o Concerning zeal, ^p persecuting the church ;

^m 2 Corinthians xi. 22. — ⁿ Acts xxiii. 6. — ^o Acts xxii. 3. ^p Acts viii. 3.

fore our Lord's time ; for the Septuagint and the Samaritan version read Gen. xvii. 14 thus : "The uncircumcised male, who is not circumcised the eighth day, shall be cut off: he hath broken my covenant." *Of the stock of Israel*—Not the son of a proselyte, nor of the race of the Ishmaelites or Edomites ; *of the tribe of Benjamin*—In which Jerusalem and the temple stood, and who kept close to God and his worship when the ten tribes revolted, and fell off to idolatry ; a tribe descended from the wife of the patriarch Jacob ; and on that account, as Theodoret has observed, more honourable than the four tribes descended from Bilhah and Zilpah, the handmaids ; *a Hebrew of the Hebrews*—Descended, by both father and mother, from Abraham's race, without any mixture of foreign blood. "The Jews who lived among the Greeks, and who spake their language, were called *Hellenists*, Acts. vi. 1 ; ix. 29 ; xi. 20. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Timothy, Acts. xvi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who, receiving their education in Judea, spake the language of their forefathers, and were thoroughly instructed in the laws and learning of the Jews, were reckoned more honourable than the Hellenists ; and to mark the excellence of their lineage, education, and language, they were called Hebrews ; a name the most ancient, and therefore the most honourable, of all names borne by Abraham's descendants. A *Hebrew*, therefore, possessing the character and qualifications above described, was a more honourable appellation than an *Israelite*, as that name marked no more but one's being a member of the commonwealth of Israel ; which a Jew might be, though born and bred in a foreign country."—MacKnight. *As touching the law, a Pharisee*—One of that sect who most accurately observe it, and maintain many of those great truths of religion which the Sadducees and some others reject.

Verse 6. *Concerning zeal*—For the law and the Jewish religion, and for all those ritual observances which they so eagerly enforce, I myself was once so earnest, that I persecuted, and that even to imprisonment and death, those who did not observe them. *Touching the righteousness which is in the law*—Which is described and enjoined by the letter of it ; that is, with respect to external observances ; *blameless*—Quite unexceptionable in my conduct ; so that those who knew me most intimately, could not have accused me of any wilful transgression, or of neglecting any of those expiatory rites and sacrifices, which were appointed to be used in case of involuntary errors. "The greatest part of the Jews

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A. M. 4069. ⁹ touching the righteousness which
A. D. 64. is in the law, ⁷ blameless.

7 But ⁸ what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss ⁹ for the excellency of the knowledge of

⁹ Rom. x. 5. — ⁷ Luke i. 6. — ⁷ Matt. xiii. 44. — ⁷ Isa. liiii. 11 ;

firmly believed that the righteousness required in the law consisted chiefly in observing its ritual precepts. And therefore, if a person was circumcised, offered the appointed sacrifices, observed the sabbaths, and other festivals enjoined by Moses, made the necessary purifications, in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to the law, he was, as the apostle expresseth it, *with respect to the righteousness which is by law, unblameable*. Further, as the ritual services enjoined in the law were not founded in the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties. In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently, that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life. All these erroneous opinions Paul entertained while he continued a Pharisee. But he relinquished them when he became a Christian, as he informs us, immediately."—Macknight.

Verse 7. *But what things*—Of this nature; *were* once reputed *gain to me*—Which I valued myself upon, and confided in for acceptance with God, supposing them to constitute a righteousness sufficient to justify me in his sight; those, ever since I was made acquainted with the truth as it is in Jesus, and embraced the gospel, I have *accounted loss*—Things of no value; things which ought to be readily foregone for Christ, in order that, placing all my dependence on him for justification, I might through him be accepted of God, and be saved. The word *ζημια*, here used by the apostle, and rendered *loss*, properly signifies loss incurred in trade: and especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship and the people on board: in which sense the word is used Acts xxvii. 10, 21. To understand the term thus, gives great force and beauty to the passage. It is as if the apostle said, In making the voyage of life, for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or ad-

Christ Jesus my Lord: for whom I A. M. 4068.
have suffered the loss of all things, A. D. 64.
and do count them *but* dung, that I may win Christ,

9 And be found in him, not having ⁹ mine own righteousness, which is of the law, but

Jer. ix. 23, 24; John xvii. 3; 1 Cor. ii. 2; Col. ii. 2. — ⁹ Rom. x. 3, 5.

vantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ as my only Saviour.

Verses 8–11. *Yea doubtless*—Not only when I was first converted, but I still *account* both these and all things else, how valuable soever, to be *but loss*. Having said, in the preceding verse, that he counted his privileges as a Jew, and his righteousness by the law, to be *loss*, or things to be thrown away, he here adds, that he viewed in the same light all the things which men value themselves upon, and on which they build their hope of salvation: such as their natural and acquired talents, their knowledge, their moral virtue, and even their good works; yea, and all the riches, honours, and pleasures of the world; all the things in which people seek their happiness. *For the excellency of the knowledge of Christ Jesus my Lord*—In comparison of, and in order that I may attain, the experimental and practical knowledge of Christ, as my Lord, as my teaching Prophet, my atoning and mediating Priest, my delivering and ruling King, reigning in my heart by his grace, and governing my life by his laws. For the apostle evidently had a respect here to all the offices and characters of Christ, and intended what he says to be understood of sanctification and practical obedience, as much as of illumination and justification. And he accounted all the things he speaks of as worthless, not only because they were ineffectual to procure for him acceptance with God, but because in themselves they are of little value in comparison with the true knowledge of Christ, and of the way of salvation through him; blessings which the apostle so regarded, that he despised all other knowledge, and every human attainment, as things comparatively unworthy of his care, while pursuing his way to eternal life. *For whom I have actually suffered the loss of all things*—Which the world esteems, admires, loves, and delights in. It seems probable, from this, that he had been excommunicated by the Jews in Jerusalem, and spoiled of his goods: a treatment which some others, who were not so obnoxious to the Jews as he was, met with after they became Christians, Hebrews x. 33, 34. *And I count them but dung*—So far am I from repenting, that I exposed myself to the loss of them. The discourse rises. *Loss* is sustained with patience; but *dung* is cast away with abhorrence. The Greek word, so rendered, signifies any vile refuse of things, the dross of metals, the dregs of liquors, the excrements of animals, the most worthless scraps of meat,

A. M. 4088. * that which is through the faith of
A. D. 64. Christ, the righteousness which is of
God by faith :

10 That I may know him, and the power of
his resurrection, and ^v the fellowship of his
sufferings, being made conformable unto his
death ;

* Rom. i. 17 ; iii. 21, 22 ; ix. 30 ; x. 3, 6 ; Gal. ii. 16. — ^v Rom.
vi. 3-5 ; viii. 17 ; 2 Corinthians iv. 10, 11 ; 2 Timothy ii.

the basest ofials, fit only for dogs : in such a light did the apostle view every thing that would engage his dependance for justification, or stand in competition with Christ for his affection. *That I may win Christ*—May have him for my Saviour and Lord ; may have an interest in all the offices that he sustains, and in all he hath done and suffered for the salvation of men, and may be made partaker of the benefits which he hath procured for me. *And be found in him*—Vitaly united to him by faith and love ; *not having mine own righteousness, which is of the law*—That merely outward righteousness prescribed by the law, and performed in my own strength ; *but that which is through the faith of Christ*—That justifying, sanctifying, and practical righteousness which is attained through believing in Christ, and in the truths and promises of his gospel. See on Rom. iv. 6-8 ; Eph. iv. 22-24 ; 1 John iii. 7. *The righteousness which is, ex Deo, of, or from God*—Which is the gift of his grace and mercy, and not procured by my merit ; and is from his Spirit, not effected by my own strength, through the instrumentality of faith alone ; a faith, however, productive of love, and of all holiness and righteousness. The phrase in the original here, *την εκ Θεου δικαιοσυνην*, the righteousness of, or from God, is used, says Macknight, " I think only in this passage. It is opposed to *mine own righteousness, which is from the law*, a phrase found in other passages, particularly Gal. iii. 21. Wherefore, since the righteousness from the law is that which is obtained according to the tenor of the law, *the righteousness from God by faith*, is that which comes from God's accounting the believer's faith to him for righteousness, and from his working that faith in his heart by the influences of his Spirit." *That I may know him*—In his person and offices, in his humiliation and exaltation, his grace and glory, as my wisdom and righteousness, my sanctification and redemption ; or, as my complete Saviour ; *and the power*—*Δυναμιν*, the efficacy ; *of his resurrection*—Demonstrating the certain truth and infinite importance of every part of his doctrine, the acceptableness of the atonement made by him for sin, (see on Rom. iv. 25.) opening an intercourse between earth and heaven, and obtaining for me the Holy Spirit, to raise me from the death of sin unto all the life of righteousness, (John xvi. 7.) assuring me of a future and eternal judgment, (Acts xvii. 31.) begetting me again to a lively hope of a heavenly inheritance, (1 Peter i. 3.) and raising my affections from things on earth to things

11 If by any means I might * attain A. M. 4088.
unto the resurrection of the dead. A. D. 64.

12 Not as though I had already * attained,
either were already ^b perfect : but I follow after,
if that I may apprehend that for which also I
am apprehended of Christ Jesus.

13 Brethren, I count not myself to have

11, 12 ; 1 Peter iv. 13. — * Acts xxvi. 7. — ¹ Timothy vi. 12.
^b Heb. xii. 23.

above, Col. iii. 1, 2 : *and the fellowship of his sufferings*—Sympathizing with him in his sufferings, and partaking of the benefits purchased for me thereby ; as also being willing to take up my cross and suffer with him, as far as I am called to it, knowing that if I suffer with him, I shall also be glorified with him. See the margin. *Being made conformable to his death*—Being dead to the world and sin, or being made willing to confirm the gospel by enduring the tortures of crucifixion as he did, should it be his will I should do so. *If by any means*—Having attained an entire conformity to my great Master, and done and suffered the whole will of God ; *I might attain unto the resurrection of the dead*—Unto that consummate holiness and blessedness, which he will bestow upon all his people when the dead in Christ shall rise first, and be distinguished with honour and glory proportionable to the zeal and diligence which they have manifested in his service.

Verse 12. *Not as though I had already attained*—*Ουχ ουτι ήδη ελαβον*, literally, *not that I have already received*, namely, the blessings which I am in pursuit of, even that complete knowledge of Christ, of the power of his resurrection, the fellowship of his sufferings, and conformity to his death just mentioned ; *either were already perfect*—*Τετελειωμαι*, *perfected*, completed, or had finished my course of duty and sufferings. It appears from verse 15, that there is a difference between one that is *τελειος*, *perfect*, and one that is *πεφαινετος*, *perfected* ; the one is fitted for the race, the other has finished the race, and is ready to receive the prize. *But I follow after*—*διωκω*, *I pursue*, what is still before me. The apostle changes his allusion from a voyage to a race, which he continues through the two next verses. *That I may apprehend that perfect holiness, that entire conformity to the will of God, for which also I am apprehended of Christ Jesus*—Appearing to me in the way to Damascus, (Acts xxvi. 14.) whose condescending hand graciously laid hold on me when I was proceeding in my mad career of persecuting him and his followers, and in the extraordinary manner of which you have often heard, brought me to engage in running that very different race which I am now pursuing.

Verses 13, 14. *Brethren, I count not myself to have apprehended*—To have already attained those high degrees of holiness, internal and external, of usefulness and conformity to my blessed Master, which I have in view. *But this one thing I do*—I make this my chief business. Or rather, (which the

A. M. 4068. apprehended: but *this* one thing I
A. D. 64. do, * forgetting those things which
are behind, and ^d reaching forth unto those
things which are before,

14 * I press toward the mark for the prize of
' the high calling of God in Christ Jesus.

15 Let us therefore, as many as be ^e perfect,
^b be thus minded: and if in any thing ye be

^a Psa. xlv. 10; Luke ix. 62; 2 Cor. v. 16.—^d 1 Cor. ix. 24,
26; Heb. vi. 1.—^e 2 Tim. iv. 7, 8.—^f Heb. iii. 1.—^g 1 Cor.
ii. 6; xiv. 20.—^h Gal. v. 10.—ⁱ Rom. xii. 16; xv. 5.

phrasology of the original seems to require,) *this one thing I can say*, though I cannot say that I have attained what I am aiming at; *forgetting those things which are behind*—Even that part of the race of Christian experience, duty, and suffering, which is already run; *and reaching forth, &c.*—Greek, *τας δε εμπροθεν επεκτεινομενος, stretching forward toward those things which are before*—Toward still higher attainments in grace, and the further labours and sufferings which remain to be accomplished, pursuing these with the whole vigour of my soul; *I press toward the mark*—Which God hath placed before me, even a full conformity to the image of his Son in my heart and life, Rom. viii. 29; *for the prize of the high calling of God in Christ Jesus*—The felicity, honour, and glory, which I am called of God in Christ to contend for: a noble prize indeed! The reader will easily observe, that there is all along in this passage a beautiful allusion to the foot-races in the Grecian games; and in this last clause, to that particular circumstance respecting the prize, that it was placed in a very conspicuous situation, in order that the competitors might be animated by having it still in their view. Add to this, that the judges sat on a high seat, and from thence, by a herald, summoned the contenders into the stadium, or place where they were to contend. In allusion to which elevated situation of the judges, Macknight thinks the apostle here terms God's calling him by Christ to run the Christian race, *ανω κλησις, a high calling, or a calling from above*. The phrase, however, seems rather to mean a calling or invitation to very high things, even to dignity and happiness, great beyond all that we can now conceive. For to every faithful servant shall it be granted, partly at death, and more especially at the day of final judgment, to enter into the joy of his Lord, Matt. xxv. 23; to sit down with him on his throne, as he overcame and is set down with his Father on his throne; and to inherit all things, even all that God has and is, Rev. iii. 21, and xxi. 7. "From the description which the apostle gives in this passage of his stretching all the members of his body while running the Christian race, and from his telling us that he followed on with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy, in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day."

otherwise minded, God shall reveal A. M. 4068.
even this unto you. A. D. 64.

16 Nevertheless, whereto we have already attained, ¹ let us walk ^k by the same rule, ¹ let us mind the same thing.

17 * Brethren, ^m be followers together of me, and mark them which walk so as ⁿ ye have us for an ensample.

^k Gal. vi. 15.—^l Chap. ii. 2.—^m Twenty-third Sunday after Trinity, epistle, verse 17 to the end.—ⁿ 1 Cor. iv. 16; xi. 1; Chap. iv. 9; 1 Thess. i. 6.—^o 1 Pet. v. 3.

Verses 15, 16. *Let us, as many as are perfect*—As many as are genuine believers in Christ, thorough Christians, justified and regenerated, new creatures in Christ, and so fit for the Christian race of duty and suffering; *be thus minded*—Minded as I have said that I am, namely, inclined and determined to press forward with zeal and diligence to still higher attainments in holiness, usefulness, and patient sufferings, till as Christ was, they are made in this world. Let us apply wholly to this one thing; *and if in any thing*—In any of the particulars before mentioned; *ye*—Any of you being yet weak in faith, wavering in hope, and imperfect in love, see Heb. vi. 11, 12; 1 John iv. 17, 18; *be otherwise minded*—Contented with, and resting in, past attainments, and sunk into a remiss and indolent frame of mind, destitute of zeal and Christian fervency; *God*—If you be sincere, and truly desire it of him; *shall reveal even this unto you*—Shall show you your error and your sin, and excite you to fresh zeal and diligence in your Christian calling. *Nevertheless*—Let us remember this is on the supposition that, *wherunto we have already attained*—Or, so far forth as we have already made any progress toward perfection, we *walk by the same rule*—By which we have hitherto walked, and take care not to lose the ground we have already gained, which, by giving way to unbelief, diffidence, and distrust of God's love, power, and faithfulness engaged for us, or by sinking into lukewarmness and sloth, we should easily do. Macknight takes the passage in rather another sense, namely, as signifying "that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Psa. xxv. 12, *What man is he who feareth the Lord, him shall he teach in the way that he shall choose.*"

Verses 17-19. *Brethren, be followers together*—*Συμμηνηται, joint imitators, of me*—Obedient to my directions, and following the pattern which God enables me to set before you; *and mark*—Observe and imitate them; *who walk so as ye have us*—Myself and the other apostles of Christ, *for an ensample*. *For many*—Even teachers, as they profess themselves to be, *walk in a very different manner; of whom I have told you often in time past, and now tell you even weeping*—While I write, for indeed

A. M. 4068. 18 (For many walk, of whom I
A. D. 64. have told you often, and now tell
you even weeping, *that they are* the ene-
mies of the cross of Christ :

19 ^p Whose end is destruction, ^q whose God
is their belly, and ^r whose glory is in their
shame, ^s who mind earthly things.)

* Gal. i. 7; ii. 21; vi. 12; Chap. i. 15, 16.—† 2 Cor. xi. 15; 2 Peter ii. 1.—‡ Rom. xvi. 18; 1 Timothy vi. 5; Titus i. 11.—§ Hos. iv. 7; 2 Cor. xi. 12; Gal. vi. 13.

well may I weep on so lamentable an occasion; that they are enemies of the cross of Christ—Unwilling to suffer any thing for him and his cause, and counteracting the very end and design of his death. Observe, reader, such are all cowardly, all shame-faced, all delicate Christians. *Whose end is destruction*—This is placed in the front, that what follows may be read with the greater horror; *whose God is their belly*—Whose supreme happiness lies in gratifying their sensual appetites. The apostle gives the same character of the Judaizing teachers, (Rom. xvi. 18; Tit. i. 11,) and, therefore, it is probable that he is speaking here chiefly of them and of their disciples. *Whose glory is in their shame*—In those things which they ought to be ashamed of: and whoever glories in the commission of any sin, or in the omission of any duty which he owes to God, his neighbour, or himself; or in the gratification of those inclinations and dispositions that are contrary to the love of God and his neighbour; or in that manner of employing his money, his knowledge, his authority over others, or his time, which is contrary to the will of God, and manifests that he is not a faithful steward of God's manifold gifts, *glories in his shame: who mind*—Relish, desire, seek, pursue; *earthly things*—Things visible and temporal, in preference to those which are invisible and eternal; for to be carnally minded is death, Rom. viii. 6.

Verses 20, 21. *For our conversation is in heaven*—We that are true Christians are of a very different spirit, and act in a quite different manner. The original expression, *πολιτευμα*, rendered conversation, is a word of a very extensive meaning, implying our citizenship, our thoughts, our affections, are already in heaven; or we think, speak, and act, converse

A. M. 4068. 20 For ^a our conversation is in hea- A. M. 4068.
A. D. 64. ven; ^b from whence also we ^c look A. D. 64.
for the Saviour, the Lord Jesus Christ :

21 ^d Who shall change our vile body, that it
may be fashioned like unto his glorious body,
^e according to the working whereby he is able
^f even to subdue all things unto himself.

* Rom. viii. 5.—† Eph. ii. 6, 19.—‡ Acts i. 11.—§ 1 Cor. i. 7; 1 Thess. i. 10.—|| 1 Cor. xv. 43, 48, 49.—¶ Eph. i. 10.—** 1 Cor. xv. 26, 27.

with our fellow-creatures, and conduct ourselves in all our intercourse with them, as citizens of the New Jerusalem, and as being only strangers and pilgrims upon earth. We therefore endeavour to promote the interests of that glorious society to which we belong, to learn its manners, secure a title to its privileges, and behave in a way suitable to, and worthy of our relation to it; *from whence also we look for the Saviour*—To come and carry us thither according to his promise, (John xiv. 3,) namely, our spirits, at the dissolution of this earthly tabernacle; yea, and afterward to transform *our vile body, το σωμα της ταπεινωσεως, the body of our humiliation*; which, in consequence of the fall of our first parents, sinks us so low, is subject to, and encompassed with, so many infirmities, is such a clog to our souls, and so greatly hinders our progress in the work of faith and labour of love: this body we expect he will transform into the most perfect state and the most beautiful form, when it will be purer than the unspotted firmament, brighter than the lustre of the stars, and, which exceeds all parallel, which comprehends all perfection, *like unto his glorious body*—Of which an image was given in his transfiguration, yea, like that wonderfully glorious body which he wears in his heavenly kingdom, and on his triumphant throne. So that here, as Rom. viii. 23, the redemption of the body from corruption, by a glorious resurrection, is represented as the especial privilege of the righteous. *According to that mighty working*—That energy of power; *whereby he is able to subdue all things unto himself*—To show himself to the whole intelligent creation of God completely victorious over all his enemies, even over death and the grave, the last of them.

CHAPTER IV.

Here (1,) the apostle, with great affection, exhorts the Philippians to steadfastness in religion; to unanimity and concord; to holy joy, moderation; to freedom from anxious cares; earnest prayer, and universal righteousness, 1-9. (2,) He declares the great satisfaction he took in the supply they had sent him, and his perfect contentment with his lot, whatever it was, 10-18. (3,) He praises God for the liberal supplies of all their wants, and salutes and prays for a blessing on them, 19-23.

b

A. M. 4069. **T**HEREFORE, my brethren dearly beloved and ^a longed for, ^b my joy and crown, so ^c stand fast in the Lord, *my dearly beloved.*

2 I beseech Euodias, and beseech Syntyche, ^d that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which ^e laboured with me

^a Chap. i. 8.—^b 2 Cor. i. 14; Chap. ii. 16; 1 Thess. ii. 19, 20.—^c Chap. i. 27.—^d Chap. ii. 2; iii. 16.—^e Rom. xvi. 3; Chap. i. 27.—^f Exod. xxxii. 30; Psa. lxxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; xx. 12, xxi. 27.—^g Fourth

NOTES ON CHAPTER IV.

Verses 1, 2. *Therefore, my brethren*—The exhortation contained in this verse appears to be closely connected with the latter part of the preceding chapter, from which certainly it ought not to have been separated. It is as if the apostle had said, Since such a glorious change awaits all those who, in consequence of their faith in Christ, and in the truths and promises of his gospel, are citizens of heaven, and have their thoughts and affections placed there, let me exhort you to be steadfast in your adherence to that religion which is the foundation of all your glorious hopes. *Dearly beloved and longed for*—Whose welfare and happiness I earnestly desire; *my joy and crown*—Whose faith and piety give me now great joy, and I trust will be to the honour of my ministry in the expected day of final accounts, manifesting that I have not laboured in vain; *so stand fast in the Lord*—In your faith in Christ, and in your expectation of eternal life from him, as you have hitherto done, and as it becomes those to do who are so nearly related and so dear to him. *I beseech Euodias, &c.*—Macknight, following the order of the words in the original, reads, *Euodia I beseech, and Syntyche I beseech*; he repeats the word *beseech* twice, as if speaking to each face to face, and that with the utmost tenderness; *that they be of the same mind in the Lord*—That whatever cause of difference may have arisen between them, they would lay aside their disputes for the credit of the gospel, which they both profess to believe. The apostle's expression, *το αυτο φρονειν*, may be rendered to *mind, or care for, the same thing*; that is, as Whitty understands the apostle, to promote the success of the gospel as with one soul. For he thinks the apostle could not mean to exhort them to be of one judgment, because "no man can become of the same judgment with another by entreaty, but only by conviction."

Verse 3. *I entreat thee also, true yoke-fellow*—St. Paul had many fellow-labourers, not many yoke-fellows. In this number was Barnabas first, and then Silas, whom he probably addresses here; for Silas had been his yoke-fellow at the very place, Acts xvi. 19. *Help those women who laboured together with me*—Greek, *συνηθλησαν μοι*, literally, *who wrestled*, or contended together, *with me*—The word does not imply preaching, or any thing of that kind, but opposition, danger, and toil, endured for the

in the gospel, with Clement also, and ^{A. M. 4069.} *with other my fellow-labourers, whose* ^{A. D. 64.} *names are in the book of life.*

4 ^a Rejoice in the Lord always; *and again I say, Rejoice.*

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

6 ^c Be careful for nothing; but in every thing

Sunday in Advent, epistle, verse 4 to verse 6.—^d Rom. xii. 12; Chap. iii. 1; 1 Thess. v. 16; 1 Pet. iv. 13.—^e Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 8, 9; 2 Thess. ii. 2; 1 Psa. lv. 22; Prov. xvi. 3; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7.

sake of the gospel. *With Clement also*—Who endured the same things along with them; *and with other my fellow-labourers*—Here the word is *συνεργω, fellow-workers*, which may imply fellow-preachers; *whose names are in the book of life*—(Although not set down here,) as are those of all true believers. See the margin. The apostle alludes to the case of the wrestlers in the Olympic games, whose names were all enrolled in a book. Reader, is thy name in the book of life? Hast thou passed from death to life in consequence of being pardoned and accepted through faith in Christ? Then walk circumspectly, lest thou go back from life to death, and the Lord blot thee out of his book. It may not be improper to observe here, that according to some ancient Christian writers, the Clement mentioned in this verse is the person of the same name who afterward became bishop of the church at Rome, and who, to compose some dissensions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians, which is still extant.

Verses 4-7. *Rejoice in the Lord always*—For, as believers in Christ, as children and heirs of God, and joint heirs with Christ of the heavenly, incorruptible inheritance, and as persons assured that all things, even those that are the most distressing in appearance, shall work together for your good, you have sufficient reason for rejoicing always. *And again I say, Rejoice*—The apostle repeats the exhortation, because the honour of Christ, and the comfort of his followers, greatly depend on its being taken. *Let your moderation*—Both in the pursuit of the various enjoyments of life, and in the sense you have of the injuries and indignities you may meet with: or *your gentleness* and sweetness of temper, as *επιεικες υμων* may here be rendered, the result of your joy in the Lord. Moderation, says Macknight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the character and actions of others, sweetness of disposition, and the entire government of the passions, Tit. iii. 2; Jam. iii. 17." *Be known unto all men*—Good and bad, gentle and froward; be made manifest in your whole behaviour. Those of the roughest tempers are good-natured to some, (from natural sympathy, and various motives,) a Christian to all. *The Lord*—The Judge, the Rewarder, the Revenger; *is at hand*—*Standeth at the door*, James v. 9: he will quickly come to close the

A. M. 4068. by prayer and supplication with
A. D. 64. thanksgiving let your requests be
made known unto God.

7 And ² the peace of God, which passeth all
understanding, shall keep your hearts and
minds through Christ Jesus.

8 Finally, brethren, whatsoever things are
true, whatsoever things are ¹ honest, whatso-
ever things are just, whatsoever things are

¹ John xiv. 27; Rom. v. 1; Col. iii. 15.—¹ Or, venerable.
¹ 1 Thess. v. 22.—² Chap. iii. 17.—² Rom. xv. 33; xvi. 20;

scene, and put an end to all your temporal enjoy-
ments, and all that you can suffer from your ene-
mies. *Be careful for nothing*—With a distrusting,
distracting care: if men are not gentle toward you,
yet neither on this, nor on any other account, be
anxiously careful, but apply to God in prayer, com-
mitting the matter, which might otherwise be the
cause or subject of your anxiety, to his disposal.
And in every thing—Great and small; *let your re-
quests be made known unto God*—They who, by a
preposterous shame, or distrustful modesty, cover,
stifle, or keep in their desires, as if they were either
too small or too great to be spread before God, must
be racked with care, from which they are entirely
delivered who pour them out with a free and filial
confidence. *By prayer and supplication*—Some by
the former word, προσευχη, understand petition for
mercies, and by the latter, δεησις, deprecation of
judgment; but it seems more probable that by the
latter, properly enough rendered *supplication*, the
apostle meant nothing more than enlarging upon
and urging our petitions; *with thanksgiving*—For
blessings already received, and for the general or
particular goodness, forbearance, and long-suffering
of God toward us. For thanksgiving there is al-
ways room and always occasion, even in circum-
stances of the greatest affliction and distress, our
chastisements being always less severe than we de-
serve, and being salutary in their nature and tenden-
cy, and in all our trials supporting grace being
invariably given, and God being engaged by promise
to make them all work for our good. The apostle's
exhortation doubtless "implies, not only that the
afflicted have many mercies for which they ought
to give God thanks, but that they ought to be thank-
ful for their very afflictions, because they are the
means by which the Father of their spirits makes
them partakers of his holiness, in order to fit them
for living with himself in heaven for ever." Thanks-
giving, joined with prayer, is a sure mark of a soul
free from anxiety, and possessed of true resignation.
And the peace of God—Not only peace with God,
and peace of conscience, arising from the remission
of past sin, and a consciousness of present power
over sin; but the *peace of God*, that calm, heaven-
ly repose, that tranquillity of Spirit, which God only
can give; *which passeth all understanding*—Which
none can properly comprehend or appreciate, but
those that receive it; *shall keep*—ερωρησει, shall

b

pure, whatsoever things are lovely, A. M. 4068.
¹ whatsoever things are of good report; A. D. 64.
if there be any virtue, and if there be any praise,
think on these things.

9 ² Those things which ye have both learn-
ed, and received, and heard, and seen in me,
do: and ² the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that
now at the last ² your care of me ² hath flou-

1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20.
² 2 Cor. xi. 9.—² Or, is revived.

guard, as in a citadel or place of defence; *your
hearts*—Your will and affections; *and minds*—Your
understandings, imaginations, intentions, determi-
nations, and all the various workings of them in the
knowledge and love of God; *through Christ Jesus*
—Through his truth and grace, through his merits
and Spirit, through his dwelling in your hearts by
faith.

Verses 8, 9. *Finally*—Το λοιπον, as for what re-
mains for me to say, it may be despatched in a few
words. The apostle, says Macknight, "being anx-
ious to make the Philippians virtuous, mentions, in
this exhortation, all the different foundations on
which virtue had been placed, to show that it does
not rest on any of these singly, but on them all
jointly; and that its amiableness and obligation re-
sult from" *whatsoever things are true*—Conform-
able to truth; *honest*—Σεμνα, grave, or venerable;
just—Equitable and righteous; *pure*—Chaste and
holy; *lovely*—Προσφιλη, amiable, or, as the word
may be rendered, friendly and kind; *of good report*
—Ευφημα, of good fame, or reputable; *if there be
any virtue*—Any real worth, or beneficial tendency,
in any quality or action: in this place alone does
St. Paul use the word αρετη, rendered *virtue*: *if
there be any praise*—Justly resulting from any
thing. Bengelius gives a somewhat different view
of the contents of this verse, thus: "Here are eight
particulars placed in two four-fold rows; the former
containing their duty, the latter the commendation
of it. The first word in the former row answers
the first in the latter; the second word the second;
and so on: *true*—In speech; *honest*—In actions;
just—With regard to others; *pure*—With regard to
yourselves; *lovely*—And what more lovely than
truth? *of good report*—As is honesty, even when it
is not practised. *If there be any virtue*—And all
virtues are contained in justice; *if there be any
praise*—In those things which relate rather to our-
selves than to our neighbour; *think on these things*
—That ye may both practise them yourselves, and
recommend them to others." *Those things which
ye have learned*—As catechumens; *and received*—
By continual instructions; *and heard and seen*—In
my life and conversation; *these do, and the God of
peace shall be with you*—Not only the peace of God,
but God himself, the fountain of peace.

Verse 10. *I rejoiced in the Lord greatly*—Who
directs all events. St. Paul was no stoic; he had

A. M. 4068. rished again; wherein ye were also
A. D. 64. careful, but ye lacked opportunity.

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

12 ^a I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^r through Christ which strengtheneth me.

^p 1 Tim. vi. 6, 8.—^q 1 Cor. iv. 11; 2 Cor. vi. 10; xi. 27.
^r John xv. 5; 2 Cor. xii. 9.

strong passions, but all devoted to God; *that now, at the last*—By your present, which I have received from Epaphroditus; *your care of me has flourished again*—“Here, as in many other passages of his writings, the apostle shows the deep sense which he had of Christ’s governing the affairs of the world for the good of his servants: for this new instance of the Philippians’ care of his welfare, he ascribes expressly to the providence of Christ. And in the figurative expression, *αεθαλERE τO υπEρ EμU φPovEIV*, which is, literally, *ye have flourished again to think, or care, concerning me*, he likens the Philippians’ care of him to a plant, which withers and dies in winter, but grows again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint, that they had been negligent latterly, the apostle immediately adds, that they had always been careful to supply his wants, but had not had an opportunity till now.” Either they were in straitened circumstances themselves, or wanted a proper messenger by whom to send their bounty.

Verses 11–14. *Not that I speak in respect of want*—As if he had said, I do not speak thus feelingly of the renewal of your care because I was unhappy in poverty; *for I have learned*—From God, he only can teach this; *in whatever state I am*—In whatever circumstances God is pleased to place me, whether in plenty or want, in honour or reproach, in health or sickness, ease or pain; *therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian *contentment*. We may observe a beautiful gradation in the expressions, *I have learned; I know; I am instructed; I can. I know how to be abased*—When it pleases God to humble me, by depriving me of what seems needful for my body; *and to abound*—Having wherewith to relieve others also. Presently after, the order of words is inverted, to intimate his frequent transition from scarcity to plenty, and from plenty to scarcity. *I am instructed*—*Μεμνημα*, literally, *I am initiated*. But as the *initiated* in the heathen mysteries were believed to be instructed in the most excellent and useful knowledge, the word signifies to be complete-

14 Notwithstanding, ye have well done that ^a ye did communicate with ^{A. M. 4068.} my affliction. ^{A. D. 64.}

15 Now ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, ^r no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire ^r fruit that may abound to your account.

^a Chap. i. 7.—^r 2 Corinthians xi. 8, 9.—^r Romans xv. 28; Tit. iii. 14.

ly instructed in any science or art. The apostle seems to have used it on this occasion to intimate, that his bearing both adversity and prosperity properly was a sacred mystery, in which he had been initiated by Christ, and which was unknown to the men of this world; *both to be full and to be hungry, &c.*—To avoid the temptations, and perform the duties, both of a plentiful and scanty condition, and to be contented in either. *I can do all things*—Which God has made it my duty to do: I can even fulfil all the will of God; *through Christ which strengtheneth me*—Who confers on me the ability of mind and body which I have not by nature. “This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things on this passage: 1st, That the virtue of contentment requires much exercise, learning, and meditation. 2d, That it is as difficult to learn how to be full as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3d, That our proficiency in this, or in any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.”—Macknight. *Notwithstanding, &c.*—Though I was not dejected by my wants; yet *you have well done that you did communicate with my affliction*—Had a fellow-feeling of my sufferings, and helped me to bear the burden of them, by so liberally contributing to my necessities. Here the apostle teaches us, that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Verses 15–19. *Ye know that in the beginning of the gospel*—When it was first preached at Philippi; *no church*—No Christian society, as such; *communicated with me*—In the matter of *giving* me money, and of my *receiving* money from them; *but ye only*—I received money from no church but yours. *Not because I desire a gift, &c.*—I would not have you think that I commend your liberality merely out of respect to myself; but *I desire fruit, &c.*—I do it chiefly out of respect to you; that you may do that which may turn to your everlasting advantage. *But I have all*—So also the Vulgate reads the clause;

A. M. 4068. 18 But ³I have all, and abound: I
A. D. 64. am full, having received ²of Epaphroditus the things *which were sent* from you, ⁷an odour of a sweet smell, ²a sacrifice acceptable, well-pleasing to God.

19 But my God ^ashall supply all your need ^baccording to his riches in glory by Christ Jesus.

20 ^cNow unto God and our Father *be* glory for ever and ever. Amen.

^a Or, *I have received all.*—^x Chap. ii. 25.—⁷ Heb. xiii. 16.
² 2 Cor. ix. 12.—^a Psa. xxiii. 1; ³ Cor. ix. 8.

but the original expression, ἀπέχω πάντα, according to Estius, may be translated, *I have from you all things*; that is, my wants are amply supplied by you; and *I abound*—I have more than sufficient for my present state; *having received of Epaphroditus the things sent from you*—Besides money, the Philippians may have sent to the apostle clothes and other necessities: *an odour of a sweet smell*—A service wherewith God is well pleased. See Heb. xiii. 16. “The same epithets were anciently given to all the kinds of sacrifices; not only in the peace and thank-offerings, but to the burnt-offerings and sin-offerings. See note on Eph. v. 2. Here they are given to the present which the Philippians sent to the apostle; not because that present partook of the nature of any sacrifice or offering whatever, as is plain from this, that it was offered immediately to the apostle, and not to God; but merely to show how acceptable to God that work of charity was which the Philippians had performed to the suffering apostle of Christ.”—Macknight. *But my God*—Whose ambassador I am; *shall supply all your need*—As he has mine. He shall recompense you even in this life, as far as he knows will be for your good; *according to his riches in glory*—And he is well able to do it, being gloriously rich in blessings of all kinds.

Verses 20–22. *Now unto God and*, rather, even *our Father*—Or, *To our God and Father*, as τῷ Θεῷ καὶ πατρὶ ἡμῶν properly signifies, *be glory for ever*—Which is justly due, and shall certainly be given to

b

21 Salute every saint in Christ Je- A. M. 4068.
sus. The brethren ^dwhich are with A. D. 64.
me greet you.

22 All the saints salute you, ^echiefly they that are of Cesar's household.

23 ^fThe grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

^b Eph. i. 7; iii. 16.—^c Rom. xvi. 27; Gal. i. 5.—^d Gal. i. 2.
^e Chap. i. 13.—^f Rom. xvi. 24.

him by those of the angelic host who never fell, and by those of mankind who have been or shall be recovered from their fall. *The brethren who are with me*—My dear fellow-labourers, with whom I daily converse; *greet you*—Sincerely wish you peace and prosperity. These are supposed to be those whom he mentions at the close of his epistle to the Colossians and to Philemon. *All the other saints*—Here at Rome; *salute you, chiefly they of Cesar's household*—See note on chap. i. 13. It is uncertain whether the apostle meant some of the members of Cesar's family, or his household servants, or the officers of his court, or his guards. Here Beza remarks, “What was this but that God reigned in the midst of hell?” The salutation from the brethren, in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presee the further progress of it in Rome. And the respect which persons, such as the Christians in Cesar's house, here expressed for the Philippians, in sending their salutations to them, must have filled them with joy. And it seems very probable, as Macknight observes, though the apostle has not mentioned it in any of his letters, that, not long after this epistle was written, he obtained a fair hearing, and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

P R E F A C E

TO

THE EPISTLE TO THE COLOSSIANS.

COLOSSE was an ancient and populous city of the Greater Phrygia, an inland country in the Lesser Asia. It was situated near the place where the river Lycus begins to run under ground, before it falls into the river Meander, now called Meinder. Laodicea and Hierapolis, mentioned chap. iv, 13 of this epistle, were also cities in the same country, situated not far from Colosse, and in them also there were Christian churches at the time this epistle was written. Of these cities, Laodicea was the greatest, being the metropolis of Phrygia; but Colosse, though inferior in rank to Laodicea, was, however, a large and wealthy city, in which the Christian church was probably more considerable than those in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the peculiar attention which the apostle paid to it in writing this excellent epistle to its members. It is remarkable that, according to Eusebius, these three cities were buried in ruins by an earthquake, about A. D. 66, a year or two after the writing of this epistle.

It has generally been supposed, though St. Paul resided at Ephesus no less than three years, and preached in divers parts of the Lesser Asia, and even in many parts of Phrygia, yet that he had never been in Colosse, but that the Colossians received the gospel by the preaching of Epaphras, who was with St. Paul when he wrote this epistle. This opinion, however, has been much controverted of late, and Dr. Lardner and Dr. Macknight in particular have endeavoured to prove that the churches of Christ, both at Colosse and Laodicea, were founded by Paul. The reader will not expect the arguments which they urge in favour of that opinion to be stated, or a controversy of so little importance to be introduced here. Those who wish for information on the subject, must be referred to the works of those divines; which, when they have consulted, they will probably be of Mr. Scott's mind, "that the evidence against the apostle's having been at Colosse is far stronger than any which has been adduced on the affirmative side of the question."

It has been observed in the preface to the epistle to the Ephesians, that there is a great similarity between that epistle and this, both with respect to their subject matter, and the very form of the expression; and that there is great reason to suppose they were both written at the same time, and sent together by Tychicus, who, however, was attended by Onesimus when he delivered this to the Colossians, Col. iv. 9. Upon maturely considering the contents of this epistle, we shall see reason to conclude that, at the time when the apostle wrote it, the Colossian believers were in danger of being seduced from the simple and genuine doctrine of Christ, by persons who strove to blend Judaism, and even heathen superstitions, with Christianity, pretending that God, because of his great majesty, was not to be approached except by the mediation of angels, and that there were certain rites and ceremonies, chiefly borrowed from the law, whereby these angels may be made our friends.

The apostle, therefore, in this epistle, with great propriety, warns the Colossians against vain philosophy and Jewish ceremonies, and demonstrates the excellence of Christ, the knowledge of whom he shows to be more important than all other knowledge, and so entire and perfect, that no other was necessary for a Christian. He proves also that Christ is above all angels, who are only his servants; and that, being reconciled to God through him, we have free access to him in all our necessities. It is justly observed by Professor Franck, that the controversy treated of in this epistle was the principal one in the apostolic age, and therefore engaged the special attention of this apostle of the Gentiles: and his discussion of it has proved a considerable blessing to posterity, setting in a clear light the mode of obtaining salvation; so that if we weigh the apostle's scope and design, and attend to the process of his reasoning as he advances to a conclusion, we must necessarily set a

PREFACE TO THE EPISTLE TO THE COLOSSIANS.

high value upon this epistle, as being one that embraces the order, structure, and harmony of the Christian system with such peculiar propriety, that not only the young convert cannot desire a more excellent confirmation of the doctrines he has espoused, but even the more established believers may revert with delight to the first principles here maintained, and find that satisfaction and repose which, in an hour of temptation, they had vainly sought elsewhere.

The contents of this epistle may be set forth in order more particularly as follows: We have, I. The inscription, chap. i. 1, 2. II. The doctrine, wherein the apostle pathetically explains the mystery of Christ, by thanksgiving for the Colossians, verses 3-8; by prayers for them, verses 9-23; with a declaration of his affection, verses 24-29; chap. ii. 1-3. III. The exhortation: 1. General, wherein he excites them to perseverance, and warns them not to be deceived, verses 4-8. Describes again the mystery of Christ in order, verses 9-15; and in the same order draws his admonitions from Christ the Head, verses 16-19; from his death, verses 20-23; from his exaltation, chap. iii. 1-4: 2. Particular, to avoid several vices, verses 5-9; to practise several virtues, verses 10, 11; especially to love one another, verses 12-15; and study the Scriptures, verses 16, 17; to the relative duties of wives and husbands, verses 18, 19; children and parents, servants and masters, verses 20, 21-25; chap. iv. 1. 3. Final, to prayer, verses 2-4; to spiritual wisdom, verses 5, 6. IV. The conclusion, verses 7-16.

b

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

CHAPTER I.

After saluting the Colossian believers, 1, 2, the apostle (1.) Declares his thankfulness to God for their faith, love, and hope, of which Epaphras had given him an account, 3-8. (2.) He prays for their increase in divine knowledge and grace, in order to their walking worthy of the blessings they had received, by being fruitful in all good works, and exemplary in patience, long-suffering, joy, and gratitude, 9-14. (3.) To engage their steady adherence to the gospel, he represents the dignity of its author, and the methods he hath taken to effect the reconciliation of sinners to God, 15-23. (4.) He delineates his own character as the apostle of the Gentiles, and shows what was the sum and substance of his preaching, and his solicitude to fulfil his ministry among them in the most successful manner, 24-29.

A. M. 4068. **P**AUL, ^a an apostle of Jesus Christ,
A. D. 64. by the will of God, and Timotheus *our* brother,

2 To the saints ^b and faithful brethren in Christ which are at Colosse: ^c Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 ^d We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you,

4 ^e Since we heard of your faith in ^f Christ Jesus, and of ^g the love *which* ^h ye have to all the saints,

5 For the hope ⁱ which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, ^j as *it is* in all the world; and ^k bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew ^l the grace of God in truth:

^a Eph. i. 1.—^b 1 Cor. iv. 17; Eph. vi. 21.—^c Gal. i. 3.
^d 1 Cor. i. 1.—^e Twenty-fourth Sunday after Trinity, epistle, verse 3 to verse 13.—^f Verse 9.—^g Heb. vi. 10.

^h 2 Tim. iv. 8; 1 Pet. i. 4.—ⁱ Matt. xxiv. 14; Mark xvi. 15; Verse 23.—^j Mark iv. 8; John xv. 16; Philippians i. 11.
^k 2 Cor. vi. 1; Eph. iii. 2; Tit. ii. 11; 1 Pet. v. 12.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle of Jesus Christ*—To convince the Colossians that all the things contained in this epistle were dictated by the Spirit of God, and therefore were at once infallibly true, and deeply important, the apostle begins with assuring them both that he was an apostle of Jesus Christ, and that he was made such by the will of God the Father, an honour which none of the false teachers could claim. *And Timothy our brother*—"Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate labours in the gospel with the apostle, well known to most, if not to all, the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing several of the letters which he addressed to these churches: not, however, to add any thing to his own authority, but rather to add to Timothy's influence; for which purpose also he calls him here *his brother*, rather than his son."—Macknight. *To the saints and faithful brethren*—The word *saints* expresses their union with God, and *brethren*, their union with their fellow-Christians.

Verses 3-8. *We give thanks, &c.*—See on Rom. i. 8; *to God and the Father*—Or, *even the Father of our Lord, &c.*; or, as the original expression is still more literally rendered, *To the God and Father of our Lord Jesus Christ: praying always for you*—Making express mention of you in all our addresses to the throne of grace; *since we heard*—*ἀκούσαντες, having heard; of your faith, &c.*—See on Eph. i. 15; *for the hope which is laid up for you*—Name-ly, the hope of eternal life. The apostle's meaning seems to be, that he gave thanks for this their hope, the fourth verse coming in as a parenthesis; *whereof*—Of which blessedness in heaven; *ye heard before* I wrote to you, *in the word of the truth of the gospel*—The true gospel preached to you; *which*—Through the singular goodness of God to the Gentiles, whom he seemed so long to have neglected; *is come to you*—At Colosse, *as it is in all the world*—In all parts of the Roman empire. So the phrase often signifies; *and bringeth forth fruit*—Is instrumental in turning men from idolatry, and all vicious practices, and of producing in them faith and holiness. At the time this epistle was written, probably

A. M. 4068. 7 As ye also learned of ¹ Epaphras
A. D. 64. our dear fellow-servant, who is for you

as a faithful minister of Christ;

8 Who also declared unto us your ² love in the Spirit.

9^o For this cause we also, since the day we heard it, do not cease to pray for you, and to desire ³ that ye might be filled with ⁴ the knowledge of his will ⁵ in all wisdom and spiritual understanding;

¹ Chap. iv. 12; Philem. 23.—² 2 Cor. xi. 23; 1 Tim. iv. 6. ³ Rom. xv. 30.—⁴ Eph. i. 15, 16; Verses 3, 4.—⁵ 1 Cor. i. 5. ⁶ Rom. xii. 2; Eph. v. 10, 17.—⁷ Eph. i. 8.

A. D. 64, the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it. The apostle made this observation to confirm the Colossians in the faith of the gospel, which, by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God. *As also in you*—Among whom it hath produced a great reformation; *since the day ye heard it, and knew, or acknowledged, the grace of God in truth*—Truly experienced its efficacy in your hearts. *As ye learned of Epaphras*—From the epistle to Philemon, (verse 23,) which was sent at the same time with this to the Colossians, it appears that Epaphras was in prison at Rome when the apostle wrote. But it is probable he did not choose to mention that circumstance in a letter directed to the whole church of the Colossians, lest it might have grieved them too much. *Our dear fellow-servant*—Of Paul and Timotheus; *who is for you a faithful minister of Christ*—Appointed by him to labour among you and to watch over you: the apostle bore this honourable testimony to Epaphras, that the Colossians might not suffer themselves to be drawn away from the doctrine which they had received from him; *who declared your love in the Spirit*—That is, the love wrought in you by the Spirit of God.

Verses 9-11. *For this cause*—The report of your faith and love; *we do not cease to pray for you*—We fail not to remember you in all our prayers. This was mentioned in general, verse 3, but now more particularly; *that ye might be filled with the knowledge of his will*—That is, his revealed will concerning the salvation of mankind by faith, (Eph. i. 5, 9, 11,) or the gospel of Christ,—the truths declared, the blessings offered, and the duties enjoined in it; *in all wisdom*—That ye may have just, clear, and full views of every part of it; *and spiritual understanding*—That understanding which proceeds from the Spirit of wisdom and revelation, spoken of Eph. i. 17, (where see the notes,) and is a *spiritual and experimental*, and therefore a *practical* knowledge of divine things, very different from that mere speculative and notional knowledge of them with which many rest satisfied, though it neither changes their hearts nor governs their lives. *That*—Knowing his will, and complying with it; *you may walk worthy of the Lord*—May conduct yourselves in a

10^o That ye might walk worthy of A. M. 4068.
the Lord ¹ unto all pleasing, ² being A. D. 64.
fruitful in every good work, and increasing in the knowledge of God;

11^o Strengthened with all might, according to his glorious power, ³ unto all patience and long-suffering ⁴ with joyfulness;

12^o Giving thanks unto the Father, which hath made us meet to be partakers of

¹ Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.—² 1 Thess. iv. 1. ³ John xv. 16; 2 Cor. ix. 8.—⁴ Eph. iii. 16.—⁵ Eph. iv. 2. ⁶ Acts v. 41.—⁷ Eph. v. 20; Chap. iii. 15.

manner suitable to his nature and attributes, the relation in which you stand to him, the benefits you have received from him, and the profession you make of believing in, loving, and serving him; *unto all pleasing*—So as actually to please him in all things. The apostle mentions next four particulars included in this walking worthy of the Lord. 1st, *The being fruitful in every good work*—Or embracing all opportunities of doing good to the bodies and souls of men, according to our ability, and thus showing our faith continually by our works, and our love by our obedience, James ii. 14-18; 1 John iii. 17. And, 2d, *Increasing in the knowledge*—The experimental practical knowledge; *of God*—That is, while we are diligent in performing good works outwardly, taking care that we increase in vital religion inwardly, even in a participation of the divine nature, and a conformity to the divine image. 3d, *Receiving and bearing with patience, long-suffering, and joyfulness*—All the sufferings which come upon us in the course of divine providence: in other words, that we sustain, with entire resignation to, and acquiescence in, the divine will, and with a calm and tranquil mind, all the chastisements of our heavenly Father, knowing they are for our profit; and all the trials by which it is his will our faith and other graces should be exercised, and all the purifying fires through which he is pleased to lead us; that we patiently bear with the infirmities, failings, and faults of our fellow-creatures, saints or sinners, and receive even their injuries and provocations without resentment; and that in the midst of all these apparent evils, we rejoice on account of the present blessings we possess, and especially in the knowledge we have that all these, and such like things, however afflictive to flesh and blood, shall infallibly *work together for our good, while we love God*. Well might the apostle signify, that, in order to all this, we need to be *strengthened with all might, or very mightily strengthened*, according to God's glorious power, always ready to be exerted in behalf of his suffering people. The fourth particular mentioned by the apostle, as included in walking worthy of the Lord, is continual gratitude for the blessings enumerated in the three next verses; blessings which whosoever enjoys, has unspeakable reason for thankfulness, whatever his state or condition may be as to the present world.

Verses 12-14. *Giving thanks unto the Father*—

A. M. 4068. ^b the inheritance of the saints in
A. D. 64. light :

13. Who hath delivered us from ^c the power of darkness, ^d and hath translated us into the kingdom of ¹ his dear Son :

^b Acts xxvi. 18; Eph. i. 11.—^c Eph. vi. 12; Heb. ii. 14; 1 Pet. ii. 9.—^d 1 Thess. ii. 12; 2 Pet. i. 11.

Of all mercy and grace, who, by justifying and sanctifying us through faith in his Son, and the influence of his Spirit, hath not only entitled us to, but wrought in us, a meetness, that is, an increasing meetness, for the inheritance of the saints in light—For, being in Christ, we are, in a measure at least, new creatures, old things being passed away, and all things, in a great degree, become new, 2 Cor. v. 17; where see the note. *Who*—In order to this meetness for the heavenly inheritance; hath delivered us from the power of darkness—That is, the power of the prince of darkness, and all his infernal legions, called, (Eph. vi. 12,) the rulers of the darkness of this world; and we are delivered from their power when, being rescued from that state of ignorance and error, of impenitence and unbelief, in which we naturally lie involved, we are brought to know the truth, and the truth makes us free from the guilt and power of sin, John viii. 32; Rom. viii. 2. Some commentators have supposed, that by the power of darkness here, the apostle principally, if not only, intended that power which Satan had over the heathen world, to keep them in their various idolatries and other vicious practices, and that the apostle speaks of himself as if he had been one of the Gentile converts. But we have great reason to believe that when divine grace opened the eyes of his understanding, and made him sensible what he had been in his Pharisaical state, he saw himself to have been under the power of darkness, as Christ represents those of the Jews to have been, who, influenced by the spirit of darkness, were combined against him, Luke xxii. 53; as indeed all, even the professors of Christianity are, while under the power of known sin, John viii. 34, 44; 1 John iii. 8. None can doubt, however, that, as Dr. Doddridge observes, “the ignorance and sin, confusion and misery, which reigned in the Gentile world, were also in the apostle’s thoughts when he used this expression.” And hath translated us into the kingdom of his dear Son—The kingdom of grace, preparatory to that of glory. Of the Father’s dear or beloved Son, the apostle proceeds to speak in the 15th and following verses. *In whom we have redemption through his blood*—See on Eph. i. 7, where the contents of this verse are fully explained. The subject is treated of also from the middle of the 18th verse of this chapter. The reader will observe, that the work of redemption and salvation is here spoken of in an inverted order. The natural order is this: 1st, We have redemption through the blood of Christ; 2d, In consequence of this, and by repentance and faith therein, we have the forgiveness of sins; 3d, Being forgiven, and taken into favour with God, we are delivered, by the influence of his word

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

15. Who is ^e the image of the invisible God, ^f the first-born of every creature :

¹ Gr. the Son of his love.—^e Ephesians i. 7.—^f 2 Cor. iv. 4 & Rev. iii. 14.

and Spirit, from the power of Satan and of sin, and made the loyal subjects of Christ’s kingdom. 4th, Being thus justified and adopted into God’s family, we are also renewed in the spirit of our minds, and, in a measure at least, sanctified, and made meet for the heavenly inheritance, as is observed in verse 12.

Verse 15. *Who*—That is, the Son of God, in whose blood we have redemption; is the image of the invisible God—By the description here given of the glory of Christ, and his pre-eminence over the highest angels, the apostle lays a foundation for the reproof of all worshippers of angels. The Socinians contend that Christ is here styled the image of the invisible God, merely because he made known to men the will of God; and that in this sense only Christ said to Philip, (John xiv. 9,) *He that hath seen me hath seen the Father*. But it should be considered, that in other passages in Scripture, the word *image* denotes likeness, if not sameness of nature and properties, as 1 Cor. xv. 49: *As we have borne the image of the earthly, we shall also bear the image of the heavenly*. Certainly, as Dr. Whitby observes, the more natural import of the phrase is, that Christ is therefore called the image of God, because he made him, who is invisible in his essence, conspicuous to us by the divine works he wrought, they being such as plainly showed that in him dwell the fulness of the Godhead bodily; for the invisible God can only be seen by the effects of his power, wisdom, and goodness, and of his other attributes. He who, by the works both of the old and new creation, hath given such clear demonstrations of the divine power, wisdom, and goodness, is, upon this account, as much the image of God as it is possible any person or thing should be; and to this sense the expression seems here necessarily restrained by the connective particle *ori, for*. He is the image of God, *for by him all things were created*. Moreover, this passage is exactly parallel to that in the beginning of the epistle to the Hebrews, as will evidently appear on a comparison of the two. Here he is said to be the image of God; there, *the brightness (ἀκτῖς, effulgence) of his Father’s glory, and the express image of his person, or substance*, as *ἡ ἀπόδειξις* more properly signifies: here he is called the first-born, or Lord, of every creature; there, *the heir of all things*: here it is said that *all things were created by him*; there, that *he made the worlds*: here, that *by him all things do consist*; and there, that *he upholdeth all things by the word of his power*. Now, that he is there styled the image of God’s glory, and the express image or character of his person, or substance, by reason of that divine power, wisdom, and majesty, which shone forth in his actions, some

A. M. 4068. 16 For ^h by him were all things
A. D. 64. created, that are in heaven, and that
are in earth, visible and invisible, whether *they*
be thrones, or ⁱ dominions, or principalities, or

^h John i. 3; 1 Cor. viii. 6; Eph. iii. 9.—ⁱ Rom. viii. 38.

Socinians are forced to confess. It is not, therefore, to be doubted that he is here styled the image of God in the same sense. And it is highly probable that he is called the *image of the invisible God*, as appearing to the patriarchs, and representing to them the Father, *who dwells in light inaccessible*; (1 Tim. vi. 16;) according to what is frequently observed by the ante-Nicene fathers, that God the Father being *invisible*, and *one whom no man hath seen or can see*, appeared to the patriarchs by his Son. Add to this, that the Son is likewise called the *image of God*, because he manifested the divine perfections in the flesh visibly, by that fulness of grace and truth which shone in him during his abode on earth. This St. John's words evidently imply: *No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him*. See the notes on John i. 14, 18. In which sense Christ's words to Philip also (John xiv. 9) are to be understood: *He that hath seen me hath seen the Father*, as our Lord manifestly shows, when he adds, *I am in the Father, and the Father in me: the Father that dwelleth in me, he doeth the works*. And 2 Cor. iv. 4, he is plainly styled the *image of God*, for the like reason, because (verse 6) *the light of the knowledge of the glory of God is reflected from his face*, or person, as *πρωτογενος* signifies. See the notes there.

The *firstborn*—Or *first-begotten*, (*πρωτοτοκος*), of *every creature*—Or rather, of *the whole creation*, as *πασα κτισις* is translated Rom. viii. 22, existing before it, and the heir and Lord of it. "According to the Arians, the *firstborn of the whole creation* is the *first-made creature*. But the reason advanced to prove the Son the *firstborn of the whole creation* overturns that sense of this passage; for surely the Son's creating all things doth not prove him to be the first-made creature; unless his power of creating all things originated from his being the first-made creature; which no one will affirm. As little does the Son's creating all things prove that he created himself. Yet these absurdities will be established by the apostle's reasoning, if the *firstborn of the whole creation* signifies the *first-made creature*. But it is proper to observe, that *πρωτοτοκος*, the *firstborn*, or *first-begotten*, in this passage, may signify the *heir*, or *Lord*, of the whole creation. For, anciently, the *firstborn* was entitled to possess his father's estate, 2 Chron. xxi. 3. The *firstborn* was likewise lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of primogeniture on Jacob, Gen. xxvii. 37. Hence, among the Hebrews and other nations, *firstborn*, *heir*, and *lord*, were synonymous terms. See Gal. iv. 1. According to this interpretation of the terms *firstborn* and *heir*, the apostle's reasoning is perfectly just: for the creation of all

powers: all things were created ^h by A. M. 4068.
him, and for him: A. D. 64.

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

^h Rom. xi. 36; Heb. ii. 10.—^l John i. 1, 3; xvii. 5; 1 Cor. viii. 6.

things, (verse 16,) and the *making of the world*, (Heb. i. 3,) through the Son, is a direct proof that he is the *firstborn*, *heir*, or *Lord* of the whole." See Whitby and Macknight.

Verses 16, 17. *For by him were all things created*, &c.—The casual particle *ου*, *for*, or *because*, with which this verse begins, refers to both parts of the preceding verse. The Son is the *image of the invisible God*, as well as the *firstborn of the whole creation*, because *by him were all things created*. See the note on John i. 3, where the creation of all things by Christ, God's eternal *Word* and *Son*, is explained at large. *That are in heaven*—And heaven itself; but the inhabitants are named, because more noble than the house; *and earth; visible*—The material fabric of this world, with all its inhabitants, called, (Heb. xi. 3,) *τα βλεπομενα*, *the things which are seen*, including the visible splendour of the celestial luminaries, the sun, moon, and stars, even all the hosts of these lower heavens; *and invisible*—The different orders of angels, both those that stood and those that afterward fell; called, in the following part of the verse, *thrones, dominions, &c*. Because, in after times, false teachers would arise and affirm, some, that the world was made by angels; others, that it was made by an evil principle; the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors. *All things were created by him and for him*—They are the productions of his unsearchable wisdom and almighty power, and were made by him, that he might possess and govern them, and be glorified in and by them. To interpret this, as the Socinians do, of the new creation in a spiritual sense, is so unnatural, that one could hardly believe, if the evidence were not so undeniably strong, that any set of learned commentators could have imbibed such an opinion. *And he is before all things*—In the duration, as well as in the dignity of his nature; or, as Micah expresses it, (chap. v. 2,) he is *from everlasting*; and *by him all things consist*—Or subsist in that harmonious order of being which renders this universal system one beautiful whole. For the original expression, *συνεστηκε*, not only implies that he sustains all things in being, or, as it is expressed Heb. i. 3, *upholdeth all things by the word of his power*, but that all things were, and are, compacted in him into one system, and preserved therein; and that he is the cement, as well as support, of the universe. This description of the Son, as the first Maker and continual Preserver of all creatures in earth and heaven, even of the various orders of angelic beings, was most pertinent to his purpose of showing the Colossians the folly of the false teachers who were endea-

A. M. 4069. 18 And ^m he is the head of the body, A. D. 64. the church: who is the beginning, ⁿ the firstborn from the dead; that ² in all things he might have the pre-eminence.

19 For it pleased the Father that ^o in him should all fulness dwell;

^m Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3.—ⁿ Acts xxvi. 23; 1 Cor. xv. 20, 23; Rev. i. 5.—^o Or, among all.

vouring to seduce them from their reliance on Christ for salvation, and to persuade them to confide in and worship angels, as more powerful mediators with God than his own beloved Son, by whom these angels were all created.

Verses 18, 19. *And he is the head of the body, the church*—The apostle having displayed the greatness of the Son, as Creator of all things, visible and invisible, in the heavens and upon the earth, proceeds, in this clause, to display his glory as head of the church, which is called *the body*, and *his body*, to intimate, that as the human body is influenced, directed, and governed by the head, so the church universal, including the whole body of believers, is influenced, directed, and governed by Christ its head. *Who is*—The repetition of the expression (see verse 15) points out the entrance on a new paragraph; *the beginning*—*Ἀρχή*, the principle, or cause of all things; absolutely the Eternal. The Greek philosophers expressed the first cause, or efficient principle of things, by this word *αρχή*, beginning. In this sense Christ called himself (Rev. iii. 14) *αρχὴ τῆς κτίσεως τοῦ Θεοῦ*, the first cause of the creation of God. But though it be a high honour to the church that he is its head who is the first cause of all things, yet, as the apostle in this verse is speaking of Christ as the head of the church, it is probable that he is here called the first cause, or beginning, in respect of it, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied. *The firstborn, or first-begotten from the dead*—From whose resurrection flows all the life, spiritual and eternal, of all his brethren. Christ is called the firstborn, from, or of, (as *ἐκ* may be here rendered,) the dead, both because he was the first who ever rose to an immortal life, and because he is the Lord of all the dead, (as well as the living, Rom. xiv. 9,) and will raise them at the last day. *That in all things—Whether of nature or grace; he might have the pre-eminence*—Suitable to the infinitely superior dignity of his nature above all created beings. *For it pleased the Father*—"The words, *the Father*, are not in the original; but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or as others propose, by adding the word *him*: *It hath pleased him*; namely, *Christ*. But, not to mention the confusion which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independ-

20 And, ³ having ^p made peace A. M. 4069. through the blood of his cross, ^q by A. D. 64. him to reconcile ^r all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, ^s that were sometime alienated

³ John i. 16.—^p Or, making peace.—^q Ephesians ii. 14-16. ^r 2 Cor. v. 18.—^s Eph. i. 10.—^t Eph. ii. 1, 12, 19.

ently of the will of the Father; contrary to the whole tenor of Scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father."—Macknight. *That in him should all fulness dwell*—All fulness of truth and grace, of wisdom, power, and love, and all divine perfections; or, as the expression may chiefly mean, all fulness of gifts and graces, to supply the wants of his church. That this fulness should reside in him constantly, and be always ready to supply the wants of those that in faith and prayer apply to him.

Verse 20. *And having made peace through the blood of the cross*—The blood shed thereon, by which the design of the ceremonial law having been answered, the obligations of it were abolished, and the wall of partition between Jews and Gentiles broken down, in order to their being united in one church; by which blood of the cross also, the sins of men being expiated, peace is made between God and man; *by him to reconcile all things unto himself, whether things in earth*—Here the enmity began, therefore this is mentioned first; *or things in heaven*—Those who are now in paradise; the saints who died before Christ came. See notes on Eph. ii. 15, 16. Some commentators, under the expression *things in heaven*, suppose that the angels are included; therefore, instead of *to reconcile all things to himself*, Dr. Whitby reads, *By him to make all things friendly in him, making peace between them by the blood of the cross*; an interpretation which Doddridge thinks expresses "the true sense, and the only sense in which angels could be said to be reconciled; for if it were granted," according to what some have maintained, "that the angels received confirming grace in Christ, they could not be said, upon that account, to be reconciled: but when a breach commenced between man and the blessed God, the angels, as faithful subjects, must join with him against the rebellious creature, and be ready to act as enemies to him, while he continued the enemy of God." Macknight, who also thinks that the expression, *things in heaven*, includes angels, reads and paraphrases the clause, "*By him to unite all things to him, whether they be men upon earth, or angels in heaven*"; that, being joined together in one body for the worship of God, they may be happy through all eternity by that union."

Verses 21-23. *And you*—Colossians, in particular, with all other Gentiles; *that were sometime*—Greek, *πότε, ὅτε, ἄλλοτε*; formerly; *alienated*—Estranged from the knowledge, love, and life of the one living and true God, (see note on Eph. iv. 18,) being destitute not only of all conformity to him, and union with him, but of all fear of him, and acquaintance with his na-

A. M. 4068. and enemies ^c in *your mind* ^b by wicked works, yet now hath he reconciled,

22 ^a In the body of his flesh through death, ^x to present you holy, and unblameable, and unproveable, in his sight :

23 If ye continue in the faith ^y grounded and settled, and *be* ^z not moved away from the hope of the gospel, which ye have heard, ^a and which was preached ^b to every creature which

^a Or, by your mind in wicked works.—^d Titus i. 15, 16. ^b Eph. ii. 15, 16.—^c Luke i. 75.—^e Eph. iii. 17; Chap. ii. 7. ^f John xv. 6.—^g Rom. x. 18.

ture and attributes; yea, and enemies—To him and to his worship and service; in *your mind*—Your understanding, judgment, will, and affections; by *wicked works*—Which at once manifested your inward enmity, and continually fed and increased it. Observe, reader, every violation of the divine law, every instance of disobedience to his commands, is an undeniable proof of enmity to him. This, however, is not the only evidence thereof: for, as he manifests his will by the dispensations of his providence, as well as by the precepts of his word, so far as we do not receive these dispensations, however afflictive, with resignation and patience, we manifest our enmity to him; as we do likewise, according to Rom. viii. 6, 7, (where see the note,) so far as we are *carnally minded*; that is, esteem, desire, and delight in visible and temporal, in preference to spiritual and eternal things; or set our affection on *things beneath*, instead of setting it on *things above*, and seek that happiness in the creature which ought to be sought, and certainly can only be found, in the Creator. *Yet now hath he reconciled*—To himself and to the society of his people. That is, he is both reconciled to you, having forgiven you all your trespasses, and also hath reconciled you, or removed your enmity, by shedding his love abroad in your hearts; in *the body of his flesh*—(Thus distinguished from his body the church,) namely, his entire manhood, offered up upon the cross for you; *through death*—Endured to expiate your guilt, and thereby both to render a holy and just God reconcileable, on the terms of repentance toward him, and faith in his Son, and to procure for you the Holy Spirit to work that repentance and faith in you, and give you such a display of God's love to you as should win and engage your affections to him. See on Rom. v. 10; *to present you holy*—Toward God, dedicated to him in heart and life, conformed to his image, and employed in his service; and *unblameable*—*ἄμωμος*, *spotless* in yourselves; cleansed from all filthiness of the flesh and spirit; and *unproveable*—With respect to your neighbour, cultivating truth in your words, and justice and mercy in your actions toward all men. *If ye continue*—That is, you will assuredly be so presented, if you continue in the faith, exercising living faith in Christ and his gospel; *grounded and settled*—*ῥηθιμιωμένοι καὶ ἑδραίοι*, placed on a good foundation, and firmly fixed upon it; and *be not moved*

is under heaven; ^c whereof I Paul am ^a made a minister;

24 ^d Who now rejoice in my sufferings ^e for you, and fill up ^f that which is behind of the afflictions of Christ in my flesh for ^g his body's sake, which is the church :

25 Whereof I am made a minister, according to ^h the dispensation of God which is given to me for you, ⁱ to fulfil the word of God ;

^b Verse 6.—^c Acts i. 17.—^d Rom. v. 3.—^e Eph. iii. 1, 13. ^f 2 Cor. i. 5, 6.—^g Eph. i. 23.—^h 1 Cor. ix. 17.—ⁱ Or, fully to preach the word of God.

away from the hope of the gospel—Namely, that lively hope of eternal life, felicity, and glory, (Tit. i. 2; 1 Pet. i. 3,) to which you were begotten again when made children of God by adoption and grace, Rom. viii. 17. This is termed *the hope of the gospel*, because the gospel reveals that future and immortal state which is the great object of this hope, and shows us how we may secure a title to that state. Faith and hope are the principal means of our salvation, from first to last. By the former, we are not only justified, and made the children of God, (Rom. iii. 28; Gal. iii. 26;) but sanctified and saved eternally; (Acts. xxvi. 18;) and by the latter, we have patience, gratitude, joy, purity, with a disposition to be zealous and diligent in the work of the Lord, 1 Thess. i. 3; 1 Pet. i. 3; Rom. v. 2; 1 John iii. 3; 1 Cor. xv. 58. It is therefore of absolute necessity, in order to our eternal salvation, that we should continue in the lively exercise of these graces. *Which ye have heard*—Even ye Gentiles; and *which was preached*—Or is already begun to be preached, by a special commission from God; *to every creature which is under heaven*—Being no longer confined to the Jews, but extended to all the different nations and languages of men; *whereof*—Of which gospel; *I, Paul, am made a minister*—By the singular mercy and grace of God.

Verses 24–29. *Who now rejoice in my sufferings for you*—Endured for your benefit, having been exposed to them in consequence of my preaching the gospel to you and other Gentiles; and *fill up*—That is, whereby I fill up; *that which is behind of the afflictions of Christ*—That which remains to be suffered by his members. These are termed the sufferings of Christ, 1st, Because the suffering of any member is the suffering of the whole, and of the head especially, which supplies strength, spirits, sense, and motion to all. 2d, Because they are for his sake, for the testimony of his truth. And these also are necessary for his body's sake, which is the church—Not to reconcile it to God, which has been done by Christ's sufferings, but for an example of patience to it, and for its further edification and establishment in grace. *Whereof*—Of which church; *I am made a minister*—Appointed to serve its best interests, and daily employed in doing so; *according to the dispensation of God*—Or the stewardship with which I am intrusted. See the same expression Ephesians

A. M. 4068. 26 *Even* ¹ the mystery which hath
A. D. 64. been hid from ages, and from genera-
tions, ² but now is made manifest to his saints :

27 ¹ To whom God would make known what
is ² the riches of the glory of this mystery
among the Gentiles ; which is Christ ³ in you,
⁴ the hope of glory :

¹ Rom. xvi. 25.—² Matt. xiii. 11 ; 2 Tim. i. 10.—³ 2 Cor. ii. 14.—⁴ Rom. ix. 23.—⁵ Or, among you.—⁶ 1 Tim. i. 1.

iii. 2. Hence the apostle calls himself and his brethren apostles, (1 Cor. iv. 1,) *οικονομοις μυστηριων Θεου, stewards of the mysteries of God ; which is given to me for you*—On your account, or for your benefit ; *to fulfil*—Or, *fully to preach*, as *πληρωσαι* seems here to signify. Thus, Rom. xv. 19, *πεπληρωμένοι το εωαγγελιον* is translated, *I have fully preached the gospel ; the mystery which hath been hid from ages*—Namely, that the gospel should be preached to the Gentiles, and that they should be called into the church of God without being subjected to the bondage of the Jewish law, or the ceremony of circumcision. For by the word mystery is frequently meant, not a matter hard to be understood, but a matter long concealed, and, when revealed, difficult to be believed, through the prejudices of men. *Which hath been, comparatively, hid from former ages, and past generations of men, but now is made manifest to his saints*—That is, to true believers in Christ, even to Gentiles as well as Jews. Though it was promised in the covenant with Abraham, and predicted that mankind should be saved by faith, this was not understood by the Jews, and therefore it is here called a *mystery*, or a thing kept secret, in allusion to the heathen mysteries. *To whom God would make known*—By revelation, confirmed by miracles, and the accomplishment of prophecies ; *what is the riches of the glory of this mystery*—This hitherto concealed doctrine. Here the apostle proceeds to show what was the chief *matter* of their preaching, as also what was the *manner* and the *end* of it. *Which is Christ in you*—Not only among you, but *in you*. See on 2 Cor. xiii. 5 ; living in you, Gal. ii. 20 ; dwelling and reigning in your hearts by faith, Eph. iii. 17 ; through the influence of his Spirit, Rom. viii. 9, 10 ; John xiv. 20 : *the hope of glory*—The ground and source of that hope. For *Christ in us* as our *wisdom*, enlightens our minds in the knowledge of that glory ; as our *righteousness*, he entitles us to it ; as our *sanctification*, he makes us meet for it ; and as our *redemption*, brings us to the enjoyment of it. *Whom we preach*—Who, in believers, as their hope of glory, is the subject of our preaching.

The apostle mentions next the manner of their preaching : *warning every man*—Namely, of the necessity, excellence, and attainableness of this blessing ; *and teaching*, or instructing, *every man*—Respecting the way of attaining it ; or warning every

28 Whom we preach, ¹ warning every
A. M. 4068. man, and teaching every man in all
A. D. 64. wisdom ; ² that we may present every man perfect in Christ Jesus :

29 ¹ Whereunto I also labour, ² striving ³ according to his working, which worketh in me mightily.

¹ Acts xx. 20, 27, 31.—² 2 Cor. xi. 2 ; Eph. v. 27 ; Verse 22. ³ 1 Cor. xv. 10.—⁴ Chap. ii. 1.—⁵ Eph. i. 19 ; iii. 7, 20.

man of his duty, and teaching him how to fulfil it ; and of his danger, and teaching him how to avoid it ; *in all wisdom*—In a rational, Scriptural, and consistent manner ; using solid and convincing arguments, and placing them in a clear and lucid order, and adapting the matter, manner, language, and time of our preaching, reproof, or exhortation, to the state, character, and circumstances of our hearers. *That we may present, &c.*—This was the end of their preaching ; what they had in view in the exercise of their ministry ; namely, that at the bar of God, in the day of final accounts, they might *present every man perfect*—Namely, having been made so while on earth ; 1st, In an acquaintance with Christian doctrines, 1 Cor. ii. 6 ; Heb. v. 12–14 ; vi. 1, 2. 2d, In the possession of Christian graces, faith, hope, love to God and man, humility, resignation, patience, meekness, gentleness, long-suffering, &c., Heb. vi. 11 ; x. 22 ; 1 John iv. 17 ; Col. iii. 12–14. 3d, In the enjoyment of Christian privileges, peace with God, a sense of his favour, adoption into his family, the Spirit of adoption, communion with God, an earnest of their future inheritance in their hearts. 4th, In the performance of all Christian duties, *perfect in every good work to do his will*, Heb. xiii. 21 ; omitting no good work which there is an opportunity and ability to perform, and doing them all from a proper principle, namely, a principle of love to God and mankind ; to a proper end, the glory of God ; and in a proper spirit, a spirit of lowliness, meekness, and patience. Observe, reader, the same ought still to be the *matter, manner, and end* of the preaching of all God's ministers. *Whereunto*—In order to which important purpose ; *I also labour*—In the sphere appointed me, *striving*—With zeal and diligence ; Greek, *αγωνιζομενος, contending, combating, agonizing* with an earnestness like that of those who contend in the Grecian games. To these the apostle fitly compared himself ; because everywhere he met with the greatest opposition from evil spirits and wicked men ; and in preaching the gospel he sustained toils and sufferings much greater than those which the athletes endured in their combats. *According to his working*—*την ενεργειαν αυτου, his energy ; which worketh in, or by, me mightily*—Supports me in the glorious contest, wherein otherwise I should sink, and renders my efforts effectual to accomplish the purposes intended.

CHAPTER II.

Here, (1.) The apostle declares his tender concern for the Colossian believers, and others in their neighbourhood, that they might be established in their adherence to the gospel, 1-7. (2.) He largely cautions them against suffering their minds to be corrupted from the simplicity of Christianity, either by pagan philosophy, Jewish traditions, or Mosaic rites; representing to them how complete they were in Christ, without the addition of any of these things, 8-17; against worshipping of angels, as such worship was, in effect, renouncing Christ their head, 18, 19; against such corrupt additions to Christianity as some were attempting to introduce by rigours and superstitions of their own devising, 20-23.

A. M. 4068.
A. D. 64. **F**OR I would that ye knew what great ¹conflict ^aI have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

² That their hearts might be comforted, ^o being knit together in love, and unto all riches of the full assurance of understanding, ^d to the acknowledgment of the mystery of God, and of the Father, and of Christ;

¹ Or, fear, or, care.—^a Chap. i. 29; Phil. i. 30; 1 Thess. ii. 2.—² 2 Cor. i. 6.—^o Chap. iii. 14.—^d Phil. iii. 8; Chap. i. 9.—³ Or, wherein.—1 Cor. i. 24; ii. 6, 7; Eph. i. 6;

NOTES ON CHAPTER II.

Verses 1-3. *I would, &c.*—The apostle having declared, in the latter part of the preceding chapter, the commission which Christ had given to his apostles to preach salvation to the Gentiles through his death, and having described his own labours as an apostle in preaching that great blessing, and thereby having shown what great obligations mankind were under to him for communicating and perpetuating such interesting discoveries; he begins this second chapter with expressing an earnest desire that the Colossians knew what a great concern he was under for their establishment in grace, and that of others, to whom he had not personally ministered. *That ye knew what great conflict*—Of care, desire, prayer; *I have*—The original expression is taken from the athletic exercises of the Greeks, and expresses the great solicitude, or agony of mind, the apostle was in on their account. *For you*—Not only for the members of such churches as I myself have been the instrument of planting, and among whom I have exercised my ministry in person, but for those among whom I have not so ministered; *and for them at Laodicea, and as many as have not seen my face, &c.*—For my concern for the spread of the gospel, and the salvation of the heathen, is influenced, not by considerations of personal friendship for those whom I particularly know and love, but by a benevolent regard for the good of mankind in general, known or unknown, that they may receive and retain this glorious revelation, and have it delivered to them with all possible advantage. It appears to have grieved the apostle to think how incapable he was rendered of serving them otherwise than by his letters and prayers. And should not this language inspire every minister who reads this, with an earnest desire to use his liberty to the best of purposes, and to exert himself as much as, under such confinement, he would wish he had done? *That their hearts may be comforted*—With the consolations of the

³ In ^owhom are hid all the ^atreasures of wisdom and knowledge. A. M. 4068.
A. D. 64.

⁴ And this I say, ^flest any man should beguile you with enticing words.

⁵ For ^ethough I be absent in the flesh, yet am I with you in the spirit, joying and beholding ^hyour order, and the ⁱsteadfastness of your faith in Christ.

Chap. i. 9.—^f Rom. xvi. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6; Verses 8, 18.—^e 1 Cor. v. 3; 1 Thess. ii. 17.—^h 1 Cor. xiv. 40.—ⁱ 1 Pet. v. 9.

Holy Ghost, and animated to every holy affection and beneficent action. This the original word implies, signifying, not only to have consolation administered under affliction, but to be quickened and excited to zeal and diligence; *being knit together*—*Συμβιβασθέντων, compacted; in mutual Christian love*—To the whole body, and to Christ the head of it; *unto all riches of the full assurance of understanding*—That is, unto the fullest and clearest knowledge of the gospel, here termed *the mystery of God, even of the Father, and of Christ, in whom*—Or in which mystery, (as may be intended,) and not in any or all of the heathen mysteries; *are hid all the treasures of wisdom and knowledge*—Christ being himself the wisdom of God incarnate, and his gospel the most perfect and glorious revelation which God ever made, or will make to mankind.

Verses 4, 5. *And this I say*—Concerning the perfection of Christ and his gospel, and the treasures of wisdom and knowledge contained therein; *lest any man should beguile you* (see the margin) *with enticing words*—Of human philosophy, and science falsely so called, and should draw you off from a proper attachment to the truth as it is in Jesus. *For though I be absent from you in body, yet I am with you in the spirit*—The apostle not only seems to mean that his heart was much interested in all their concerns, but that God now, by the revelation of his Spirit, gave him a particular view of their circumstances, as he gave Elisha to see Gehazi running after Naaman, and receiving a present from him, 2 Kings v. 25, 26. Not that there is any reason to suppose that either the apostle or Elisha possessed any permanent gift, whereby they had the knowledge of all the things done in their absence by those in whose conduct they were particularly concerned. The anxiety which St. Paul felt on various occasions, from his uncertainty as to the affairs of different churches, is inconsistent with such a supposition respecting him; and we have no reason to suppose

A. M. 4068. 6 ^k As ye have therefore received
A. D. 64. Christ Jesus the Lord, so walk ye in
him :

7 ^l Rooted and built up in him, and established
in the faith, as ye have been taught, abound-
ing therein with thanksgiving.

8 ^m Beware lest any man spoil you through

^k 1 Thess. iv. 1.—Eph. ii. 21, 22; iii. 17; Chapter i. 23.
^l Jer. xxix. 8; Rom. xvi. 17; Eph. v. 6; Verse 18; Heb. xiii. 9,
^m Matt. xv. 2; Gal. i. 14; Verse 22.—ⁿ Or, elements.

that Eliaha possessed a gift of this kind superior to what was conferred on the apostle. But a particular revelation on some certain occasions either of them might have; and such a one the latter seems to have had at this time concerning the state of the church at Colosse; as other apostles probably had respecting other churches, persons, or things. See Acts v. 3, 8. *Joying and beholding*—Or, beholding with joy; *your order*—That is, your orderly walking; *and the steadfastness of your faith*—Which your enemies in vain endeavour to shake.

Verses 6, 7. *As, or since, ye have received Christ Jesus the Lord*—Have acknowledged Jesus of Nazareth to be the true Messiah promised to the Jews, and consequently a divinely-commissioned Teacher, Mediator, Saviour, and Lawgiver; yea, the great Prophet, Priest, and King of his church, and therefore your sovereign Lord, and the final Judge of men and angels; *so walk ye in him*—Let your spirit and conduct, your dispositions, words, and actions, be in perfect consistency with this acknowledgment; walk in the same faith, love, and holiness, in which you received him, steadily believing his doctrines, obeying his precepts, relying on his promises, revering his threatenings, and imitating his example; *rooted*—In him; as trees in a good soil, or as the graft is rooted in the stock; *and built*—Upon him, the only sure foundation of your confidence and hope for time and eternity; *and established in the faith*—In your persuasion of the truth and importance of the gospel in all its parts; *as ye have been taught*—By those that have preached it to you; *abounding therein*—Making continual progress in your acquaintance with it and conformity to it; *with thanksgiving*—To God, for having made you partakers of so great a blessing.

Verse 8. *Beware lest any man spoil you*—*μη τις υμας ερα ο ουλαγωγω*, lest there be anyone who makes a prey of you; *through philosophy*—The pretended wisdom of the heathen philosophers; *and vain deceit*—Sophistical and delusive reasonings, and unprofitable speculations. "The apostle," as Macknight justly observes, "does not condemn sound philosophy, but that kind of it which had no foundation in truth; and, being formed merely from imagination, aided by the pride of human reason, was supported by tradition; that is, by the affirmation of the inventors, handed down from one to another. Of this kind was the philosophy of the Platonists concerning demons, whom they represented as carrying men's prayers to God, and as bringing back

philosophy and vain deceit, after ^a the A. M. 4068.
tradition of men, after the ^b rudiments ^c A. D. 64.
of the world, and not after ^d Christ.

9 For ^e in him dwelleth all the fulness of the
Godhead bodily.

10 ^f And ye are complete in him, ^g which is
the head of all ^h principality and power :

^a Gal. iv. 3, 9; Verse 20.—^b John i. 14.—^c John i. 16.
^d Matt. xxviii. 18; 1 Cor. xv. 27; Eph. i. 20, 21; Phil. ii. 2.
^e Chap. i. 16.

from God the blessings prayed for. They spake of them likewise as governing the elements and all human affairs, by a sort of independent power." It seems some teachers had crept in among the Christians at Colosse, either of Gentile or Jewish extraction, who endeavoured to blend deceits of this kind with the gospel of Christ, and that this is what the apostle here condemns; 1st, Because it was empty and deceitful, promising wisdom, but giving none. 2d, Because it was grounded, not on truth, or solid reason, but on the vain and false traditions of men. 3d, Because, as the apostle here says, it was after the rudiments, *τοιχεια, the elements, of the world*—Such as the Jewish ceremonies, or the pagan superstitions. The ceremonies of the Mosaic law have this appellation, (Gal. iv. 3,) being but a carnal worship in comparison of the more spiritual ordinances of the gospel; and but an elementary kind of institution, (like the alphabet to children, or the first principles of science,) fitted to the infancy of the church; *and not after Christ*—According to his institution and doctrine, but tending to withdraw the heart from him.

Verses 9, 10. *For in him dwelleth*—*inhabiteth, κατοικει*, continually abideth; *all the fulness of the Godhead*—Believers may be filled with all the fulness of God, Eph. iii. 19; but in Christ dwelleth all the fulness of the Godhead, the most full Godhead, chap. i. 19; *bodily*—Really, substantially. The very substance of God, if one might so speak, dwells in Christ in the most full sense. "It is plain," says Dr. Doddridge, "that the Godhead is an anglicism equivalent to Deity. Compare Acts xvii. 29. And I cannot think that these wonderful words are intended merely to signify that God hath lodged in the hands of Christ a fulness of gifts, to be conferred upon men, as if the passage were merely parallel to John i. 16, 17, as Mr. Pierce explains it; while Socinus sinks it yet lower, as if it only referred to his complete knowledge of the divine will. I assuredly believe, that as it contains an evident allusion to the Shechinah, in which God dwelt, so it ultimately refers to the adorable mystery of the union of the divine and human natures in the person of the glorious Emmanuel, which makes him such an object of our hope and confidence, as the most exalted creature, with the most glorious endowments, could never of himself be." *And ye are complete in him*—You have in and from him every thing necessary to your salvation, all the wisdom and knowledge, the righteousness and strength, the holiness, support, and comfort that you stand in need of, to ena

A. M. 4068. 11 In whom also ye are ^ccircum-

A. D. 64. ^ccircised with the circumcision made without hands, in ^aputting off the body of the sins of the flesh by the circumcision of Christ :

12 ^aBuried with him in baptism, wherein also ^bye are risen with *him* through ^athe faith of the operation of God, ^awho hath raised him from the dead.

^c Deut. x. 16. — ^a Rom. vi. 6. — ^a Rom. vi. 4. — ^a Chap. iii. 1. — ^a Eph. i. 19; iii. 7. — ^a Acts ii. 24. — ^a Eph. ii. 1, 5, 6, 11. ^c Eph. ii. 15, 16.

bte you to glorify God on earth, and to prepare you for being glorified with him in heaven. But the original expression, *εν αυτω πληρωμενοι*, is literally, *ye are filled by him*. See on John i. 16. Christ is filled with God, and ye are filled with, or by, Christ. The fulness of Christ overflows his church, *Psa. cxxxiii. 3*. He is originally full, but our fulness is derived from him. *Who is the head of all principality and power*—Of angels as well as men. Not from angels, therefore, but from their Head, are we to ask whatever we stand in need of. The supremacy of Christ over all created beings, is asserted in many other passages of Scripture. See the margin. A doctrine this which affords the greatest consolation to the people of God, as it assures them that nothing befalls them without his permission, and that all things shall work together for their good.

Verses 11, 12. *In whom also ye are circumcised*—Ye have received the spiritual blessings signified of old by circumcision; *with the circumcision made without hands*—Namely, an internal, spiritual circumcision; *in putting off*—Not a little skin, but the whole body of the sins of the flesh—All the sins proceeding from your corrupt nature; *by the circumcision of Christ*—The circumcision of the heart, which Christ requires and effects. *Buried with him, &c.*—That is, which he wrought in you when you were, as it were, *buried with him in baptism*—The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling, or pouring of water, is, *Heb. x. 22*. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other place; but only on our being quickened, or renewed, through the powerful operation of his Spirit in the soul, which we cannot but know assuredly, if we really are so: and if we do not experience this, our baptism has not answered the end of its institution. *Wherein*—Or rather, by which; *ye are risen with him*—From the death of sin, to the life of righteousness; *through the faith of the operation of God*—Faith wrought in you by God: see on *Eph. ii. 8*; or, *through faith in the energy of God*, as some render *δω της πιστεως της ενεργειας του Θεου*; *who raised him from the dead*—They who put this latter sense upon the passage explain it thus: “The circumcision which Christ performs being accomplished by the influence of the doctrines of the gospel upon the minds of believers, and their belief of these doctrines being founded on their belief of the resurrection of

13 ^bAnd you, being dead in your sins A. M. 4068. and the uncircumcision of your flesh, A. D. 64.

hath he quickened together with him, having forgiven you all trespasses ;

14 ^aBlotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ;

15 *And* ^dhaving spoiled ^eprincipalities and

^a Gen. iii. 15; *Psa. lxxviii. 18; Isa. liii. 12; Matt. xii. 29; Luke x. 18; xi. 22; John xii. 31; xvi. 11; Eph. iv. 8; Heb. ii. 14.* — ^a Eph. vi. 12.

Christ, their belief of that great miracle is justly represented as the means whereby they are made new creatures.” The doctrines of the gospel, however, will produce no such effect, unless they be accompanied by the influence of the Holy Spirit.

Verses 13–15. *And you*—Believing Gentiles; *being formerly dead in your sins*—Under the guilt and power of your sins, (see on *Eph. ii. 1, 5*), *and the uncircumcision of your flesh*—Your corrupt and unrenewed nature, your uncircumcised heart and affections; *hath he*—God the Father; *quickened*—Brought you out of that state by infusing into you spiritual life: *together with him*—Through the merit of Christ’s death, and in conformity to his resurrection; *having forgiven you all trespasses*—In consequence of his having atoned for them. *Blotting out the handwriting*—Where a debt is contracted, it is usually testified by some handwriting. And when the debt is forgiven, the handwriting is destroyed, either by blotting it out, taking it away, or tearing it. The apostle expresses in all these three ways God’s destroying the handwriting which was contrary to us. And perhaps, as Macknight thinks. in the expression, *nailing it to the cross*, he alludes to “an ancient custom of abrogating laws, by driving a nail through the tables on which they were written, and hung up to public view.” The word *δογματα*, here rendered *ordinances*, is used by the *LXX.*, *Ezek. xx. 26*, for the rites of the ceremonial law, as it is also *Eph. ii. 15*, and that law is evidently here meant. St. Paul says, *it was against us*; meaning, 1st, The Jews, who had been under an obligation to fulfil it, and whose guilt and liability to punishment it testified. It was also, 2d, Against and contrary to the Gentiles, as being a middle wall of partition, hindering them from coming to God, and putting an enmity between them and the Jews. This Christ took away by abolishing the obligation of it, and admitting the believing Gentiles to be fellow-heirs with the believing Jews, of the promises and blessings of the gospel, without their becoming subject to it. See notes on *Eph. ii. 14–18*. *And having spoiled principalities and powers*—The evil angels, of their usurped dominion, in consequence of his having conquered them. For in the original expression, *απεκδυσσασμενος*, which signifies *having stripped off*, there is an allusion to the ancient custom of victors, who were wont to strip the vanquished of their arms and clothes. Hence the word is taken to signify spoiling in general. That the evil

A. M. 4008. powers, he made a show of them
A. D. 64. openly, triumphing over them 'in it.

16 Let no man therefore 'judge you 'in 'meat, or in drink, or 'in respect 'of a holyday, or of the new moon, or of the sabbath days:

17 'Which are a shadow of things to come; but the body is of Christ.

⁴ Or, in himself.—⁵ Rom. xiv. 3, 10, 13.—⁶ Or, for eating and drinking.—⁷ Rom. xiv. 2, 17; 1 Cor. viii. 8.—⁸ Or, in part.—⁹ Rom. xiv. 5; Gal. iv. 10.

angels are here said to be spoiled by Christ's dying on the cross, seems evident from what we read elsewhere. Christ, speaking of his death, said to his disciples, (John xii. 31,) *Now shall, o apxwv, the prince, or ruler, of this world be cast out*; and, chap. xvi. 11, *o apxwv, the prince of this world is judged*. See also Eph. iv. 8. And by *spoiling* them we may understand, with Hammond, Whitby, and others, the destruction of idolatry, the silencing the heathen oracles, and the banishing of those grievous superstitions, with which mankind had been so long oppressed. Some others, however, by these principalities and powers understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ. But this interpretation seems unnatural, and certainly was not verified by fact at the time when the apostle wrote this epistle, the Jewish sanhedrim and rulers being still in power. *He*—God the Father; *made a show of them openly*—Before all the hosts of hell and heaven; *triumphing over them in or by it*—Even that cross whereby they hoped to have triumphed over him, God turning their counsels against themselves, and raining their empire by that death of his Son which they had been so eager to accomplish. Or the clause may be rendered, *triumphing over them in him*; in Christ. By turning the heathen from the power of Satan to God, it was shown that the evil spirits, who formerly ruled them, were vanquished and stripped of their power. It is supposed, that in this and the preceding clause there is an allusion to the Roman triumphs, of which see on 2 Cor. ii. 14; and that St. Paul represents Christ himself, or his apostles, as riding in triumph through the world, with the evil spirits following the triumphant car in chains, and exposed to public view as vanquished enemies.

Verses 16, 17. *Let no man, therefore, &c.*—Seeing these things are so, and the ceremonial law is now abolished, let no one, who is in a bigoted manner attached to it, *judge and condemn you* Gentile Christians; that is, regard none who judge you, in regard to the use of *meat or drink*—Forbidden by it; or *in respect of a holyday*—*Η εν μερει εορτης, in respect of a festival*. The festivals, distinguished from *new moons and sabbaths*, meant days of rejoicing annually observed. Of these some were enjoined in the law, others by human authority, such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus. Or the *new moon, or the sabbath days*—The weekly Jew-

18 ^k Let no man ⁷ beguile you of your A. M. 4008.
reward ⁸ in a voluntary humility and A. D. 64.

worshipping of angels, intruding into those things ¹ which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding ^m the Head, from which all the body by joints and bands having nou-

¹ Hebrews viii. 5; ix. 9; x. 1.—² Verse 4.—³ Or, judge against you.—⁴ Gr. being a voluntary in humility, Verse 23. ⁵ Ezek. xiii. 3.—⁶ Eph. iv. 15, 16.

ish sabbaths; *which are* but a lifeless shadow emblematical of good things to come—Intended to lead men's minds to spiritual and evangelical blessings. *But the body*—Of those shadows; *is of Christ*—The substance of them is exhibited in the gospel of Christ, in whom they all centre; and having the latter, we need not be solicitous about the former. "The whole of the ceremonial law of Moses being abrogated by Christ, (Col. ii. 14,) Christians are under no obligation to observe any of the Jewish holydays, not even the seventh-day sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish seventh-day sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also for the private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*."—Macknight.

Verses 18, 19. *Let no man beguile you of your reward*—Of future glory, however eagerly or artfully he may attempt it. According to Pierce, who pleads the authority of Demosthenes, the word *καταβιβερω*, here rendered *beguile you of your reward*, should be translated *condemn you*: others, because the verb *βιβερω*, without the preposition, is translated *to rule*, (Col. iii. 15,) are of opinion that the expression may be translated *enslave you*. But as the original word comes from *βιβειον*, a reward, the compounded verb certainly more properly signifies to hinder a reward from being bestowed, an evil which the worshipping of angels, here guarded against, as more powerful mediators than Christ, would have occasioned. For if on any pretence these Colossian believers had forsaken Christ, and attached themselves to angels, they must have lost the whole benefit of Christ's mediation. *In a voluntary humility*—*Θελων εν ταπεινοφροσυνη*, an expression which Whitby renders, *pleasing himself in his humility*; or *affecting humility*, and so not addressing God immediately, but only by the mediation of angels. In proof of which interpretation, the same author refers to several passages of the LXX., in

A. M. 4068. rishment ministered, and knit together, increaseth with the increase of God. A. D. 64.

20 Wherefore, if ye be ^a dead with Christ from ^b the ^c rudiments of the world, ^d why, as though living in the world, are ye subject to ordinances, 21 (^e Touch not; taste not; handle not;

^a Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15.—^b Verse 8. ^c Or, elements.—^d Gal. iv. 3, 9.—^e 1 Tim. iv. 3.

which the word *θελω* means to be pleased with, or to delight in, a person or thing: there are also passages in the New Testament in which the word seems to bear the same meaning. See Matt. xx. 26, 27; Mark xii. 36. *And worshipping of angels*—It evidently appears, from several passages in Philo, to have been the opinion of that learned Jew, that angels were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most humble and reverential, and there is no doubt but it prevailed among other Jews. See Tob. xi. 14; xii. 12, 15. It was undoubtedly because the Jews entertained so great a respect for angels, on account of their supposed agency in human affairs, that the apostle, in this epistle, and in that to the Hebrews, took so much pains to show that the Son of God is greater than all angels. It is justly remarked by Bishop Burnet, that had it been the apostle's intention to give the least encouragement to any religious addresses to saints and angels, this would have been a very natural occasion of introducing the subject, and adjusting its proper boundaries. *Intruding into things which he hath not seen*—With great presumption, and pretending to discover wonderful secrets, relating to their various ranks, subordinations, and offices. "The apostle's meaning," says Macknight, "is, that the false teachers, of whom he speaks, presumptuously penetrated into the secrets of the invisible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; particularly that the angels intercede with God for men, and that to worship them is acceptable to God." *Vainly puffed up by his fleshly*—His corrupt and carnal; *mind*—With the conceit of things which it is impossible he should understand, and a desire of introducing novelties into religion. *And not holding the Head*—Not adhering to, and relying on Christ, the Head of his church, by whom all the true members of it are not only guided and governed, but *from whom, having spiritual nourishment ministered by joints and bands*—By various means of instruction and grace, or by the several talents and gifts of its members, employed for the good of the whole; *and knit together*—By love and mutual sympathy; *increaseth*—In knowledge, holiness, strength, stability, and usefulness; *with the increase of God*—That increase which comes from him, is approved by him, and tends to his glory. What the apostle here says against the worshipping of angels, concludes equally

b

22 Which all are to perish with the using;) ^a after the commandments ^b and doctrines of men? A. M. 4068. A. D. 64.

23 ^c Which things have indeed a show of wisdom in ^d will-worship, and humility, and ^e neglecting of the body; not in any honour to the satisfying of the flesh.

^a Isa. xxix. 13; Matt. xv. 9.—^b 1 Timothy iv. 8.—^c Verse 8. ^d Or, punishing, or, not sparing.

against the worshipping of saints. Indeed, it is absurd to suppose that any being can be a proper object of worship, which is not both omniscient and omnipresent, which certainly neither angels nor saints are. It is a just remark of a judicious divine, that the apostle's exhortation in this verse is a good caution to us to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as Head of the church.

Verses 20-23. *Wherefore*—The inference begun verse 16 is continued. A new inference follows chap. iii. 1. *If ye be dead with Christ*—As by receiving the ordinance of baptism ye profess to be; *from the rudiments, or elements, of the world*—See on verse 8. From those ceremonies, which persons among the Gentiles or the Jews are apt to place so much dependance on; *why, as though living in the world*—In the manner you formerly did, and being still influenced by the spirit of the world, and associated with worldly people; *are ye subject to ordinances*—To mere human institutions, heathen or Jewish? Why receive ye or use ordinances, which Christ hath not enjoined, and from which he hath made his followers free? Or the sense may be, Since you professed yourselves at your baptism to be spiritually dead with Christ, and by his death to be freed even from the ceremonies of the law, (though of God's own institution,) why should you submit to superstitious rites and ordinances of the like kind invented by men? *Touch not*—Any unclean thing; *taste not*—Any forbidden meat; *handle not*—Any consecrated vessel. Most commentators suppose that the Jewish ceremonies only are here referred to, and that this was directed to the Jewish converts at Colosse: but "as I have no doubt," says Macknight, "that it was intended for the Gentiles, I think the ordinances of which the apostle speaks were the rules of the Pythagoreans respecting abstinence from animal food, and of the Platonists concerning the worshipping of angels, condemned verse 18, which it seems some of the church at Colosse had actually begun to follow; perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law." *Which all are to perish in the using*—All which things cannot be used, but they must perish in and by the use of them, being made merely for the body, and with it going to corruption, and having therefore no further use, no influence on the mind. The original expression, however, *εις φθοραν τη απορησει*, may be

rendered, *tend to corruption, in, or by, the abuse of them*; and the word *φθορα* being often used by St. Peter, not for a natural, but a moral corruption, (see 2 Pet. i. 4; ii. 12, 19,) the meaning of the verse may be, that when these ceremonies are observed in compliance with the commands and doctrines of men as things necessary, they corrupt men who thus abuse them. Thus Doddridge: "All which things tend to the corruption of that excellent religion into which you have the honour to be initiated, by the abuse of them, according to the commandments and doctrines of mistaken and ill-designing men, who insist so eagerly upon them, as if they were essential to salvation." Which things indeed have a show, a pretence, of wisdom—Of being an excellent doctrine, or wise institution, and are, in that view, gravely insisted upon, especially by the more rigorous sects; in will-worship—A worship, or service, which they themselves have devised. "The word *εθελοθρησκεια* nearly resembles the phrase found verse 18, *θελων εν θρησκεια, delighting in the wor-*

ship. But it can hardly be literally translated, so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will." And in an affected humility and neglecting of the body—Greek, *απειθα σματος, a not sparing of the body*; namely, by subjecting it to much mortification, in denying it many gratifications, and putting it to many inconveniences. Not in any honour—Namely, of the body; or not of any real value, as *τιμη* may be rendered, namely, before God: to the satisfying of the flesh—Nor do they, upon the whole, mortify, but satisfy the flesh. They indulge man's corrupt nature, his self-will, pride, and desire of being distinguished from others. Doddridge reads, *to the dishonourable satisfying of the flesh*; their severity to the body, rigorous as it seemed, being no true mortification, nor tending to dispose the mind to it. On the contrary, while it puffed men up with a vain conceit of their own sanctity, it might be said rather to satisfy the flesh, even while it seemed most to afflict it.

CHAPTER III.

In this chapter the apostle exhorts believers, (1.) To be heavenly-minded, as persons spiritually risen with Christ, and expecting literally to rise with him, 1-4. (2.) To mortify all their corrupt affections, as persons renewed after the image of God, and having Christ as their all in all, 5-11. (3.) To cultivate mutual love, forbearance, and forgiveness; love to God's word, solemn praise and thanksgiving, and continual regard to Christ, 12-17. (4.) To practise all relative duties as Christians, whether wives or husbands, children, parents, or servants, 18-25.

A. M. 4068. A. D. 61. IF* ye then *be risen with Christ, seek those things which are above, where ^b Christ sitteth on the right hand of God.

2 Set your ¹affection on things above, not on things on the earth. A. M. 4068. A. D. 64.

* Easter day, epistle, verse 1 to verse 8.—^a Rom. vi. 5;

Eph. ii. 6.—^b Rom. viii. 34; Eph. i. 20.—¹ Or, mind.

NOTES ON CHAPTER III.

Verses 1, 2. If ye then be risen with Christ—From spiritual death to spiritual life, as spoken of chap. ii. 12, 13. See also notes on Eph. ii. 1, 6. If ye be not only engaged to become new creatures, but really are such: or, which seems to be also implied, If Christ's resurrection draw after it, and ensure, the resurrection of all men, and especially of all his true disciples, and if, therefore, you be begotten again to a lively hope of rising with him, even as to your bodies, to glory and immortality; seek the things which are above—Which relate to heaven and eternal felicity; as Christ, being raised, went immediately to heaven; where he sitteth at the right hand of God—As your forerunner, having taken possession of the incorruptible inheritance for you. Seek—That is, desire and pursue them in the way which God hath appointed; namely, 1st, By the exercise of that faith which is the evidence of things not seen, (Heb. xi. 1.) having a deep conviction and lively sense of their reality and importance. For a mere idea or opinion of them, however correct, will

not suffice. Who would set sail in search of new islands or continents, and encounter the storms and perils of the ocean, with his life, and property, and all embarked, if he did not believe the real existence of the objects of his search? It is necessary to be persuaded also of the excellence and attainableness of these things. 2d, By an anticipating and joyful hope of them, grounded on your being children of God, and heirs of these heavenly joys and glories. 3d, By shunning whatever you know would grieve the Spirit of God, and so prevent your attaining the objects of your pursuit, and by conscientiously using all those means which are calculated to promote and ensure your attainment of them. And especially, 4th, Set your affection on these things; for without this you will seek them in vain. Greek, *ερωειτε, discern, mind, regard, esteem, covet, delight in, things above*—Things spiritual and eternal. And not on things on the earth—Things visible and temporal, things relating to this present, short, and uncertain life; things unsatisfying and transitory, which pass from you, and you from them. For re-

A. M. 4068. 3 ° For ye are dead, ^d and your life
A. D. 64. is hid with Christ in God.

4 ° When Christ, *who is* ^f our life, shall appear, then shall ye also appear with him ^e in glory.

5 ^b Mortify therefore ¹ your members which are upon the earth; ^k fornication, uncleanness,

^o Rom. vi. 2; Gal. ii. 20; Chap. ii. 20.—⁴ 2 Cor. v. 7; Chap. i. 6.—¹ 1 John iii. 2.—^f John xi. 25; xiv. 6.—^e 1 Cor. xv. 43; Phil. iii. 21.

member, you cannot set your affection on things above and on things beneath also; cannot go two ways at once, nor be at the same time spiritually and carnally minded: *if any man love the world, the love of the Father is not in him*, 1 John ii. 15.

Verses 3, 4. *For ye are dead*—As to sin, so to the world and all earthly things, and that both by profession as Christians, and by an indispensable obligation laid upon you by Him whose laws you have engaged to observe. Yea, and you have solemnly promised and covenanted with him, at least at your baptism, to renounce the pomps and vanities of this evil world, to conduct yourselves as *strangers and pilgrims* on earth, and to *seek a better country*, even a heavenly. You are also dead in another sense; *your body is dead because of sin*; (Rom. viii. 10;) is sentenced to die, and till that event take place, your life here on earth is hardly worthy of the name of life, compared with the life you expect. It is rather death than life, because of the imperfection, shortness, and uncertainty of it. But there is provided for you a life worthy of your whole affection, of your highest esteem, most fervent desire, most lively expectation, and most cordial delight:—a life solid, satisfying, constant, eternal! This is properly *your life*, procured by Christ for you, in his gospel promised to you, and in consequence of his resurrection and ascension, received and taken possession of on your account. This life at present is *hid*—That is, 1st, Concealed from you behind the veil of flesh and the visible heavens. Your senses can give you no information concerning it; just as the senses of the unborn child cannot discover to it the life it shall enter upon after its birth. 2d, *It is laid up*; reserved, kept secured, *with Christ*—Where he, your living Head, is, and where his members shall be. 3d, It is laid up in God, in the heart and centre, so to speak of Deity, and the infinite perfections of God, especially his wisdom, power, love, faithfulness, mercy, nay, and justice, stand engaged to confer it upon persevering believers, and upon you, if you are and continue to be such. *When Christ*—The abruptness of this sentence surrounds us with sudden light; *who is our life*—The procurer and giver of our spiritual and eternal life, yea, the fountain of our holiness and happiness in time and in eternity; *shall appear*—In the clouds of heaven; (which he soon shall, for *behold*, he says, *I come quickly*;) *then shall ye also appear with him*—He will not only come and take you hence by death, when your

inordinate affection, ¹ evil concupiscence, and covetousness, ² which is idolatry: A. M. 4068. A. D. 64.

6 ^a For which things' sake the wrath of God cometh on ^o the children of disobedience:

7 ^p In the which ye also *walked* some time, when ye lived in them.

^b Rom. viii. 13; Gal. v. 24.—¹ Rom. vi. 13.—² Eph. v. 3. ¹ 1 Thess. iv. 5.—^o Eph. v. 5.—^o Rom. i. 18.—^o Eph. ii. 2. ^p Rom. vi. 19, 20; vii. 5; Tit. iii. 3.

spirits shall be instantly with him, John xiv. 3; 2 Cor. v. 6, 7; Phil. i. 21; but *he will appear unto your final salvation*, Heb. ix. 28; Tit. ii. 13; Rev. i. 7; and then especially *ye shall appear with him in glory*—Bearing his glorious image in soul and body, 1 Cor. xv. 49; yea, you shall be completely *like him*, *for you shall see him as he is*, Rev. xxii. 4; 1 John iii. 2.

Verses 5–7. *Mortify therefore*—Put to death, slay with a continued stroke; *your members*—The members of the old man, which together make up the body of sin; inclinations and dispositions which spread themselves through all the members of the body, and draw even them into a compliance with themselves; *which are upon the earth*—Where they find their nourishment, or which are earthly, inclining to earthly things, and wholly engaged about them. *Uncleanness*—In act, word, or thought; *inordinate affection*—Every passion which does not flow from, and lead to, the love of God; *evil concupiscence*—Or desire, namely, the desire of the flesh, the desire of the eye, and the pride of life. *Covetousness*—The desire of *having more*, as the word signifies, or of *any thing* independent of God; *which is idolatry*—Properly and directly, for it is giving the heart to a creature, putting that trust in a creature which ought to be placed in the Creator, and seeking that happiness in a creature which can only be found in God, and ought therefore only to be sought in him. *For which things' sake*—Though the carnal and sensual regard them lightly; *the wrath of God cometh on the children of disobedience*—Even on the heathen themselves, who bid the most open defiance even to the first principles of all true religion. The apostle speaks in this severe manner against the vices mentioned, because they were commonly practised by the heathen, and had been practised by the Colossians. *In the which ye also walked*—Had your conversation, partaking with your neighbours in all their enormities; *when ye lived in, or among, them*—Kept company with the children of disobedience. By their *walking* in these things, the apostle seems to have meant their committing the vices, mentioned verse 5, habitually, and with pleasure. For Colosse being a city of Phrygia, where the rites of Bacchus and those of Cybele, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians, no doubt, had been much addicted to these gross impurities in their heathen state.

A. M. 4068. 8 ^a But now ye also put off all these ;
A. D. 64. anger, wrath, malice, blasphemy, ^r filthy communication out of your mouth.

9 ^a Lie not one to another, ^r seeing that ye have put off the old man with his deeds ;

10 And have put on the new man, which ^a is renewed in knowledge ^r after the image of him that ^v created him :

11 Where there is neither ^a Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free : ^a but Christ is all, and in all.

12 ^a Put on, therefore, ^o as the elect of God,

^a Eph. iv. 22.—^r Eph. iv. 29 ; v. 4.—^v Lev. xix. 11 ; Eph. iv. 25.—^v Eph. ii. 22, 24.—^a Rom. xii. 2.—^r Eph. iv. 23, 24. ^v Eph. ii. 10.—^a Rom. x. 12 ; 1 Cor. xii. 13 ; Gal. iii. 28 ; v. 6 ; Eph. vi. 8.—^v Eph. i. 23.—^a Fifth Sunday after Epiphany, epistle, verse 12 to verse 18.—^r Eph. iv. 24.—^v 1 Thess. i. 4 ;

Verses 8-11. *But now ye also*—Being converted to the pure, peaceable, and devout religion of the Lord Jesus ; *put off*—Mortify ; *all these* corrupt passions and lusts ; *anger, &c.*—See on Eph. iv. 31 ; *blasphemy*—Or *evil speaking*, as the word may be properly rendered ; for it includes not only impious speeches with regard to God, which is the highest degree of malignant language, but all railing and reproachful speeches against our fellow-creatures, and even speaking of the faults of absent persons, when not necessary for the caution of others, or when no good end is likely to be answered thereby. *Filthy communication*—The word *αισχρολογία*, so rendered, seems to signify the same with *λογος σαπρος*, *rotten discourse*, mentioned Eph. iv. 20, where see the note. And was there need to warn even believers in Christ against such gross and palpable sins as are here named ? O what is man, till fully renewed in the spirit of his mind ! *Lie not one to another*—Either in trade and business, or common conversation ; *seeing ye have put off the old man*—That which (chap. ii. 11) is called the *body of the sins of the flesh*, and is there said to be put off by the *circumcision of Christ*, by Christ's circumcising men's hearts, or making them new creatures. The apostle means that when they professed to believe in Christ, and to offer themselves to baptism, that they might be members of the Christian Church, they had professed to put off the *old man with his deeds* ; that is, the evil practices belonging thereto. *And have put on the new man*—Have professed to receive a new nature, and to manifest it by new dispositions and a new behaviour ; *which is renewed in*, or by the means of, *knowledge*—Namely, spiritual and divine knowledge, the knowledge of God and Christ, and of the divine word and will ; *after the image of him that created him*—Even of God, who is the great standard of all moral perfection, and who, in the first creation, *made man after his own image*. See on Eph. iv. 22-24. *Where*—In which case it matters not what a man is externally, whether *Jew or Gentile*—*Circumcised or uncircumcised* ; *barbarian*—Void of all the advantages

of education, yea, or *Scythian*—Of all barbarians most barbarous ; *bond*—A slave, subjected to the will of his master, or *freeman*—Who has his actions in his own power : *but Christ is in all*—Who are thus renewed, and is *all* things to them, connected with their salvation, the source of all their wisdom and grace, holiness and happiness ; he is instead of all they want, and better than all the things which they possess besides him.

13 ^a Forbearing one another, and forgiving one another, if any man have a ^r quarrel against any : even as Christ forgave you, so also do ye.

14 ^a And, above all these things, ^r put on charity, which is the ^b bond of perfectness.

15 And let ⁱ the peace of God rule in your hearts, ^b to the which also ye are called ⁱ in one body ; ^m and be ye thankful.

1 Pet. i. 2.—^a Gal. v. 22 ; Phil. ii. 1 ; Eph. iv. 3, 32.—^v Mark xi. 25 ; Eph. iv. 2, 32.—^r Or, *complaint*.—ⁱ 1 Peter iv. 8. ^v John xiii. 34 ; Rom. xiii. 8 ; 1 John iii. 23 ; iv. 21.—^b Eph. iv. 3.—^m Romans xiv. 17 ; Phil. iv. 7.—ⁱ 1 Corin. vii. 15. ⁱ Eph. ii. 16, 17 ; iv. 4.—^m Chap. ii. 7 ; Verse 17.

of education, yea, or *Scythian*—Of all barbarians most barbarous ; *bond*—A slave, subjected to the will of his master, or *freeman*—Who has his actions in his own power : *but Christ is in all*—Who are thus renewed, and is *all* things to them, connected with their salvation, the source of all their wisdom and grace, holiness and happiness ; he is instead of all they want, and better than all the things which they possess besides him.

Verses 12, 13. *Put on therefore*—In a higher degree than before ; *as the elect*, or chosen, *of God*—The appellation given in the New Testament to all the true disciples of Christ, to all that so believe in him as to be pardoned and renewed ; see on Eph. i. 4 : *holy*—Dedicated and conformed to him ; *and beloved*—By him, or set apart to his service, and blessed with the tokens of his peculiar favour. *Bowels of mercies*—*Οικτιρμων*, of *tender mercies*, namely, toward all the afflicted, destitute, and distressed, especially those of the household of faith ; *kindness*—Benevolence toward one another and all men, or *sweetness of disposition*, as *χρηστοτης* properly signifies ; *humbleness of mind*—In your behaviour toward others, engaging you to condescend even to those that are in the lowest stations of life ; *meekness*—Under whatever injuries or provocations you may receive, always restraining you from returning evil for evil, railing for railing, and from resenting any injury that may be done to you ; *long-suffering*—Amidst the failings, weaknesses, and faults of your fellow-Christians ; or when your trials, whether immediately from the hand of God or man, are either continued long, or are violent in their degree ; *forbearing*—Or patiently bearing with one another, if any thing is now wrong ; *and forgiving one another*—What is past ; *if any man have a quarrel*—*Μουνην, complaint* ; *against any : even as Christ forgave you, &c.*—And thereby set you an example, that you might be always disposed to forgive the faults of your offending fellow-Christians or fellow-creatures. See on Eph. iv. 32.

Verses 14-17. *And above all these things*—As including them all, and indeed being the source from

A. M. 4068. 16 Let the word of Christ dwell in
A. D. 64. you richly in all wisdom; teaching
and admonishing one another ^a in psalms, and
hymns, and spiritual songs, singing ^o with grace
in your hearts to the Lord.

17 And ^p whatsoever ye do in word or deed,
do all in the name of the Lord Jesus, ^q giving
thanks to God and the Father by him.

18 ^r Wives, submit yourselves unto your own
husbands, ^s as it is fit in the Lord.

19 ^t Husbands, love *your* wives, and be not
^u bitter against them.

20 ^v Children, obey *your* parents ^w in all
things: for this is well-pleasing unto the Lord.

^a 1 Cor. xiv. 26; Eph. v. 19.—^o Chap. iv. 6.—^q 1 Cor. x. 31.
^r Rom. j. 8; Eph. v. 20; 1 Thess. v. 18; Heb. xiii. 15.—^s Eph.
v. 23; Tit. ii. 5; 1 Pet. iii. 1.—^t Eph. v. 3.—^u Eph. v. 25, 28,
33; 1 Pet. iii. 7.—^v Eph. iv. 31.—^w Eph. vi. 1.

whence they flow; *put on charity*—*Ἐν ἀγαπῇ*,
love, namely, to God, his people, and all mankind;
which is the bond of perfectness—Which both con-
tains the whole of Christian perfection, and connects
all the parts of it together. *And let the peace of
God rule in your hearts*—Influence and govern
all your intentions, affections, and dispositions, nay,
and even your thoughts. Or, it then shall rule in
your hearts, and that as the *reward* (so the Greek
word implies) of your preceding love and obedience.
“Let it fill your hearts,” says Pasor, “with such a
joy as victors have when they receive (*το βραβεῖον*)
the prize in the Olympic games.” Or rather, “let
it preside in your hearts, as the master of the games
does in those solemnities.” So Beza and Doddridge.
To which—To the enjoyment of which inestimable
blessing; *ye are called*—By the gospel; *in one body*
—Not otherwise; that is, in a state of real, vital
union with Christ your living Head, and one another.
And be ye thankful—For the high honour and great
happiness conferred upon you. *Let the word of
Christ*—The gospel which you have received, and,
as far as possible, the Holy Scriptures in general;
dwell in you—In your minds and hearts, in your
memories and affections, being made the matter of
your daily meditation: nor let it make a short stay,
or an occasional visit, but take up its stated residence
in you; *richly*—In the largest measure, and in the
greatest efficacy, so as to enlighten, quicken, and
renew; to strengthen and comfort you, yea, so as
to fill and govern all your powers; *in all wisdom*—
Use your best endeavours thoroughly to understand
it, and wisely to improve it to the best purposes.
Teaching one another—Its important truths; *and
admonishing one another*—Concerning its necessary
duties; see on chap. i. 26; *in psalms and hymns,
&c.*—A very engaging and pleasing way of teach-
ing and admonishing one another, and a way the
least, perhaps, liable of all others to give offence;
singing with grace in your hearts to the Lord—In
an humble, pious, and devout spirit, with a view to

21 ^x Fathers, provoke not your chil- A. M. 4068.
dren *to anger*, lest they be discouraged. A. D. 64.

22 ^y Servants, obey ^b in all things *your* mas-
ters, ^c according to the flesh; not with eye-
service, as men-pleasers; but in singleness
of heart, fearing God:

23 ^d And whatsoever ye do, do *it* heartily, as
to the Lord, and not unto men;

24 ^e Knowing that of the Lord ye shall re-
ceive the reward of the inheritance: ^f for ye
serve the Lord Christ.

25 But he that doeth wrong, shall receive
for the wrong which he hath done: and
^g there is no respect of persons.

^y Eph. v. 24; Tit. ii. 9.—^b Eph. vi. 4.—^c Eph. vi. 5, &c.;
1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.—^d Verse 20.—^e Philem.
16.—^f Eph. vi. 6, 7.—^g Ephesians vi. 8.—^h 1 Cor. vii. 23.
ⁱ Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17; Deut. x. 17.

please the Lord, and expecting to receive grace from
him. *And whatsoever ye do in word or deed*—With
respect to all your discourses and actions; *do all in
the name of the Lord Jesus*—In obedience to his
will, and in imitation of his example, as your rule;
from a principle of love to him as your motive;
with an eye to his glory as your end; relying on
the influence of his Spirit as your strength; and in
dependance on his merits for acceptance; *giving
thanks*—In your hearts, with your lips, and by your
lives; *to God, even the Father*—That he gives you
inclination and power thus to speak and act, and for
all the great blessings of grace which you already
enjoy, and for the greater blessings of glory which
you expect hereafter to receive and possess for ever.

Verses 18–25. *Wives, submit yourselves*—Or be
subject; *to your own husbands*—Whether they be
Christians or heathen. See on Eph. v. 22. *As it
is fit*—Both in regard of God’s command, and the
evil that would arise from the neglect of this duty;
in the Lord—In obedience to the Lord, and in all
lawful things. *Husbands, love your wives*—As your-
selves, and as Christ loved the church: see Eph.
v. 25, 28. *And be not bitter*—Harsh and rigorous,
either in spirit, word, or deed; *against them*—
(Which may be the case without any manifest ap-
pearance of anger,) but kind and obliging. *Child-
ren, obey your parents*—See on Eph. vi. 1; *in all
things*—Namely, lawful; *for this is well-pleasing
unto the Lord*—The Lord Christ, who, when he
dwelt in flesh, was a constant example of filial
piety, not only to his real mother, but to him who
was only his supposed father, Luke ii. 51. *Fathers,
provoke not your children*—Deal not harshly or se-
verely with them, so as to alienate their affections
from you; *lest they be discouraged*—From attempt-
ing to please you, when it shall seem to be an im-
possible task. See on Eph. vi. 4. Rigorous treat-
ment may also occasion their becoming stupid.
Servants, obey in all things—That are lawful, 1 Pet.
ii. 18; *your masters according to the flesh*—See on

Eph. vi. 5: Obey even their rigorous commands; *not with eye-service*—Being more attentive to their orders, and diligent, when under their eye, than at other times; *as men-pleasers*—As persons who are solicitous only to please men; *but in singleness of heart*—With a simple intention of pleasing God by doing right, without looking any further; *fearing God*—That is, acting from this principle. *And whatsoever ye do*—Whatever ye are employed in; *do it heartily*—Cheerfully, diligently; *as to the Lord*—Whose eye, you know, is upon you. Men-pleasers are soon dejected and made angry; the single-hearted are never displeased or disappointed, because they have another aim, which the good or evil treatment of those they serve cannot disappoint. *Knowing that of the Lord* (see on Eph. vi. 8) *ye shall receive the reward, &c.*—Be rewarded with the inheritance of eternal life. *For ye serve the Lord Christ*—Namely, in serving your masters according to his command. *But he that doeth wrong*—Whether master or servant; *shall receive for the wrong, &c.*—A just punishment. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression; and, on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way

of his servant, will be no excuse for his idleness and unfaithfulness; *and there is no respect of persons*—With him: that is, in passing sentence, and distributing rewards and punishments, God does not consider men according to their outward condition, nation, descent, wealth, temporal dignity, &c., but only according to their spirit and conduct. “Though the word *δoulos*, here and elsewhere used by St. Paul, properly signifies a *slave*, our English translators, in all places, when the duties of slaves are inculcated, have justly translated it *servant*; because, anciently, the Greeks and Romans had scarce any servants but slaves, and because the duties of the hired servant, during the time of his service, are the same with those of the slave. So that what the apostle said to the slave, was in effect said to the hired servant. Upon these principles, in translations of the Scriptures designed for countries where slavery is abolished, and servants are free men, the word *δoulos* may with truth be translated a *servant*. In this, and the parallel passage, (Eph. vi. 5,) the apostle is very particular in his precepts to slaves and lords, because in all the countries where slavery was established, many of the slaves were exceedingly addicted to fraud, lying, and stealing; and many of the masters were tyrannical and cruel to their slaves.”—Macknight.

CHAPTER IV.

The apostle (1.) Exhorts masters to do their duty to servants, 1. (2.) Urges all to perseverance in prayer, and to Christian prudence in their behaviour and speech, 2-6. (3.) Refers the Colossians to Tychicus and Onesimus, for an account of the state of his affairs, 7-9. (4.) Transmits several particular salutations, together with a charge to Archippus, and a solemn benediction, 10-18.

A. M. 4068. **MASTERS**, * give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.
2^b Continue in prayer, and watch in the same^c with thanksgiving;

^a Eph. vi. 9.—^b Luke xviii. 1; Rom. xii. 12; Eph. vi. 18; 1 Thess. v. 17, 18.—^c Chap. ii. 7; iii. 15.—^d Eph. vi. 19; 2 Thess. iii. 1.

NOTES ON CHAPTER IV.

Verse 1. *Masters, give unto your servants that which is just*—Namely, competent food, Proverbs xxxi. 15; wages, James v. 4; and suitable work, neither too much, Prov. xii. 10, nor too little, Prov. xxix. 21; *and equal*—Or equitable, distinguishing the most faithful among them by particular rewards. See on Eph. vi. 9.

Verses 2, 3. *Continue in prayer*—As a means to enable you to perform the fore-mentioned duties. This direction being given here, and Eph. vi. 18, (where see the note,) immediately after the apostle's exhortation to relative duties, teaches us that they who live in one family should often join in social prayer for God's assistance to enable them to perform their duties to each other. *And watch in the*

3^d Withal praying also for A. M. 4068. us, that God would * open unto A. D. 64. us a door of utterance, to speak the mystery of Christ, ^e for which I am also in bonds:

^a 1 Corinthians xvi. 9; 2 Cor. ii. 12.—^b Matthew xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Chap. i. 26; ii. 2.—^c Ephesians vi. 20; Phil. i. 7.

same—Against negligence and indolence. See on Eph. vi. 18; 1 Pet. iv. 7; *with thanksgiving*—For those mercies which ye have already received, in answer to former petitions, or in which God hath prevented you with the blessings of his goodness. *Praying also for us*—Observe, reader, Christians in the highest state of grace need the prayers of others. “This passage affords instruction both to ministers and to their people: to ministers, not to despise an assistance which even an inspired apostle thought useful to him: and to the people, to be careful to assist their ministers with a help which in the end will greatly redound to their own benefit.” *That God would open unto us a door of utterance*—That is, give us utterance, that we may open our mouth boldly, (Eph. vi. 19,) and give us an oppor-

A. M. 4068. 4 That I may make it manifest, as
A. D. 64. I ought to speak.

5 ^b Walk in wisdom toward them that are without, ¹ redeeming the time.

6 Let your speech be always ^k with grace, ¹ seasoned with salt, ^m that ye may know how ye ought to answer every man.

7 ^a All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord :

8 ^o Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

^b Eph. v. 15; 1 Thess. iv. 12.—¹ Eph. v. 16.—^k Eccles. x. 12; Chapter iii. 16.—^m Mark ix. 50.—^a 1 Peter iii. 15.
^o Eph. vi. 21.

tunity of speaking, so that none may be able to hinder. *For which I am also in bonds*—Then most grievous to me when they prove an obstruction to that great business of my life, the propagation of the gospel, in which the glory of God and the happiness of men are so highly concerned.

Verses 5, 6. *Walk in wisdom toward them that are without*—Your heathen neighbours; doing nothing to disgrace religion in their eyes, or unnecessarily to exasperate them against you; *redeeming the time*—Embracing and improving every opportunity of doing good, and particularly of gaining souls to Christ. *Let your speech be always with grace*—Such as may manifest that the grace of God is in you, and may be calculated to win upon, instruct, and edify others; *seasoned with salt*—With wisdom and grace, as flesh is with salt, so that it may be savoury and useful to the hearers, tending to prevent or cure their corrupt principles or practices; *that ye may know how ye ought to answer every man*—May be able to speak pertinently and wisely upon all occasions, and especially when questioned about the grounds of your religion.

Verses 7-9. *All my state*—The things which relate to myself; *shall Tychicus declare unto you*—See on Eph. vi. 21. *With Onesimus, who is one of you*—Or, rather, *who is from you*, as εἰς υμῶν seems to mean; or, who is your countryman; for it does not appear that he could be a member of the church at Colosse before he left his master Philemon, since it is certain he was converted after that period by the apostle at Rome. See Philemon 10.

Verses 10, 11. *Aristarchus, my fellow-prisoner*—Such was Epaphras likewise for a time, Philem. 23; *saluteth you*—“This excellent person was a Jew, (verse 11,) though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus, by Demetrius and the craftsmen, Acts xix. 29. Also he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, (Acts xx. 4,) being appointed to that service by the church at Thessalonica, agreeably to the apostle’s direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person

b

9 With ^p Onesimus, a faithful and A. M. 4068.
beloved brother, who is *one of you*. A. D. 64.

They shall make known unto you all things which *are done* here.

10 ^a Aristarchus, my fellow-prisoner, saluteth you; and ^r Marcus, sister’s son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 ^a Epaphras, who is *one of you*, a servant

^o Eph. vi. 22.—^p Philem. 10.—^a Acts xix. 29; xx. 4; xxvii. 2; Philem. 24.—^r Acts xv. 37; 2 Tim. iv. 11.—^a Chap. i. 7; Philem. 23.

of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct showed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministered to him all the time of his imprisonment, both at Jerusalem and Cesarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, (Acts-xxvii. 2,) and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in verse 11 of this chapter, till at length, becoming obnoxious to the magistrates, he was imprisoned, verse 10.”—Macknight. *And Marcus, touching whom ye received commandments*—Or directions, by Tychicus bringing this letter. It is not improbable they might have scrupled to receive him without this fresh direction, after he had left Paul and departed from the work. *And Jesus, who is called Justus*—Justus being a Latin surname, we may suppose it was given to this person by the Roman brethren, on account of his known integrity, and that it was adopted by the Greeks when they had occasion to mention him: for the Greeks had now adopted many Latin words. These three (Aristarchus, Marcus, and Justus) are the *only persons, who, being of the circumcision, are, or have been, my fellow-labourers unto the kingdom of God*—That is, in preaching the gospel; and *who have been a comfort to me*—What then can we expect? That all our fellow-workers should be a comfort to us? The apostle, therefore, having in this passage mentioned the names of all the Jews who sincerely preached Christ in Rome at that time, it is certain Peter was not there then; otherwise his name would have been in the list of those labourers who had been a consolation to St. Paul. For we cannot suppose that Peter was one of those, mentioned Phil. i. 14, 15, who preached the gospel from strife, to add affliction to Paul’s bonds. Yet the Papists contend that Peter presided over the church at Rome twenty-five years successively.

Verses 12-15. *Epaphras, always labouring*—

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A. M. 4068. of Christ, saluteth you, always ¹ labouring ¹ fervently for you in prayers, that ye may stand ² perfect and ² complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 ² Luke, the beloved physician, and ³ Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ² the church which is in his house.

¹ Rom. xv. 30.—¹ Or, *striving*.—² Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14.—³ Or, *filled*.—² 2 Tim. iv. 11.—² 2 Tim. iv. 10; Philem. 24.

ἀγωνίζομενος, *striving*, or *agonizing*; for you in prayers—The word properly denotes contending, or combating in the games; here it signifies the greatest fervency of desire and affection in prayer: *that ye may stand perfect*—Perfectly instructed in all Christian graces, and performing all Christian duties. See 1 John iv. 17;—Heb. xiii. 21. *And complete*—*Πεπληρωμένοι*, *filled with*; *all the will of God*—As being no longer babes, but grown up to the measure of the stature of Christ, being filled with light and wisdom, grace and holiness. See on chap. ii. 10. *He hath great zeal for you*—A great concern for your growth in grace and holiness, and your eternal salvation. *And them that are in Laodicea and Hierapolis*—Neighbouring cities in the Greater Phrygia, in which were Christian churches. The latter “was named *Hierapolis*, that is, *the holy city*, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Esculapius, and of Hygeia. The two last-mentioned idols were worshipped in Hierapolis, on account of the medicinal springs with which it abounded. There was likewise a *Mephitis*, or opening in the earth, here, from which a pestilential vapour issued, which killed any animals which happened to breathe in it.”—Macknight. *Luke, the beloved physician*—Luke was deservedly beloved by St. Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle’s affectionate and faithful friend, as appears from his attending him in several of his journeys through the Lesser Asia and Greece. (See the preface to St. Luke’s gospel, and the note on Acts xxvii. 1.) And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him till he was released. He was also with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him, through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. *Salute the brethren in Laodicea and Nymphas*—It seems Nymphas was an eminent Christian at Laodicea; and *the church which is in his house*—The society or congregation which assembled there for social or public worship.

16 And when ² this epistle is read ² among you, cause that it be read also ² in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ² Archippus, Take heed to ² the ministry which thou hast received in the Lord, that thou fulfil it.

18 ² The salutation by the hand of me Paul. ² Remember my bonds. ² Grace be with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

² Rom. xvi. 5; 1 Cor. xvi. 19.—² 1 Thess. v. 27.—² Philem. 2.—² 1 Timothy iv. 6.—² 1 Cor. xvi. 21; 2 Thess. iii. 17.—² Heb. xiii. 3.—² Heb. xiii. 25.

Verse 16. *When this epistle is read among you*—It appears by this, that the apostolic epistles were read publicly in the churches to which they were addressed; and probably not once, but often: copies of them were likewise taken, and translations of them made very early into different languages, and sent to different countries, where Christian churches were formed, that they might be read in them: a great proof this of the genuineness of these epistles: for they could not have been corrupted but the corruption must have been detected, by comparing different copies with each other. *Cause that it be read also in the church of the Laodiceans*—“The members of the church at Laodicea having, before their conversion, entertained the same principles, and followed the same practices with the Colossians, and the dangers to both churches, from the attempts of false teachers, being nearly the same, it was proper that the same spiritual remedies should be applied to both. And therefore the apostle ordered this letter, which was designed for the instruction of the Colossians, to be read in the church of the Laodiceans also: and no doubt it was read there, agreeably to the apostle’s injunction; by which means, in that church, as well as in the church at Colosse, the false teachers and their idolatrous practices were for a while repressed.” *And that ye likewise read the epistle from Laodicea*—Some think the letter here referred to was one which the apostle wrote to the Laodiceans, but which is now lost. But as the ancients mention no such letter, nor indeed any letter written by St. Paul which is not still remaining, others judge it more probable that the letter to the Ephesians is intended, and that the apostle directed the Ephesians, by Tychicus, who carried their letter to them, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians.

Verses 17, 18. *Say to Archippus*—It is generally supposed that the person here mentioned was the Archippus spoken of Philem. 2, where he is called Paul’s fellow-labourer and fellow-soldier. It seems he was one of the pastors of the church at Colosse; and many think that he had failed in the duties of his office, and that the apostle, in what he here says, ordered the Colossians to rebuke him publicly for

his negligence: but others, perhaps with more truth, and certainly with more charity, as Macknight observes, "are of opinion that the apostle, in this direction, meant that the Colossians should encourage Archippus to diligence, because the false teachers at Colosse were very active in spreading their errors. And their opinion derives probability from the respectful manner in which Archippus is addressed in the epistle to Philemon, which was written about this time, and sent with the epistle to the Colossians." *Take heed*—It is the duty of the flock to try them that say they are apostles; to reject the false; and to warn, as well as to receive, the true; to the ministry—Not a lordship, but *diakonia*, a service, a laborious and painful work; an obligation to do and suffer all things; to be the least, and the servant of all; which thou hast received in the Lord—Christ, by his appointment; by whom, and for whose sake, his servants receive the various gifts of the Holy Spirit; that thou fulfil it—Properly; that thou faithfully discharge all the duties of it with diligence and

care; for the consequence of neglecting any of them, after having solemnly undertaken to fulfil them, will be infinitely dangerous and fatal. A necessary and important caution this to all ministers of the gospel! *The salutation by the hand of me Paul*—Which I add as a token of the genuineness of this epistle. *Remember my bonds*—See an account of the manner of the apostle's confinement at Rome, in the notes on Acts xxviii. 16; Eph. vi. 20. The apostle's having suffered now almost four years' imprisonment for the gospel, and in the course of that time many hardships and dangers, was such a demonstration of his certain knowledge of the truth and importance, yea, and necessity of the gospel to the salvation of mankind, as could not fail to confirm the faith of the Colossians, and of all the Gentiles who were informed of these his sufferings. This probably is the reason that, notwithstanding he had mentioned his bonds twice before in this letter, he brings the subject in a third time here at the conclusion.

PREFACE

TO THE

FIRST EPISTLE TO THE THESSALONIANS.

OF Thessalonica, and the first introduction of the gospel into that city, see notes on Acts xviii. 1-9. In St. Paul's time it was the metropolis of all the countries comprehended in the Roman province of Macedonia. It was the residence of the proconsul who governed the province, and the questor who had the care of the emperor's revenues. It was also the seat of the courts of justice, and the place where the affairs of the province were managed; and as it carried on an extensive commerce by its merchants, it was full of inhabitants, among whom were many philosophers and men of genius. To this city there was likewise a constant resort of strangers from various quarters, so that it was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all other cities of the Greeks, it was in a state of deplorable ignorance as to matters of religion, and sunk in idolatry and all sorts of vice and wickedness. It therefore stood in peculiar need of that gospel which is designed to enlighten and reform the world. Hence, after the persecution at Philippi, the apostle, accompanied by Silas and Timothy, went directly to this city, with a view to call its inhabitants to repentance, and to faith in the Saviour of sinners. And as there was a Jewish synagogue in the city, he entered into it soon after his arrival, according to his custom, and three sabbath days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; but a great number of religious proselytes embraced the truth, and were made new creatures in Christ Jesus, among whom were many women of the first distinction in the city. The greatest part, however, of the Thessalonian converts were such as had been idolatrous Gentiles, as appears from this epistle, in which he speaks to their church in general, as having "turned from idols to serve the living God."

But St. Paul had not preached long in Thessalonica before the unbelieving Jews raised a tumult against him, Silas, and Timotheus; his success among the proselytes and idolatrous Gentiles having excited their indignation and envy. They gathered a company, and even brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. Divine Providence, however, preserved them; and the brethren, by night, sent them away to Berea, a neighbouring city of note, where likewise they were instrumental of converting numbers of religious proselytes and idolatrous Gentiles, and even many of the Berean Jews. But the Jews of Thessalonica, hearing of the success of the gospel in Berea, hastened thither, and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to these Jews, abode there still. In this flight from Thessalonica the apostle was accompanied by some of the Berean brethren, who conducted him to Athens, and who, when they departed, carried his order to Timothy to come to him forthwith; which he did, but was soon sent back by the apostle to Thessalonica, to exhort and comfort the new converts there.

St. Paul, meeting with little success at Athens, left that place before Timothy returned from Thessalonica, and went forward to Corinth, the chief city of the province of Achaia, where he was soon made the happy instrument of converting many to the faith of Christ, and of establishing a large and flourishing Christian church. He had not been long at Corinth when Timothy came to him from Thessalonica, (Acts xviii. 5.) and, no doubt, gave him such an account of affairs there, as made him sensible that his presence was greatly wanted in that city. But the success which attended his preaching rendering it improper for him to leave Corinth at that time, to supply the want of his presence, he immediately wrote to the Thessalonian brethren this epistle, (the first of all the epistles

PREFACE TO THE FIRST EPISTLE TO THE THESSALONIANS.

which he wrote,) in which he doubtless treated of those matters which would have made the subject of his discourses had he been present with them. From these facts and circumstances, all which are related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as is said in the interpolated postscript at the end of the epistle, but from Corinth, not long after the publication of Claudius's edict against the Jews, mentioned Acts xviii. 2, about A. D. 54.

As to the design of this epistle, Dr. Macknight supposes that the apostle's principal object in writing it was to prove the divine authority of Christianity, by a regular chain of arguments, in answer to some objections which the heathen philosophers had advanced against the gospel; but this supposition, as Mr. Scott justly observes, seems to be "grounded on a mistaken notion that the philosophers deigned, at so early a period, to enter into a regular disputation with the Christians, when, in fact, they derided them as enthusiasts, and their doctrine as foolishness." But though there seems little probability that the apostle intended this epistle to be a regular defence of the Christian religion, yet it furnishes us with four convincing arguments of its divine original. For it proves, "1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating that they were commissioned by God to preach it to the world. 2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, everywhere, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: that in preaching this new doctrine they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: that they used none of the base arts peculiar to impostors for gaining belief, but that their manner of preaching and acting was in all respects suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers. 3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness; so that by the sanctity of its precepts, the gospel is shown to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind. 4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead; and that by the same miracle his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain." To these arguments in proof of the gospel revelation little can be added, as the same writer observes, except what arises from the fulfilment of the Old Testament predictions; and therefore the very same arguments have, since the apostle's days, been often urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that, "in the mouth of the apostle and his assistants, these arguments have double weight; for the miracles, the character, and the precepts to which they have appealed were not those of other persons, but their own. And as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed that three men of common understanding would have joined in writing after this manner to such numerous societies as the Thessalonian church, and the other churches in which they ordered this epistle to be read, unless the things which they affirm were done in their presence had really been true. And if they are true, there can be no doubt that Paul and his assistants were commissioned of God, and that the gospel which they preached is of divine original, and of universal obligation."

There is, however, no satisfactory evidence that the apostle, in writing this epistle, had any such thing in view as to prove the truth of Christianity by a regular chain of argument against the heathen philosophers. His chief design rather was to confirm the faith and hope of the Thessalonian believers, and to prevent their being shaken by the persecutions they met with, and to engage them, from what they had already suffered in the cause of Christ, and the extraordinary character they had hitherto maintained, to make still greater advances in the holy religion which they had embraced. Accordingly, after the inscription and benediction, (chap. i. 1, 2,) he, I. Celebrates the grace of God toward them, verses 3-10. II. He reminds them of the courage and fidelity with which he had preached the gospel at his first entrance among them, in spite of all the danger to which his zeal had exposed him, and appeals to them for the unexceptionable and disinterested manner in which he had

PREFACE TO THE FIRST EPISTLE TO THE THESSALONIANS.

conducted himself, and the tender affection and concern he had always manifested for their spiritual interests, chap. ii. 1-12. III. He acknowledges the happy success which had attended his labours in their conversion to the Christian faith, which they had openly and courageously professed, notwithstanding the persecutions to which they were thereby exposed; observing that he himself, and his fellow-Christians in Judea, had met with the same ill treatment from the perverseness of their own countrymen; and assuring them, that though he had been unwillingly detained from them longer than he intended, his affection for them was not decreased, but that he still rejoiced in them as his glory and his crown, verses 13-20. IV. He assigns the reason of his sending Timothy to them, and speaks of the great comfort he had received from the pleasing account which Timothy had given of them, adding that he was continually praying for their further increase and establishment in grace, and for an opportunity of making them another visit, chap. iii. V. He proceeds to renew the practical exhortations he had given them while he continued with them; recommending especially chastity, in opposition to all kinds of uncleanness; justice, in opposition to all manner of fraud and dishonesty; charity, in which he acknowledges they had already excelled; and a diligent application to their proper business, joined with a prudent behaviour toward their heathen neighbours, chap. iv. 1-12. VI. To comfort them under the loss of some of their Christian friends, he assures them that those who were fallen asleep in Jesus should be raised again at the last day, and, together with those that remained alive, should be caught up to meet the Lord, and share his triumph. And, having thus laid a foundation on which to build their hope, he takes occasion to urge the necessity of preparing for so awful an event, that it might not take them unawares; representing the peculiar obligations they were under to sobriety and watchfulness, from the superior light and knowledge they enjoyed, verse 13 to chap. v. 11. Lastly, he recommends to them a respectful behaviour to their ministers, and gives some directions for their conduct toward persons of different tempers and characters in the church, adding other practical precepts of a more general nature; and having offered up a solemn petition for their perfect sanctification and preservation in holiness, he concludes with his usual benediction, verses 12-28.

It appears from Acts xx. 1, 2, that St. Paul afterward visited Thessalonica, but we find nothing more in the Scriptures respecting this church except the second epistle which the apostle wrote to it. Christianity, however, has never been quite extinct in that city since it was first planted there by St. Paul. There are in it at present thirty Christian churches belonging to the Greek Christians, about forty Jewish synagogues, and forty-eight Mohammedan mosques. The city, being now under the dominion of the Turks, is called by them "Salonichi," which is a corruption of its ancient name.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAPTER I.

The apostle, after the usual salutation of the Thessaloman Christians, (1.) Blesses God for their faith, love, and patient hope, as evidences of their being the true disciples of Christ, 1-4. (2.) He describes the powerful effect which the gospel had had on their hearts and lives, converting them from idols to the service of the true and living God, and rendering them genuine followers of the apostles and of Christ himself, and ensamples to all the believers in those parts, 5-10.

A. M. 4058. PAUL, and ^a Silvanus, and Timo-
A. D. 54. theus, unto the church of the
Thessalonians *which is* in God the Father, and
in the Lord Jesus Christ: ^b Grace be unto you,
and peace, from God our Father, and the Lord
Jesus Christ.

2 ^c We give thanks to God always for you
all, making mention of you in our prayers;

3 ^d Remembering without ceasing ^e your work of faith, ^f and labour of
love, and patience of hope in our Lord
Jesus Christ, in the sight of God and our
Father;

4 Knowing, brethren ^g beloved, ^h your elec-
tion of God.

5 For ⁱ our gospel came not unto you in

^a 2 Corinthians i. 19; 2 Thessalonians i. 1; 1 Peter v. 12.
^b Ephesians i. 2.—^c Romans i. 8; Eph. i. 16; Philemon 4.
^d Chapter ii. 13.—^e John vi. 29; Galatians v. 6; Chapter iii.

6; 2 Thessalonians i. 3, 11; James ii. 17.—^f Romans xvi.
6; Heb. vi. 10.—^g Or, *beloved of God, your election.*—^h Col.
iii. 12; 2 Thess. ii. 13.—ⁱ Mark xvi. 20; 1 Cor. ii. 4; iv. 20.

NOTES ON CHAPTER I.

Verse 1. *Paul, &c.*—In this epistle St. Paul neither uses the title of an *apostle*, nor any other, as writing to pious and simple-hearted men with the utmost familiarity; and *Silvanus*, (also called Silas,) and *Timotheus*—St Paul joins these two faithful fellow-labourers with himself in this epistle, because they had been with him at Thessalonica, and were well known to and much loved by the believers there; to the church of the Thessalonians which is in God the Father—The one living and true God, in whom they have believed, whose children they are become, and whom they acknowledge and worship as their God and Father, thereby distinguishing themselves from the idolatrous heathen; and in the Lord Jesus Christ—Whom they also believe in, adore, and serve, as the Son of the Father, and their Redeemer and Saviour, thereby distinguishing themselves from Jews. The expression also implies that they had union and communion with God and Christ.

Verses 2-4. *We give thanks, &c.*—From hence to chap. iii. 13, we have the chief object of this epistle, which was to comfort, strengthen, and establish the Christians at Thessalonica, and induce them to persevere under all the discouragements which he, their apostle, or they themselves, might meet with. And in his entrance upon this design he gives vent to what lay most upon his heart, thanking God for their conversion from idolatry to Christianity amidst so many discouraging circumstances; and praying

that they might continue in the faith they had embraced, in which he takes all occasions of speaking well of the Thessalonians, as indeed he does through all the epistle, in which there is a peculiar sweetness, unmingled with any sharpness or reproof; those evils which the apostle afterward reproveth, having not yet crept into the churches: *remembering without ceasing*—Or constantly in all our prayers; *your work of faith*—Your active, ever-working faith; and *labour of love*—Your love to God and man, which induces you to labour continually to promote the glory of God, and do good to the bodies or souls of men; and *patience of hope in our Lord Jesus Christ*—Your patience under all your persecutions and other sufferings, the fruit of that blessed hope of eternal life, which is grounded on the death and resurrection of Christ, and is wrought in you by his saving grace; *in the sight of God, even our Father*—Whose eye is continually upon you, who observes, and will not fail to reward, the graces wrought in you by his blessed Spirit. Observe reader, all true faith in Christ, and the truths and promises of the gospel, *works*; all genuine love to God and man, *labours*; and the hope which is well grounded and lively, patiently bears all things. *Knowing, brethren, beloved of God*—And of us his servants; *your election*—Your being chosen to be God's peculiar people, by these plain marks. Of predestination and election, see on Rom. viii. 28; Eph. i. 4, 5.

Verse 5. *For our gospel*—The gospel which we

A. M. 4058. word only, but also in power, and
A. D. 54. ¹in the Holy Ghost, ²and in much
assurance; as ¹ye know what manner of men
we were among you for your sake.

6 And ^mye became followers of us, and of the
Lord, having received the word in much afflic-
tion, ⁿwith joy of the Holy Ghost:

¹2 Cor. vi. 6.—²Col. iii. 2; Heb. ii. 3.—¹Chap. ii. 1, 5,
10, 11; 2 Thess. iii. 7.—^m1 Cor. iv. 16; xi. 1; Phil. iii. 17;

preach, and which has been solemnly committed to our charge; *came not unto you in word only*—You not only heard, understood, and assented to it as a revelation from God, and received thereby information concerning those spiritual and divine things of which you were before ignorant; *but it came also in power*—Awakening your minds to a deep sense of the infinite importance, as well as certainty, of the discoveries it makes you, especially concerning the future and eternal state awaiting you, and your present fallen, sinful, and depraved condition; convincing your consciences of the number and greatness of your sins and follies, and your want of a Saviour from that state of ignorance and guilt, depravity, weakness, and misery, in which you saw yourselves to be involved; thus humbling you before a holy and just God, and bringing you to the footstool of his mercy in true repentance and godly sorrow, productive of fruits worthy of repentance. *And in the Holy Ghost*—Bearing an outward testimony by various miraculous operations to the truth and importance of the gospel which we preach; and by his enlightening, quickening, and renewing influences on your souls, causing it to produce the fore-mentioned effects; and above all, inspiring you with living faith in Christ, and in the promises of God through him, and thereby revealing him to and *in you the hope of glory*; Gal. i. 16; Col. i. 27; and at the same time creating you anew in Christ Jesus, and *strengthening you with might in the inner man*, (Eph. iii. 16.) that you might be able, as well as willing, to withstand all the subtlety, power, and malice of your spiritual enemies, and to do and suffer the whole will of God. *And in much assurance*—Greek, *εν πληροφορια πολλη*, literally, *in full assurance and much of it*; not only begetting in you a full persuasion of the certain truth and infinite importance of the doctrines, precepts, promises, threatenings, and every part of the gospel declared to you, but of your personal interest in the privileges and blessings of it, and therefore of your present justification and acceptance with God, of your adoption into his family, regeneration by his grace, and title to his glory; and causing you to rejoice in expectation thereof, and that with a lively and joyful expectation, even with joy unspeakable and full of glory. So that both the *full assurance of faith*, and the *full assurance of hope*, accompanied with *perfect love casting out fear*, (all which graces are expressly mentioned by the apostles in their epistles, see Heb. vi. 11; x. 22; 1 John iv. 17,) are implied in the *much assurance* here spoken of. And these

7 So that ye were ensamples to all A. M. 4058.
that believe in Macedonia and Achaia. A. D. 54.

8 For from you ^osounded out the word of the Lord not only in Macedonia and Achaia, but also ^pin every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Chap. ii. 14; 2 Thess. iii. 9.—^oActs v. 41; Heb. x. 34.
^oRom. x. 18.—^pRom. i. 8; 2 Thess. i. 4.

effects, if not the miraculous gifts of the Spirit, always more or less attend the faithful preaching of the true and genuine gospel of Christ; neither are some extraordinary operations of the Holy Ghost always wholly withheld, where the gospel is preached with power, and preachers and hearers are alive to God. *As ye know what manner of men we were among you*—How we conducted ourselves, and with what zeal and diligence we exerted ourselves in order to your salvation; *for your sakes*—Seeking your advantage, not our own.

Verses 6-10. *Ye became followers of us*—Obedient to our directions, and imitators of our example; *and of the Lord also*—Both in the holiness of your lives, and in the courage and patience with which you endured those sufferings which lay in the way of your duty; *having received the word*—When first preached to you; *in much affliction, with joy of the Holy Ghost*—That is, though attended with persecution, yet with joy, such as only the Holy Ghost could inspire you with. *So that ye were ensamples*—Patterns to be imitated; *to all that believe in Macedonia*—Chiefly in Philippi and Berea; *and in the more distant province of Achaia*—Namely, to the Corinthian converts, who, hearing of their pious and virtuous conduct, were excited to emulation. The apostle mentions *Macedonia and Achaia*, because he had just been travelling through these parts before he came to Corinth, from whence, as has been observed in the preface, he wrote this epistle. *For from you sounded forth the word of the Lord*—Was echoed, as it were, from you; *not only in your own borders of Macedonia and Achaia*—With which you could easily have correspondence; *but also in every place*—That is, far beyond these countries; *your faith to God-ward*—The report of your embracing the gospel, and of consequence believing in the living and true God; *is spread abroad*—Is become notorious; *so that we need not to speak any thing*—Concerning it. The apostle does not mean that the Thessalonian brethren sent persons to preach the gospel in the countries here mentioned, but that their relinquishing idolatry had occasioned the preaching of the gospel at Thessalonica to be much talked of in these provinces, and in many other places. Grotius observes, that many of the Thessalonians being merchants, who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of the heathen gods must have been spread abroad widely by their means, as the apostle here affirms. And as this was a very extraordinary event, it would natu-

A. M. 4058. 9 For they themselves show of us
A. D. 54. ^a what manner of entering in we had
unto you, ^b and how ye turned to God from
idols, to serve the living and true God;

^c Chap. ii. 1.—^d 1 Cor. xii. 2; Gal. iv. 8.—^e Rom. ii. 7;
Phil. iii. 20; Tit. ii. 13; 2 Pet. iii. 12; Rev. i. 7.

rally occasion much discourse among them to whom it was reported. *For they themselves*—The faithful, wherever we come; *show of us what manner of entering in, &c.*—Are able to give an account of the success of our ministry among you, and what entertainment it found with you; *and how ye turned to God from idols*—In the worship of which ye had been brought up; *to serve the living and true God*—The epithet *living* is given to God to distinguish him from the heathen idols, which were destitute of life. And he is called the *true God*, in opposition to the fictitious deities worshipped by the heathens, who, though some of them may have formerly lived, or are now living, are not true gods; such as demons and the souls of men departed. *And to wait for his Son from heaven*—To raise the dead and judge the world; *whom he raised from the dead*—In proof of his future coming for these purposes. “Christ himself, on two different occasions, promised that he

10 And ^a to wait for his Son ^b from A. M. 4058.
heaven, ^c whom he raised from the A. D. 54.
dead, *even Jesus*, which delivered us ^d from the
wrath to come.

^e Acts i. 11; Chap. iv. 16; 2 Thess. i. 7.—^f Acts ii. 24.
^g Matt. iii. 7; Rom. v. 9; Chap. v. 9.

would return from heaven, Matt. xvi. 27; John xiv. 3. The angels, likewise, who attended at his ascension, foretold the same things, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!”—Macknight. *Even Jesus, who delivered*—Greek, *proquevov*, rather, *delivereth*; *us from the wrath to come*—He hath redeemed us once, he delivers us continually; and will deliver all that believe in him from the wrath, the eternal vengeance, which will then come upon the ungodly.

CHAPTER II.

To encourage the believing Thessalonians to persevere in faith and holiness, the apostle, (1.) Leads them to reflect upon the manner in which he and his brethren behaved among them when they visited them at first, and laid the foundation of a church in their city, 1–12. (2.) He blesses God for the readiness with which they received the gospel, notwithstanding the persecution raised against them by their own countrymen, as well as by the Jews, 13–16. (3.) He assures them of his continued affection, though he had been hindered from visiting them so soon as he intended, and of his joy on their account, 17–20.

A. M. 4058. FOR ^a yourselves, brethren, know
A. D. 54. our entrance in unto you, that it
was not in vain:

2 But even after that we had suffered before,

^b Chap. i. 5, 9.—^c Acts xvi. 22.—^d Chap. i. 5.

NOTES ON CHAPTER II.

Verses 1, 2. *Yourselves, brethren, know, &c.*—What was proposed chap. i. 5, 6, is now more largely treated of; concerning Paul and his fellow-labourers, verses 1–12; concerning the Thessalonians, verses 13–16. *Our entrance in unto you*—With what demonstration of a divine agency it was attended; *that it was not in vain*—Or *without success*, as Dr. Heylin reads; but was attended with most important consequences and effects, which will be everlasting. The original expression, however, *ε κεν η γρηγορευ*, is rendered by Dr. Waterland, *was not vain*; and by Dr. Macknight, *was not false*, or *destitute of truth*, judging the apostle's meaning to be, “that his entrance among the Thessalonians was not the entrance

b

and were shamefully entreated, as ye A. M. 4058.
know, at ^b Philippi, ^c we were bold in A. D. 54.
our God ^d to speak unto you the gospel of God
^e with much contention.

^f Acts xvii. 2.—^g Phil. i. 30; Col. ii. 1.

of a deceiver, who, with a view to draw money from his hearers, or to acquire power, or to live in pleasure among them, told them stories which he himself knew to be false. To this interpretation, the reason assigned in the following verse agrees: his sufferings for the gospel being the strongest proof that he himself believed it; whereas, of his not having preached *in vain* to the Thessalonians his sufferings were no proof. Besides, if the apostle had meant to say that his *entrance was not in vain*, the expression would have been *εις κενον*, as in Phil. ii. 16; 1 Thess. iii. 5.” *But after we had suffered*—In several places; *and were shamefully entreated at Philippi*—Being there stripped and scourged by the common beadle, and thrust into prison, where our

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A. M. 4058. 3 'For our exhortation was not
A. D. 54. of deceit, nor of uncleanness, nor in
guile;

4 But as we were allowed of God to be
put in trust with the gospel, even so we speak;
'not as pleasing men, but God, which trieth
our hearts.

5 For neither at any time used we flattering
words, as ye know, nor a cloak of covetous-
ness; God is witness:

¹ 2 Cor. vii. 2; Verse 5; 2 Pet. i. 16.—² 1 Cor. vii. 25; 1
Tim. i. 11, 12.—³ 1 Cor. ix. 17; Gal. ii. 7; Tit. i. 3.—⁴ Gal.
i. 10.—⁵ Prov. xvii. 3; Rom. viii. 27.—⁶ Acts xx. 33; 2
Cor. ii. 17; iv. 2; vii. 2; xii. 17.—⁷ Rom. i. 9.—⁸ John
v. 41, 44; xii. 43; 1 Tim. 5. 17.

feet were made fast in the stocks. Scourging with
rods was a punishment so ignominious, that the Por-
tian law, among the Romans, forbade it to be inflicted
on any Roman citizen. *We were bold*—Notwith-
standing; *in our God*—Trusting in his assistance; *to
speak unto you the gospel*—Though we are forced
to do it *with much contention*—Meeting with much
opposition, or in the midst of inward and outward
conflicts of all kinds.

Verses 3-6. *For our exhortation*—That is, our
preaching, a part being put for the whole; *was not
of deceit*—With a design to seduce or corrupt any
one by false doctrine; or, we preach not a lie, but the
truth of God; *nor of uncleanness*—Tending to en-
courage men in their impure course of life; *nor in
guile*—To procure esteem or any worldly advantage
to ourselves, under pretence of aiming at the glory
of God. In this verse, and in those that follow to
verse 12, "the apostle delineates his own character,
and the character of his assistants as teachers, on
purpose to make the Thessalonians sensible that they
had nothing in common with impostors, who are
always found to use the mean, vicious practices,
which the Christian teachers in this passage dis-
claimed." *But as we were allowed*—*Δεδοκιμασμεθα*,
were approved, of God; *to be intrusted with the gos-
pel*—That most invaluable treasure; *even so we
speak*—That is, preach; *not as pleasing men*—After
the manner of impostors, accommodating our doc-
trine to their tastes and prejudices; *but God, who
trieth our hearts*—It is our constant endeavour to
secure his approbation. And what stronger proof can
be given of our not preaching with guile? *Neither
used we flattering words*—To insinuate ourselves
into your affections: *this ye know*; *nor a cloak of co-
vetousness*—A pretence of piety to promote the
schemes of covetousness; of this *God is witness*.
Macknight reads, *with a cloak over covetousness*;
justly observing, that covetousness is never used as
a cloak to cover any thing, but needs a cover to con-
ceal itself. The apostle calls men to witness an open
fact; God, the secret intentions of the heart: in a
point of a mixed nature, (verse 10,) he appeals both to
God and man. Flattery and covetousness were vices
to which the teachers of philosophy, in ancient times,
were remarkably addicted. And they are vices

6 'Nor of men sought we glory, neither of you,
nor yet of others, when we might have been bur-
densome as the apostles of Christ.

7 But we were gentle among you, even as
a nurse cherisheth her children:

8 So being affectionately desirous of you,
we were willing to have imparted unto you,
not the gospel of God only, but also our own
souls, because ye were dear unto us.

¹ 1 Cor. ix. 4, 6, 12, 16; 2 Cor. x. 1, 2, 10, 11; xiii. 10;
2 Thess. iii. 9; Philem. 8, 9.—² Or, *used authority*.—³ 2 Cor.
xi. 9; xii. 13, 14; 2 Thess. iii. 8.—⁴ 1 Corinthians ix. 1, 2, 5.
⁵ 1 Cor. ii. 3; ix. 22; 2 Cor. xiii. 4; 2 Tim. ii. 24.—⁶ Rom.
i. 11; xv. 29.—⁷ 2 Cor. xii. 15.

which, more or less, enter into the character of all
impostors, who, as the apostle observes, (Rom. xvi.
18,) *by good words and fair speeches deceive the
hearts of the simple*. *Nor*—Instead of seeking to
acquire power or riches by preaching; *of men sought
we glory*—That is, popularity, honour, and applause;
neither of you, nor yet of others—Among whom we
laboured and conversed. Nay, we did not seek so
much as the respect of a suitable maintenance; *when
we might have been burdensome*—That is, might have
claimed support; *as the apostles of Christ*—Who
had authorized us to take from our hearers what was
necessary for our subsistence, but we maintained
ourselves by the labour of our own hands. He re-
fers to the right they had of being maintained at
the charge of those to whom they ministered. See
1 Corinthians ix. 6-14; 1 Timothy v. 18. But he
was acting now on the same maxims at Corinth,
(from whence he wrote this epistle,) by which he
had governed himself at Thessalonica. See Acts
xviii. 3.

Verses 7, 8. *But we were gentle*—Mild, tender;
among—*Εν μεσση υμων*, *in the midst of, you*—Like a
hen surrounded with her young; *even as a nurse*—
A mother who suckles her own offspring, as the
word *τροφος* here signifies; *cherisheth her children*
—The offspring of her own womb, warming them
in her bosom, and feeding them with her milk. *So
being affectionately desirous of you*—*Ουτως υμερο-
μενοι υμων*, *being tenderly affectionate toward you*;
or loving you tenderly; a beautiful poetical expres-
sion, as Blackwall observes, signifying the most
passionate desire: *we were willing to have imparted
not the gospel only, but our own souls*—Or lives,
rather. Chandler observes, that "the apostle here
considers the Thessalonians as in the infancy of
their conversion; himself as the tender mother who
nursed them; the gospel as the milk with which he
fed them; and his very soul, or life, as what he was
willing to part with for their preservation. Could
the fondest mother carry her affection for her help-
less infant further?" He adds, "Nothing can exceed
the elegance, the strength, and the moving affection
of this description! A man must have no bowels,
who does not find them moved by so fine, so lively,
and warm a scene."

A. M. 4058. 9 For ye remember, brethren, our
A. D. 54. labour and travail: for ^alabouring
night and day, ^bbecause we would not be
chargeable unto any of you, we preached unto
you the gospel of God.

10 ^cYe are witnesses, and God also, ^dhow
holily, and justly, and unblameably we be-
haved ourselves among you that believe:

11 As ye know how we exhorted, and com-
forted, and charged every one of you, as a
father doth his children,

12 ^eThat ye would walk worthy of God,
^fwho hath called you unto his kingdom and
glory.

^a Acts xx. 34; 1 Cor. iv. 12; 2 Thess. iii. 8.—^b 2 Cor.
xii. 13, 14.—^c Chap. i. 5.—^d 2 Cor. vii. 2; 2 Thess. iii. 7.
^e Eph. iv. 1; Phil. i. 27; Col. i. 10; Chap. iv. 1.—^f 1 Cor. i.
9; Chap. v. 24; 2 Thess. ii. 14; 2 Tim. i. 9.

Verses 9-12. *Ye remember, brethren, our labour*—
In the ministerial work; and *travail*—*Μοχθον*, toil,
in our secular employment; *for labouring night
and day, &c.*—It seems they often took from the
rest of the night the hours which during the day
they had spent in the exercise of their ministry:
because we would not be chargeable—But might be
able to maintain ourselves. The apostle often ap-
pealed to this proof of his disinterestedness. In-
deed, in preaching the gospel, he had no view but to
promote the glory of God, and the salvation of man-
kind. *Ye are witnesses*—For our conduct was well
known to you; and *God also*—Who observes our
most secret actions, desires, and designs; *how holily*
—Toward God, and in the things respecting his
worship and service; and *justly*—With regard to
men; and *unblameably*—In respect of ourselves;
we behaved ourselves among you that believe—Who
were the constant observers of our behaviour. *As ye
know how*—With what earnestness, and diligence,
and importunity; *we exhorted, comforted, and
charged every one of you*—As far as God gave us
access to you. By *exhorting*, we are moved to do
a thing willingly; by *comforting*, to do it joyfully;
by *charging*, to do it carefully. *As a father doth
his children*—The apostle (verse 7) compared the
gentleness with which he behaved toward the
Thessalonian believers to the tenderness of a nursing
mother toward her sucking children. Here he
compares the affection and earnestness with which
he recommended holiness to them, to the affection
and earnestness of a pious father, who exhorts his
own children. *That ye would walk worthy of God*
—Conduct yourselves in such a manner as becomes
those who know God, and profess to believe in, love,
and serve him, and in a manner suitable to the re-
lation in which it is your happiness to stand to him;
who hath called you—By his gospel and his grace;
unto his kingdom here, and glory hereafter.

Verses 13-16. *For this cause*—Or, on this account
also; *thank we God without ceasing*—See on chap.

13 For this cause also thank we God A. M. 4058.
A. D. 54. ^awithout ceasing, because, when ye
received the word of God which ye heard of
us, ye received it ^bnot as the word of men,
but (as it is in truth) the word of God,
which effectually worketh also in you that
believe.

14 For ye, brethren, became followers ^cof
the churches of God which in Judea are in
Christ Jesus: for ^dye also have suffered like
things of your own countrymen, ^eeven as they
have of the Jews:

15 ^fWho both killed the Lord Jesus, and
^gtheir own prophets, and have ^hpersecuted us;

^a Chap. i. 3.—^b Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2.
^c Galatians i. 22.—^d Acts xvii. 5, 13.—^e Hebrews x. 33, 34.
^f Acts ii. 23; iii. 15; v. 30; vii. 52.—^g Matthew v. 12.
^h Or, *chased us out.*

i. 2; that is, we not only thank him that we have
been enabled to conduct ourselves, and to discharge
our duty, in the manner above described, but that,
*when ye received the word of God which ye heard,
&c.*—Greek, *λογον ακουης τς Θεου*, literally, *the word
of hearing of God*; the word which God hath ap-
pointed to be heard through our preaching. Ac-
cordingly, the same expression, *λογον ακουης*, (Heb.
iv. 2,) is rendered by our translators, *the word
preached*. But Dr. Chandler thinks the clause
should be rendered, *the word of report concerning
God*; supposing it to be an allusion to Isa. liii. 1,
Who hath believed, τη ακοη ημων, our report? *Ye
received it not as the word of men*—As a mere hu-
man invention, or a doctrine framed by the wisdom
of men; *but as it is in truth, the word of God him-
self*—Of which there is this further proof, that it
worketh effectually in you that believe—Producing
such a change in your hearts and lives as abundantly
attests its divine original. Wherever the gospel
is thus received—where there is a full conviction
that it is nothing less than a message from Jehovah
himself, a Being of infallible truth, unspotted holi-
ness, unerring wisdom, and overflowing goodness—
it is no wonder that it should produce the effect here
ascribed to it. *For ye, brethren, became followers
of the churches in Judea*—Imitators of their courage
and constancy in suffering for the truth, as being in-
fluenced by the same Spirit which animated and
supported them, though you had not been eye-wit-
nesses of their example: *for ye suffered like things
of your own countrymen*—Ye have been calumni-
ated, imprisoned, and spoiled of your goods; *even as
they suffered from the Jews*—Their countrymen.
The same fruit, the same afflictions, and the same
experience, at all times, and in all places, are an ex-
cellent criterion of evangelical truth. *Who both
killed the Lord Jesus*—Their own Messiah; and—
Before him; their own prophets—Who foretold his
appearance; and whom God, in many distant ages
of their commonwealth, raised up unto them. The

A. M. 4069. and they please not God, ^k and are
A. D. 54. contrary to all men :

16 ^l Forbidding us to speak to the Gentiles that they might be saved, ^m to fill up their sins always : ⁿ for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you

^k Esth. iii. 8.—^l Luke xi. 52 ; Acts xiii. 50 ; xiv. 5, 19 ; xvii. 6, 13 ; xviii. 12 ; xix. 9 ; xxii. 21, 22.—^m Gen. xv. 16 ; Matt. xxiii. 32.

expression, *their own prophets*, is emphatical ; and denotes that the Jews acknowledged the prophets whom they killed to be prophets really sent of God. So remarkable were the Jews for persecuting the prophets, that Stephen challenged the council to show so much as one whom their fathers had not persecuted, Acts vii. 52. *And have persecuted us*—Apostles and preachers of the gospel ; *and they please not God*—Though they pretend to be so well acquainted with him and his will, and boast so much of their interest in him ; nay, they are not concerned to please him, notwithstanding their fair professions ; *and are contrary to all men*—Are common enemies of all mankind ; full of contempt and malignity against all other nations, and behaving toward them in the most perverse and unfriendly manner. The hatred which the Jews bore to all the heathen, without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. It was directly contrary to the law of Moses, which, in the strongest terms, recommended humanity to strangers ; but arose probably from their not understanding rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourse with idolaters, lest they should be induced to imitate them in their practices. *Forbidding us*—The apostles and messengers of God ; *to speak to the Gentiles*—That is, to preach the gospel to them, as we are expressly commanded of God to do ; *that they might be saved*—In which respect especially they show themselves to be the enemies of mankind, opposing their present and everlasting salvation ; *to fill up, &c.*—So that, instead of pleasing God, they fill up the measure of their sins always—As they have ever done : but *the wrath*—The vengeance of God ; *is come upon them*—Is about to overtake them unawares, while they are seeking to destroy others. Or, God has begun to punish them, and will speedily complete their destruction. The word *εφθασε*, here rendered *is come*, being in the past time, properly signifies *hath come*. But, as Macknight observes, the past time is here put for the present, or rather for the future, as is plain from this, that the wrath of God had not yet fallen on the Jewish nation in the full sense here expressed. The apostle only speaks of their punishment as at hand, being taught either by Christ's prediction, or by a peculiar revelation made to himself. The original expression, *εις τελος*, rendered here *to the uttermost*, was understood, by the ancient commentators, as

for a short time ^o in presence, not in A. M. 4069
heart, endeavoured the more abun- A. D. 54.
dantly ^p to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again ; but ^q Satan hindered us.

19 For ^r what is our hope, or joy, or

^a Matt. xxiv. 6, 14.—¹ Cor. v. 3 ; Col. ii. 5.—^p Chap. iii. 10.—^q Rom. i. 13 ; xv. 22.—² Cor. i. 14 ; Phil. ii. 18 ; iv. 1.

signifying that the wrath of God was coming upon the Jews, not for a few years, but for a long duration, even for many generations : which has accordingly come to pass. To render the expression as our translators have done, *to the uttermost*, is certainly not quite proper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left ; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel will be fulfilled. It may not be improper to observe here, that in the dreadful calamities brought on the Jewish nation for killing their Messiah, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

Verses 17–20. *But we, brethren, &c.*—In this verse we have a remarkable instance, not so much of the transient affections of holy grief, desire, or joy, as of that abiding tenderness, that loving temper, which is so apparent in all St. Paul's writings toward those he styles his children in the faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader ; whereas it requires a nicer attention to discern those calm, standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character. *Being taken from you*—Greek, *αποφασισθεντες, separated from you*. The expression is commonly applied to children who are deprived of their parents : here, as the apostle, under God, was the spiritual father of the believers in Thessalonica, it is used in allusion to parents who are deprived of their children : *for a short time*—*Προς καιρον υμων, for an hour's time* ; that is, for a very little season. Perhaps the apostle meant, that when he fled from Thessalonica to Berea, he proposed to be absent only a few days, till the rage of the Jews was abated ; after which he intended to return. Accordingly he tells them, he the more earnestly, on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against him, frustrated his design, and obliged him to leave Macedonia. *We would have come (even I, Paul,) once and again, &c.*—This paren-

A. M. 4058. ^a crown of. ³ rejoicing? Are not
A. D. 54. even ye in the presence of our

Lord Jesus Christ ⁴ at his coming? A. M. 4058.
20 For ye are our glory and joy. A. D. 54.

^a Prov. xvi. 31.—³ Or, *glorifying*.

⁴ 1 Cor. xv. 23; Chap. iii. 13; Rev. i. 7; xxii. 12.

thesis, Macknight thinks, shows, that what follows is to be understood of Paul alone, though he continues to use the plural form of expression; and that therefore in other passages, where he uses the plural number, he may be speaking of himself only. *But Satan hindered us*—By the persecuting Jews. Because the devil employs himself continually in obstructing the good purposes, endeavours, and actions of mankind, and is the chief enemy of God and man, he hath the name of *Satan*, or *adversary*, given him by way of eminence. And they who assist him in his malicious attempts are called *ministers of Satan*, 2 Cor. xi. 15. The persecution raised against the apostle and his fellow-labourers, in Berea, is here ascribed to Satan, to teach us that persecution for conscience' sake is the genuine work of the devil. *For what is our hope*—The source of my hope; or *joy*—That wherein I take comfort; or *crown of rejoicing*?—The honour of my ministry, and the chief cause of my rejoicing. *Are not even ye*—As well as our other children; *in the presence of our Lord*—When I shall behold you, at the last day, owned of him, and made happy by him. "In this passage, the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned in token of his victory over the false religions of the world, and over the abettors of those religions," as well as over the errors and vices of mankind, and all the enemies of God and his people, visible and invisible; "and attended by his converts, who are, in that manner, to honour him as their spiritual father." And because these converts were the fruits of his

preaching, and the evidences of the success of his labours, and therefore one grand "cause of his being thus crowned, they are, by a beautiful figure of speech, called *his crown of glorying*." That some peculiar honour or reward will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xii. 3. *For ye are our glory and joy*—The manner in which the apostle here speaks of the Thessalonians, "shows that he expected to know his converts at the day of judgment. If so, we may hope to know our relations and friends then. And as there is no reason to think that in the future life we shall lose those natural and social affections which constitute so great a part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most endearing relations and warmest friendships will be those which are formed on excellence of character. What a powerful consideration this to excite us to cultivate, in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them and to us through the endless ages of eternity!"—Macknight.

CHAPTER III.

In this chapter, as a further illustration of his love, the apostle, (1.) Reminds the Thessalonians of his sending Timothy from Athens to establish and comfort them, 1-5. (2.) He mentions the great pleasure with which he received the tidings which that evangelist had brought him of their faith and love, 6-9. (3.) He assures them that he was continually praying for their prosperity, and for an opportunity of making them another visit, in order to promote their edification, 10-13.

A. M. 4058. WHEREFORE, ^a when we could
A. D. 54. no longer forbear, ^b we thought

it good to be left at Athens A. M. 4058.
alone; A. D. 54.

^a Verse 5.

^b Acts xvii. 15.

NOTES ON CHAPTER III.

Verse 1. *When we could no longer forbear*—Or bear, rather, namely, our anxiety on your account. The word *συνεχες*, here used, literally signifies bearing or carrying, but never forbearing. Some such word as *anxiety* is necessary to be supplied, because it appears from the following verse, that the apostle was at this time under great concern lest the

Thessalonians should have been moved from the faith of the gospel, either by the false arguments of the unbelievers, or by the persecutions which they suffered. *We thought it good to be left at Athens alone*—Although there we had peculiar need of the support and comfort of having with us an approved companion and friend. Some infer, from this manner of speaking, that Silas was absent from Paul

A. M. 4058. 2 And sent ° Timothy, our brother,
A. D. 54 and minister of God, and our fellow-
labourer in the gospel of Christ, to establish you,
and to comfort you concerning your faith:

3 ^d That no man should be moved by these afflictions: for yourselves know that ° we are appointed thereunto.

4 ^f For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

° Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 19.—^d Eph. iii. 13.
° Acts ix. 16; xiv. 23; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12; 1 Pet. ii. 21.

while he was at Athens. And Macknight supposes, that though Timothy and Silas were both ordered to follow him from Berea to Athens, (Acts xvii. 15,) only Timothy came to him there. See Acts xviii. 1, 5. If this opinion be correct, when Timothy left Athens, the apostle remained in that city alone, which was a very trying circumstance, as he expected great opposition from the Athenian philosophers. Some, however, infer, from the apostle's speaking in the plural number, *We thought, &c.*, that Silas must have been with him. And sent Timothy, our fellow-labourer in the gospel.—As Timothy is said (Acts xvii. 14) to have remained with Silas in Berea, after Paul's departure, it is probable he had been with the apostle at Thessalonica, and had assisted him in his work of preaching the gospel there; *to establish you*—In the new faith you have embraced; *and to comfort you*—Under your suffering. *That no man*—That none of you, who have believed; *should be moved*—Or shaken, as *σαλευσθαι* means; should be discouraged, and made to fall off from his adherence to the Christian profession and hope, *by these afflictions*—Which either you or we are exposed to. *For you know that we are appointed thereto*—Our Lord expressly forewarned his apostles that they were to be persecuted, and that even to death; and that whoever killed them would think he did God service. Moreover, when he called Paul to the apostleship, he showed him how great things he must suffer for his name's sake, Acts ix. 16. All the apostles, therefore, and Paul more especially, expected to be persecuted. But here it is signified, that not only the apostles, evangelists, and other ministers of the word, were exposed to persecution, but that all who embraced the Christian faith were to expect to meet with the same treatment from the unbelievers, whether heathen or Jews; yea, that, as the original expression, *εις το αυτο κειμενα*, implies, that they were appointed to it, or rather laid, in every respect, in a fit posture for it, and that by the very design and contrivance of God himself, for the trial and increase of their faith and other graces. For, one principal part of the scheme of God, in establishing the Christian Church, was to raise a society of men who should glorify his name, and illustrate the force of true religion by enduring the greatest extremities in its de-

5 For this cause, ^e when I could no longer forbear, I sent to know your faith, ^b lest by some means the tempter have tempted you, and ⁱ our labour be in vain.

6 ^h But now, when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, ^l as we also to see you:

^f Acts xx. 24.—^e Verse 1.—^g 1 Cor. vii. 5; 2 Cor. xi. 3.
^h Gal. ii. 2; iv. 11; Phil. ii. 16.—ⁱ Acts xviii. 1, 5.
^j Phil. i. 8.

fence with fortitude and cheerfulness. He gives great riches to the world, but stores up his treasures of wholesome afflictions for his children. *For when we were with you*—We did not flatter you with any vain hopes of an easy and pleasurable life, but plainly and candidly told you, before you embraced the gospel which we preach, and united yourselves to the Christian community, by submitting to the ordinance of baptism, *that we should suffer tribulation*—And indeed what else could be expected by any that consider the nature of the religion to which we are endeavouring to make converts, compared with the tempers, prejudices, and interests of mankind. Because the apostle knew that the enemies of the gospel would infer, from his not delivering himself from persecution by miracles, that he did not possess the miraculous powers to which he pretended, he took care to let his disciples know, in every place, that he was ordered by his Master to suffer for the gospel, and that his suffering for it was as necessary a part of the proof of its divine original as his working miracles.

Verses 5-8. *For this cause*—The apostle proceeds to explain more fully what he began to speak of verse 1; *when I could no longer forbear*—Or endure the state of anxious uncertainty I was in with regard to persons so dear to me, in such circumstances; *I sent to know your faith*—Whether you continued steadfast and constant in your adherence to the truth; *lest the tempter*—Satan; should have tempted you—That is, should by his temptations have caused you to faint under your trials, and so to depart from the faith. Temptations of different kinds usually accompany persecutions. *But now, when Timothy came from you*—Immediately after whose return, it seems, St. Paul wrote this epistle, while his joy was fresh, and his tenderness at the height; *and brought us good tidings of your faith, &c.*, and that ye have good remembrance of us—Think of us with affection, and make respectful mention of us upon all occasions. The apostle undoubtedly means their remembering him and his fellow-labourers with respect, as teachers sent from God; and with gratitude, as those who had given them the knowledge of the true God and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Chandler

A. M. 4000. 7 Therefore, brethren, we were
A. D. 54. comforted over you in all our affliction and distress by your faith :

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ?

^m 2 Cor. i. 4 ; vii. 6, 7, 13.—ⁿ Phil. iv. 1.—^o Chap. i. 2. ^p Acts xxvi. 7 ; 2 Tim. i. 3.—^q Rom. i. 10, 11 ; xv. 32. ^r Chap. ii. 17.—^s 2 Cor. xiii. 9, 11 ; Col. iv. 12.

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you :

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

^t Or, guide.—^u Mark i. 3.—^v Chap. iv. 10.—^w Chap. iv. 9. v. 15 ; 2 Pet. i. 7.—^x 1 Cor. i. 8 ; Phil. i. 10 ; Chap. v. 23. ^y 2 Thess. ii. 17 ; 1 John iii. 20, 21.—^z Zech. xv. 5 ; Jude 14.

observes, the persons who are converted by the labours of the faithful ministers of Christ owe to their spiritual fathers their own souls; an obligation that ought not to be soon or easily forgotten. *Therefore, brethren, we were comforted over*, or concerning, you—The faithfulness and constancy of the people of God are a great source of comfort to their teachers. *For now we live indeed—Our life is worth having; or, we enjoy life; if, or seeing that, ye stand fast in the Lord*—Continue firm in the faith of Christ and of his grace. So great is our affection for you. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy than when they find their wishes, their prayers, and their labours effectual to the conversion of their people, and for their establishment in truth and grace.

Verses 9–13. *What thanks can we render to God*—That is, what sufficient thanks; *for you*—On account of your perseverance; *for all the joy*—That I have thereby such unfeigned cause of rejoicing; so that the apostle's joy respecting the Thessalonians, arose first from their conversion, and next, from their steady adherence to the faith and profession of the gospel amidst great temptation and persecution; *before, or, in the presence of, our God*—*As εμπροσθεν τῷ Θεῷ ἡμῶν* properly signifies. Joy in the presence of God is not a carnal or worldly, but a spiritual joy, such as God approves. *Night and day praying exceedingly*—That is, with great earnestness and importunity, *that God would permit us to see your face*—Once more in the flesh; *and might perfect that which is lacking in your faith*—Thus it appears St. Paul did not suppose that they who are once upon the rock no longer need to be taught by man! *Now God himself and our Father, and our Lord Jesus Christ*—Here we have a plain instance of prayer being addressed to Christ as well as to the Father, and even in the same words, and at the same time. A similar instance occurs 2 Thess. ii. 16, 17. And doubtless these petitions are addressed to him because he is God, for unless he be present everywhere, how can he hear the prayers which are everywhere put up to him by his disciples? *Direct*—Clear, or make straight; *our*

way unto you—Namely, by removing those obstructions which at present remain. This prayer is founded on the supposition that the common events on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of God. The apostle, it appears, was heard in his prayer; for, as we are told (Acts xx. 2) that he gave the brethren in Macedonia *much exhortation*, we have reason to believe he did not pass by the Thessalonians, whom he was so desirous to visit. *And the Lord make you to increase and abound*—*Πλεονασαι και περισσευσα, to abound and overflow; in love*—The Lord Jesus seems to be here addressed, because all spiritual blessings which are originally from the Father come to us immediately through and from Christ, to whom belongs the office of bestowing every blessing, whether of nature, of providence, or of grace, upon his followers. The apostle's example in praying thus fervently and importunately for his converts, well deserves to be imitated by all ministers of the gospel. *And toward all men, as we toward you*—Chandler's remark on this passage is worthy of particular attention: "The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them made him solicitous for their perseverance and salvation, so as to be willing to be persecuted, and to live in continual straits, (chap. iii. 7,) and to lose his life, (chap. ii. 8,) if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle! how like the Master he served! Well therefore might he propose his own love to them as a pattern of their love to one another and to all. What an excellent religion is the Christian, which enjoins such a universal benevolence, even toward enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge." *To the end*—That by means of your love, which is the root of all piety and virtue; *he may establish your hearts unblameable in holiness*—May make you steadfast in the experience of all Christian graces, and in the practice of all godliness and righteousness; and *this before God, even our Father*—Whose eyes are always upon you. These

are high expressions when applied to fallen creatures, but what cannot the grace of God in Christ effect? *Ye shall be perfect*, says the Lord Jesus to his disciples, *as, or because, your Father in heaven is perfect*. And St. Paul informs us, that apostles, prophets, evangelists, pastors, and teachers, are appointed for the work of the ministry, in order to

the perfecting of the saints, till they all come unto the full measure of Christ's stature, Eph. iv. 11-13; and accordingly that they made it the great end of their preaching to *present every man perfect in Christ Jesus*, Col. i. 28. *At the coming of our Lord Jesus with all his saints*—That you may be found such at the day of final judgment.

CHAPTER IV.

In this chapter, (1.) The apostle addresses several practical exhortations to the Thessalonians, and particularly recommends chastity, justice, charity, and prudence, 1-12. (2.) He comforts the surviving believers with relation to those that were fallen asleep in Jesus, by an animating view of that glory and happiness on which, at the general resurrection, they should enter in their complete persons, 13-18.

A. M. 4058. **FURTHERMORE** * then we ¹ beseech you, brethren, and ² exhort you by the Lord Jesus, ³ that as ye have received of us ^b how ye ought to walk ^c and to please God, so ye would abound more and more.
2 For ye know what commandments we gave you by the Lord Jesus.

* Second Sunday in Lent, epistle, verse 1 to verse 9.—¹ Or, request.—² Or, beseech.—³ Phil. i. 27; Col. ii. 6.—^b Ch. ii. 12.—^c Col. i. 10.—^d Rom. xii. 2; Eph. v. 17.—^e Eph. v. 27.

NOTES ON CHAPTER IV.

Verses 1, 2. *Furthermore*—To λοιπον, as for what remains to be said, in subserviency to the important end of your being presented before God in the final judgment, perfected in holiness; *we beseech you, by the Lord Jesus*—By his authority, in his name, and for his sake; *that as ye have received of us*—While we were among you; *how ye ought to walk*—If you desire to adorn your Christian profession; *so ye would abound more and more*—Striving continually to make advances in every Christian grace and virtue. Here the apostle reminds the Thessalonian believers that from his first coming among them he had exhorted them to conduct themselves in a holy manner, if they wished to please and continue in the favour of the living and true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. And the same method of exhortation and instruction he undoubtedly followed in all other cities and countries. *For you know*—You cannot but remember; *what commandments we gave you*—Commandments very different from those enjoined by the heathen priests, as pleasing to their pretended deities.

Verses 3-6. *For*—As we solemnly assured you, and charged you to keep continually in remembrance; *this is the will of God, your sanctification*—That, as God hath chosen us from the rest of the world to be a people dedicated to his honour and service, we should not pollute ourselves with those abominations which are so common among the hea-

3 For this is ^d the will of God, *even* A. M. 4058. your sanctification, ^e that ye should A. D. 54. abstain from fornication:

4 ^f That every one of you should know how to possess his vessel in sanctification and honour;
5 ^h Not in the lust of concupiscence, ⁱ even as the Gentiles ^k which know not God:

^f 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5.—^g Rom. vi. 19. ^h Col. iii. 5; Rom. i. 24, 26.—ⁱ Eph. iv. 17, 18.—^k 1 Cor. xv. 34; Gal. iv. 8; Eph. ii. 12; iv. 18; 2 Thess. i. 8.

then, but that we should be perfectly holy in heart and life; and therefore, to mention one single branch of the contrary; *that ye should abstain from fornication*—And every other kind of lewdness, so commonly practised among those who are unacquainted with the true religion. This beautiful transition of the apostle, shows that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it. *That every one of you should know*—Should learn and accustom himself to exercise that holy skill; *how to possess his vessel*—His body; for this word in some other passages signifies the body, (1 Pet. iii. 7:) *Giving honour to the wife as the weaker vessel*. That is, as weaker in body. (1 Sam. xxi. 5.) *And the vessels, bodies, of the young men are holy*. The body was called by the Greeks and Romans a vessel, because it contains the soul, and is its instrument. The apostle's meaning may be, Let every man consider his body as a vessel consecrated to the service of God, and let him dread the impiety of polluting it by any vile, dishonourable indulgence whatever, or by putting it to any base use. Or, as some think, by his vessel, he may mean his wife. *In sanctification and honour*—In a chaste and holy manner, answerable to that dignity which God has put upon it by making it his temple. *Not in the lust of concupiscence*—*Ev παθει επιθυμιας*, in the passion of lust; not indulging passionate desires; *as the Gentiles*—The heathen; *who know not God*—To any saving purpose; and are ignorant of that pure and sublime happiness which arises from contemplating, adoring, imitating, and

A. M. 4058. 6 ¹ That no *man* go beyond and

A. D. 54. ³ defraud his brother ⁴ in *any* matter : because that the Lord ⁵ is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ⁸ but unto holiness.

8 ⁹ He therefore that ⁶ despiseth, despiseth not man, but God, ⁷ who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ¹⁰ ye need not that I write unto you : for ¹¹ ye yourselves are taught of God ¹² to love one another.

10 ¹³ And indeed ye do it toward all the bre-

¹ Lev. xix. 11, 13; 1 Cor. vi. 8.—² Or, *oppress*, or, *overreach*.—³ Or, *in the matter*.—⁴ 2 Thess. i. 8.—⁵ Lev. xi. 44; xix. 2; 1 Corinthians i. 2; Heb. xii. 14.—⁶ Luke x. 16.
⁷ Or, *rejecteth*.—⁸ 1 Cor. ii. 10; vii. 40; 1 John iii. 24.
⁹ Chap. v. 1.

having communion with him, *That no man go beyond*—The bounds of chastity, or of matrimony; or *overreach*, as some render *υπερβαίνω*; and *defraud*—Or, *exceed toward, his brother, in any, or in the matter*—Namely, of which the apostle had been speaking. Beza, Le Clerc, and some others, understand this as a prohibition of injustice in general; but the context seems to determine, its meaning to that kind of injury by which chastity is violated. Probably the apostle intended here to prohibit three things; fornication, (verse 3,) passionate desire, or inordinate affection in the married state, and the breach of the marriage contract. *Because the Lord is the avenger of all such*—Will severely punish all such gross misdeeds; *as we also have forewarned you, &c.*—As I formerly testified to you when I preached to you in Thessalonica. *For God hath not called us*—In so extraordinary a manner, and separated us from the rest of the world; *to uncleanness*—To leave us at liberty to defile ourselves with any kind of sin; *but unto holiness*—Of heart and life. *He therefore that despiseth*—The commandments we give by authority from God, and according to his will; *despiseth not man*—Only or chiefly; *but God*—Speaking in and by us; *who hath also given unto us*—Who are his divinely-commissioned teachers; *his Holy Spirit*—To guide us in what we deliver. What naked majesty of words! how oratorical, and yet with how great simplicity! a simplicity that does not impair, but improve the understanding to the utmost; that, like the rays of heat through a glass, collects all the powers of reason into one orderly point, from being scattered abroad in utter confusion!

Verses 9-12. *As touching brotherly love*—That peculiar affection which one disciple of Christ owes to another; *ye need not so much that I should write unto you; for ye yourselves*—Independent of any teaching of mine; *are taught of God*—By his Spirit; *to love one another*—In an especial manner, even with *pure hearts fervently*, 1 Pet. i. 22. *And indeed ye do it*—And not only with respect to the

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thren which are in all Macedonia : A. M. 4058. but we beseech you, brethren, ¹⁴ that ye increase more and more ;

11 And that ye study to be quiet, and ¹⁵ to do your own business, and ¹⁶ to work with your own hands, as we commanded you ;

12 ¹⁷ That ye may walk honestly toward them that are without, and *that* ye may have lack ¹⁸ of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, ¹⁹ even as others ²⁰ which have no hope.

¹⁴ Jer. xxxi. 34; John vii. 45; xiv. 26; Heb. viii. 11; 1 John ii. 20, 27.—¹⁵ Matt. xxiii. 30; John xiii. 34; xv. 12; Eph. v. 2.
¹⁶ Chap. i. 7.—¹⁷ Chap. iii. 12.—¹⁸ 2 Thess. iii. 11.—¹⁹ Acts xx. 35; Eph. iv. 28.—²⁰ Rom. xiii. 13.—²¹ Or, *of no man*.
²² Lev. xix. 28.—²³ Eph. ii. 12.

brethren in your own city, but *toward all who are in Macedonia*—All the believers in that province, relieving them in their necessities according to your ability. *But we beseech you that ye increase more and more*—In this divine and necessary endowment. *And that ye study*—Literally, *that ye be ambitious, to be quiet*—To live quietly in the practice of those peaceful and humble virtues which suit the genius of Christianity; and an ambition worthy of a follower of Jesus: *and to do your own business*—Without meddling, uncalled, with the concerns of others; *and to work with your own hands*—Not a needless caution; for to attend to temporal matters is often a cross to them whose hearts have been lately filled with the love of God. *That ye walk honestly*—*Εὐσχημως*, *decently*, as becomes Christians; *toward them that are without*—The enclosure of the church; that they may have no pretence to say, (but they will say it still,) "This religion makes men idle, and brings them to beggary." *And that ye may have lack of nothing*—Needful for life and godliness: more than which no Christian should desire, unless that he may have wherewith to supply the wants of others.

Verse 13. *I would not have you ignorant, brethren*—The apostle had intimated, (chap. iii. 10,) that he desired to make them another visit at Thessalonica, in order to perfect that which was lacking in their faith. Perhaps what he now proceeds to say was part of what he wanted to teach them, as not having seen it proper when he was with them to enter into such discoveries as are here made. But having been informed that they lamented over their dead with immoderate sorrow, and perhaps that they hired mourners on such occasions, and were even apt to repine at the divine providence for taking their pious friends and relatives from them, he here proceeds to give them information well calculated to support and comfort them in such circumstances. *Concerning them who are asleep*—*Τῶν κοιμημένων*, *who have slept*; who have departed this life. The death of the body is termed its *sleep*, because it sus-

A. M. 4068
A. D. 54. 14 For ^o if we believe that Jesus died and rose again, even so ^d them also which sleep in Jesus will God bring with him.

^o 1 Cor. xv. 13.—^d 1 Cor. xv. 18, 23.

pends the exercise of all the animal functions, closes all its senses, and is a cessation of all motion and feeling in it; and because it shall be followed by a reviviscence to a more vigorous and active life than it now enjoys. *That ye sorrow not*—Immoderately: herein the efficacy of Christianity greatly appears, that it neither takes away nor embitters, but sweetly tempers, that most refined of all affections, our desire of, or love to the dead. *As others*—Who are unacquainted with the truths of the gospel. It was the custom of the heathen, on the death of their relations, to make a show of excessive grief, by shaving their heads, and cutting their flesh, (Lev. xix. 27, 28,) and by loud howlings and lamentations. They even hired persons, who had it for a trade to make these howlings and cries. But this show of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians by foretelling and proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven. *Who have no hope*—Many of the heathen entertained a kind of belief of a future state, but that belief being derived from nothing but an obscure tradition, the origin of which they could not trace, or from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called belief or hope, and had very little influence on their conduct. See note on Eph. ii. 12. Add to this, none of them had any knowledge or expectation that the righteous, or virtuous, would be raised from the dead with glorious, immortal, incorruptible bodies, and taken to heaven; neither had they any conception of the employments and enjoyments of that immortal state. St. Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians under the death of their relations, as it assured them that if they all died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light death is only a temporary separation of friends, which is neither to be dreaded nor regretted. Concerning our knowing one another after the resurrection, see on chap. ii. 20.

Verse 14. *For if we believe that Jesus died and rose again*—Namely, 1st, In attestation of the truth of his doctrine, in which he taught expressly the immortality of the soul, Matt. x. 28; Luke xxiii. 43; and the resurrection of the body, John v. 28, 29. 2d, For the expiation of sin, and the procuring of justification and peace with God for the penitent that should believe in him, however guilty they had before been, Heb. ix. 26; Rom. iv. 24, 25. 3d, That he might procure and receive for us the Holy Spirit,

15. For this we say unto you ^o by the A. M. 4068 word of the Lord, that ^t we which are A. D. 54. alive and remain unto the coming of the Lord shall not prevent them which are asleep.

^o 1 Kings xiii. 17, 18; xx. 35.—^t 1 Cor. xv. 51.

to work that repentance and faith in us, assure us of our justification and of our title to that future felicity; and to prepare us for it by inward holiness; and, 4th, That he might ascend, take possession of it in our name, receive our departing souls, and raise from the dust our fallen and corrupted bodies, and so exalt us to that immortal, glorious, and blessed state; *even so them also which sleep in Jesus—Who die in the Lord*, (Rev. xiv. 13,) in union with him, and possessed of an interest in him; *will God bring with him*—They will be found in the train of his magnificent retinue at his final appearance, when he comes to judge the world, and reward his faithful servants.

Verse 15. *For this we say unto you by the word of the Lord*—By a particular revelation from him. No words, as Dr. Doddridge observes, can more plainly assert that, in what follows, the apostle declares precisely what God revealed to him, and consequently that there can be no room for any such interpretation of this passage, as supposed him to be at all mistaken in any circumstance of the account he gives. *That we who are alive and remain*—This manner of speaking intimates the fewness of those who will be then alive, compared with the multitude of the dead. It is well observed, says Whitby, by the Greek scholiasts, that *the apostle speaks these words, not of himself, but of the Christians that should be found alive at the second coming of Christ*: so Chrysostom, Theodoret, Ecumenius, and Theophylact; for he well knew that he was not to live till the resurrection: yea, he himself expected a resurrection, saying to the Corinthians, *He that raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you*, 2 Cor. iv. 14. He laboured that he might attain to the resurrection of the dead, Phil. iii. 11. Yet some divines have inferred, from this and some other places in the epistles, that the apostles themselves thought and taught, that they might live until the second coming of Christ; and that St. Paul afterward changed his opinion on this subject, and admonished the Thessalonians of it, 2 Thess. ii. 2-6. But this certainly is a dangerous mistake, and highly prejudicial to the authority of the apostles, and therefore to the Christian faith. Indeed, if the churches of Christ had once received this doctrine from them, and afterward had understood, even from their own confession, that it was a mistake, this would naturally have led them to conceive that the apostles might have been mistaken also in any other doctrine, and to suspect the truth of all that was contained in their epistles. This the apostle seems to insinuate, 2 Thess. ii. 1, 2. But that this apostle taught no such doctrine in either of his epistles to the Thessalonians, will be exceeding evident, 1st, From the following words in that chapter, verse 3, *Let no man deceive you by any*

A. M. 4068. 16 For ^a the Lord himself shall
A. D. 54. descend from heaven with a shout,
with the voice of the archangel, and with ^b the
trump of God: ^c and the dead in Christ shall
rise first:

17 ^b Then we which are alive and remain

^c Matt. xxiv. 30, 31. — ^b 1 Cor. xv. 52. — ^c 1 Cor. xv. 23, 52.
^b 1 Cor. xv. 51.

means, declaring them deceivers who either taught this doctrine, or imposed it on them as taught by the apostles; and also having said, in opposition to such an opinion, that day was not to come till there was a falling away first, adding, *Remember you not that when I was yet with you I told you these things?* He therefore had taught them the contrary before he had written either of these epistles, and, of consequence, cannot rationally be supposed to contradict himself. 2d, From the very words used in proof of this opinion, which are introduced with this solemn declaration, *This we say unto you by the word of the Lord, that we who are alive, &c.*, in which words he most plainly vouches the authority of Christ for the truth of what he says; and therefore, if he were mistaken, either our Lord himself must have erred with him, or the apostle must vouch Christ's word, and his authority, when Christ had spoken no such word, and given him no authority to declare such doctrine in his name; both which assertions overthrow the certainty and truth of all St. Paul's epistles. And hence it follows that the apostle could not deliver this assertion in any other of his epistles, for all the learned agree in this, that these epistles to the Thessalonians were the first epistles St. Paul wrote; whence it must follow that he could not deliver, in his following writings to that church, or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his epistle to the church of Thessalonica.

The truth is, such expressions as these, *we who are alive*, (verse 15,) *we shall not all sleep, but we shall all be changed, &c.*, (1 Cor. xv. 51,) are not to be understood of the writers themselves: they are mere figures of speech used by the best authors to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves either as of the number, or of the character, of the persons with whom they class themselves. Thus Hosea says, (Hos. xii. 4,) *God spake with us in Bethel*; and the psalmist, (Psa. lxxvi. 6,) *We rejoiced*, namely, at the Red sea, when divided; and, (Psa. lxxxii. 5,) *I heard a language I understood not*, that is, in Egypt, though neither were in existence at the times when the facts referred to happened. This figure in the mouth of Christ's disciples has a singular propriety, because all of them making but one collective body, of which Christ is the Head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening

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shall be caught up together with them ^a in the clouds, to meet the Lord in ^a the air: and so ^a shall we ever be with the Lord.

18 ^a Wherefore, ^c comfort one another with these words.

^c Acts i. 9. — John xii. 26; xiv. 3; xvii. 24. — Chap. v. 11.
^c Or, exhort.

to themselves. *We shall not prevent*—Or anticipate; *them who are asleep*—Shall not receive our glorified bodies before them.

Verses 16-18. *The Lord himself*—The Lord Christ, arrayed in all his own glory, and in that of his Father; *shall descend from heaven*—“This expression does not imply that the Lord Jesus will fix his tribunal on the earth; but that he will descend so as to fix his seat in the air, at such distance from the earth that every eye shall see him, and every ear shall hear his voice, when he passes the awful sentence by which their state shall be unchangeably fixed. This conjecture is confirmed by verse 17, where we are told that, after the judgment, the righteous shall be caught up in clouds to join the Lord in the air.”—Macknight. *With a shout*—Raised by millions of happy attendant spirits. The word *καλεσματα*, so rendered, denotes the shout which the soldiers of an army used to make at their first onset to encourage one another in the attack; it is therefore used with great propriety to express the loud acclamation which the whole angelical hosts will utter to express their joy at the coming of Christ to raise the dead and judge the world. *The voice of the, or rather*, (as the article is wanting in the original,) *an archangel*—He, probably, who will preside over that innumerable company of angels who are to attend Christ when he comes to judge the world. *And the trump of God*—Sounding, doubtless, with more loud and terrible blasts than those uttered on mount Sinai when the law was given. Perhaps the voice of God himself is meant, or a great and terrible sound made by attendant angels, analogous to that of a trumpet. This circumstance is mentioned likewise 1 Cor. xv. 52, where see the note. And as Theodoret remarks, If the loud sound of the trumpet, when the law was given from mount Sinia, especially when it sounded long, and waxed continually louder and louder, was so dreadful to the Israelites, that they said to Moses, *Let not the Lord speak to us lest we die*; how terrible must the sound of this trumpet be, which calls all men to that final judgment that will determine their lot for ever! *And the dead in Christ*—Those that had departed this life in a state of union with, and conformity to him; who had received his Spirit in its various graces, and imitated his example; *shall rise first*—Shall spring forth out of their graves in forms of glory, to the infinite astonishment of the surviving world, before the rest of the dead are raised, or the living saints are changed. *Then we who are alive*—Those in Christ who are found liv-

ing at his coming; *shall be caught up*—That is, after their bodies are changed and rendered glorious and immortal; *together with them*—Namely, with the saints now raised, while the wicked remain beneath. What is intended by the expression *caught up*, Dr. Scott (*Christ. Life*, vol. iii. pp. 1, 204) thinks shall be effected by the activity of the glorified bodies of the righteous. But this opinion does not seem consistent with the original word, *απαγησομεθα*, here used, which implies the application of an external force. Doubtless they shall be caught up by a mighty and instantaneous operation of the divine power; *to meet the Lord in the region of the air*—Where his throne shall then be erected; and there, having been openly acknowledged and acquitted by him, they shall be assessors with him in that judgment to which wicked

men and angels are there to be brought forth; and when the final sentence is passed upon them, shall accompany their reascending Saviour. *And so shall we ever be with the Lord*—Where we shall spend a blissful eternity in the sight and participation of his glory. *Wherefore*—Make these grand events the subject of your frequent meditation; and when your hearts are distressed with grief for the loss of your pious friends, or on any other occasion which can arise in this mortal life; *comfort one another with these words*—The tenor of which is so important, and the truth contained in them so certain, as being taught by the infallible dictates of the Spirit of God, and revealed to us by him, from whose fidelity, power, and grace, we expect this complete salvation.

CHAPTER V.

(1.) *The apostle earnestly exhorts the Thessalonians to make diligent preparation for that important day of Christ's appearance, of which he had been discoursing above, 1-11. (2.) He directs them to several particular duties in their relative and personal conditions, 11-22. (3.) Concludes with a prayer, salutation, and benediction, 22-28.*

A. M. 4058. **BUT** ^a of the times and the seasons,
A. D. 54. brethren, ^b ye have no need that

I write unto you.

2 For yourselves know perfectly, that ^c the

^a Matt. xxiv. 3, 36; Acts i. 7.—^b Ch. iv. 9.—^c Matt. xxiv. 43,

day of the Lord so cometh as a thief A. M. 4058.
A. D. 54.
in the night.

3 For when they shall say, Peace and safety;
then ^d sudden destruction cometh upon them,

44; xxv. 13; Luke xii. 39, 40; 2 Pet. iii. 10.—^d Isa. xiii. 6-9.

NOTES ON CHAPTER V.

Verse 1. The apostle having described the coming of Christ to raise the dead, judge the world, and carry the righteous with him to heaven, does not quit the awful subject, but proceeds in this chapter to foretel the terror which his appearance will occasion to the unrighteous, and the punishment which he will then inflict on them: a circumstance this which merits the reader's attention, because it proves that, in describing Christ's second coming, the apostle had some further end in view besides that of comforting the Thessalonians under the death of their relations. *But of the times*—As if he had said, I have been warning you that the solemn day of universal judgment will certainly come, and have been endeavouring to lead your minds to those views of it which must be consolatory to every true believer; but concerning the precise period of time when this grand event, which will close the economy of providence, shall take place; or of *the seasons*—Which God hath appointed for the accomplishment of his promises and predictions, preparatory thereto; *you have no need that I write unto you*—No occasion to know these things particularly, since the general knowledge thereof is sufficient to render you watchful, and to excite you to make preparation for them. It is probable that, when he was with them, he had repeated to them Christ's injunction to watch, *because at such an hour as men think not, the Son of man cometh*, Matt. xxiv. 44. By making this obser-

vation, the apostle represses that vain curiosity which is natural to mankind, who, not content with the knowledge of things useful, indulge an immoderate desire of searching into things which, because the discovery of them would be hurtful, God hath determined to conceal.

Verses 2, 3. *For yourselves know perfectly*—It being a matter plainly revealed both by Christ and his apostles; *that the day of the Lord*—That great decisive day, to which our eyes and hearts are so much directed; *so cometh as a thief in the night*—Cometh suddenly and unexpectedly; and will occasion the greatest consternation to the ungodly. This comparison is used by our Lord himself to illustrate the unexpectedness of his coming, Matt. xxiv. 43. It is used by St. Peter also, 2 Pet. iii. 10; see likewise Rev. iii. 3. The ancients, from this comparison, and from the parable of the virgins, fancying that Christ's coming to judgment would be in the night, instituted their vigils, in order that at his coming he might find them watching. But the true meaning of the comparison is, that, like the coming of a thief in the night, on those who are asleep and unarmed, the coming of Christ will be unexpected, and full of terror to the wicked; without determining whether it will be in the daytime or in the night. *For when they*—The men of the world; *shall say*—Shall promise to one another; *peace and safety*—And shall fear no evil of any kind; *then sudden destruction cometh upon them*—And a destruction of

A. M. 4068. ° as travail upon a woman with child ;
A. D. 54. and they shall not escape.

4 ^f But ye, brethren, are not in darkness,
that that day should overtake you as a thief.

5 Ye are all ° the children of light, and the
children of the day: we are not of the night,
nor of darkness.

6 ^h Therefore let us not sleep, as *do* others ;
but ⁱ let us watch and be sober.

[°] Jer. xiii. 21 ; Hos. xiii. 13.—^f Rom. xiii. 12, 13 ; 1 John
ii. 8.—^g Eph. v. 8.—^h Matt. xxv. 5.—ⁱ Matt. xxiv. 42 ;
xxv. 13 ; Rom. xiii. 11, 12, 13 ; 1 Pet. v. 8.

the most terrible kind; *as travail upon a woman with child*—“Nothing can be conceived more forcible to represent the anguish and torment of the wicked, occasioned by the stinging of their own consciences, and by the horrid fears which shall be excited in them, when they find themselves overtaken by the judgment, than to compare it to the pains of child-bearing.” *And they shall not escape*—Condemnation and punishment at that terrible day. See 2 Thess. i. 8, 9.

Verses 4-6. *But ye, brethren, are not*—As formerly; *in darkness*—In a state of gross ignorance respecting these and all other divine things; *that that awful day*—Or the day of death, introductory thereto; *should overtake you as a thief*—Should surprise you in an unprepared state. *Ye are all children of the light and of the day*—Ye are blest with the bright day of the gospel, which gives you full information respecting these and all other matters that concern your salvation; and *he that commanded light to shine out of darkness hath shined into your hearts*; enduing you with divine knowledge, and the light of living, saving faith. *We are not of the night*—Of heathenism or of Judaism, destitute of gospel light, and of the information which the gospel gives, particularly respecting a future and eternal state; and neither are we, though surrounded with the light of a gospel-day, *in darkness*—Through unbelief and blindness of mind, God having inspired us with the faith of his operation, and opened the eyes of our understanding. *Therefore let us not sleep, as do others*—Who are not favoured with our advantages: let us not continue in a state of insensibility and carnal security respecting these things, as if we neither looked for death, the resurrection of the dead, nor a future judgment: having all our spiritual senses closed, and carelessly resting in lukewarmness, sloth, and indolence: *but let us watch and be sober*—Or, *let us awake and be watchful*, as some render *γρηγοροῦμεν καὶ νηφόμεν*. Let us awake to a deep sense of the absolute certainty and infinite importance of these awful discoveries, and by continual sobriety, and a temperate use of God's creatures, of all earthly things, and especially by walking continually in the light of truth and grace, and therefore in universal holiness and righteousness, let us stand constantly prepared for the awful scenes which await us, and which we must assuredly pass through.

Verses 7-11. *For they that sleep, sleep in the night,*

b

7 For ^k they that sleep, sleep in the ^{A. M. 4068.}
night; and they that be drunken, ^{A. D. 54.} are
drunken in the night.

8 But let us, who are of the day, be sober,
^m putting on the breast-plate of faith and love;
and for a helmet, the hope of salvation.

9 For ⁿ God hath not appointed us to wrath,
^o but to obtain salvation by our Lord Jesus
Christ,

^k Luke xxi. 34, 36 ; Rom. xiii. 13 ; 1 Cor. xv. 34 ; Eph. v. 14
^l Acts ii. 15.—^m Isa. lix. 17 ; Eph. vi. 14, 16, 17.—ⁿ Rom.
ix. 22 ; Ch. i. 10 ; 1 Pet. ii. 8 ; Jude 4.—^o 2 Thess. ii. 13, 14.

&c.—Night is the time for sleep, and they that are guilty of drunkenness, gluttony, and other vices of intemperance, generally choose to hide them under the cover of darkness; and if we were still in the night of heathenish ignorance, and in a state of spiritual blindness and unbelief, our insensibility of divine things, our unwatchfulness, sloth, and indolence would have some excuse: but *being of the day*—And brought out of darkness into Christian and marvellous light, we have none: *let us, therefore, be sober*—That is, temperate, chaste, holy, and *wakeful*, as *νηφόμεν* signifies; *putting on the breast-plate of faith and love*—As a defence of the heart, the seat of the passions; and *for a helmet*—Which will defend the head, the seat of reason; *the hope of final, eternal salvation*. The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended them by armour, to which the apostle here compares the Christian virtues of faith, love, and hope. In the parallel passage, Eph. vi. 14, the expression, instead of *the breast-plate of faith and love*, is *the breast-plate of righteousness*; to show that the righteousness of a Christian consists in faith and love: a breast-plate which, being of a truly heavenly fabric, will, if put on, and not afterward put off, render the heart, the seat of the affections, invulnerable. The apostle's meaning, stripped of the metaphor, is this: That, to defend our affections against the impressions of outward and sensible objects, nothing is so effectual as faith in Christ, and in the declarations and promises of his gospel, and love to God and man. The head being the seat of those thoughts and imaginations, on which the affections and passions in a great measure depend, it must be of great importance to defend it against the entrance of such thoughts and imaginations as have any tendency to excite bad affections or carnal desires. But for that purpose, nothing is better than to have the head so filled with the glorious hope of the salvation offered to us in the gospel, as to exclude all vain thoughts, imaginations, and expectations whatever. This hope therefore is most properly and elegantly termed the Christian's helmet. This exhortation to the Thessalonian believers teaches us that the sons of light must not only watch but fight. See note on Eph. vi. 11-18. *For God hath not appointed us to wrath*—As he hath the finally impenitent, unbelieving, and disobedient: for the design of God in send-

A. M. 4059. 10 ^p Who died for us, that, whether
A. D. 54. we wake or sleep, we should live to-
gether with him.

11 ^a Wherefore, ¹ comfort yourselves together,
and edify one another, even as also ye do.

12 And we beseech you, brethren, ^r to know them

^p Rom. xiv. 8, 9; 2 Cor. v. 15.—^a Chap. iv. 18.—¹ Or,
exhort.

ing his Son was not to condemn but to save the world; and therefore they who are appointed to wrath, are only such as through impenitence, unbelief, and disobedience, reject him and his gospel; but to obtain salvation—Present and eternal; by faith in our Lord Jesus Christ—Who hath procured it for all true persevering believers, whose faith *worketh by love*; and will assuredly at length bestow it upon them; of which he hath given us full proof, in that he not only became incarnate, and subjected himself to the infirmities of our flesh, and to the many burdens and sufferings of this mortal life, for our sakes, but even died in ignominy and torture on the cross for us; that whether we wake or sleep, live or die, we should live together with him.—In other words, That while we live, and when we die, the life and happiness of our immortal souls should be secure in a union with him, which death itself shall not be able to dissolve. Some interpret the expression, *whether we wake or sleep*, as signifying, “whether Christ come in the night, when we are sleeping on our beds, or in the day, when we are awake and busy in the pursuit of our common affairs.” But, as Doddridge has properly observed, since *sleeping* had just before been put for *death*, it seems more natural to interpret this clause as speaking of the state of believers, whether alive or dead: and then it must be considered as containing a direct proof of the life of the soul while the body is sleeping in the grave. “God forbid,” adds that pious divine, “that any should understand these words as intimating that Christ’s death is intended to secure our salvation, whether we take a watchful care of it or not. Yet, alas! the generality of Christians (so called) live as if that were the genuine and only interpretation.” *Wherefore comfort yourselves together*—*Παρακαλεῖτε ἀλλήλους* comfort, or exhort one another, under the various afflictions of life, and edify—*Ἐν τῷ ἐνῆ, each the other*; in Christian knowledge and holiness, or endeavour to promote the work of grace in one another; even as also I know ye do—How well would it be, if professing Christians in general would emulate the character which the apostle gives to these believers at Thessalonica, if, “entering into each other’s true interests, as Chandler observes, they would banish from their conversation that calumny, slander, folly, and flattery which engross so much of this short transitory life, and by discoursing of things of substantial worth, endeavour to fortify each other against the snares of life, and those innumerable temptations which lie in wait to ruin us. With what comfort should we meet each other at the great day, were we, on that occasion,

which labour among you, and are over A. M. 4059.
you in the Lord, and admonish you; A. D. 54.

13 And to esteem them very highly in love
for their work's sake. ^a And be at peace among
yourselves.

14 Now we ^s exhort you, brethren, ^t warn

^r 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17.
^s Mark ix. 50.—^t Or, beseech.—² 2 Thess. iii. 11, 12.

able to recollect that in general we had managed our conversation to our mutual advantage? For we should then be sensible that in some measure we owe our glory to our concern for, and fidelity to, each other. Besides, the remembrance of this would enlarge the love of the saints to each other in the future state.”

Verses 12, 13. *We beseech you, brethren, to know*—See, mark, take knowledge of them that, 1st, *Labour among you*—Namely, in the work of the ministry, by preaching, teaching, catechising, visiting the sick, administering the ordinances: 2d, *Are over you*—Greek, *πρωταμενεις*, who preside over you; preventing all irregularities, and keeping order in your assemblies, and taking care that every one exercises his office, and fulfils his duty properly in the station in which he is placed: and, 3d, *Admonish you*—Who observe the behaviour of individuals, and give to such as are found faulty the admonitions and reproofs necessary in order to their amendment, and that by particular application to each. Sometimes the same person may perform all these offices; may *labour*, *preside*, and *admonish* the whole flock, as need may be. Sometimes two or more different persons may be employed in these duties, according as God variously dispenses his gifts. “But, O, what a misery is it,” as Wesley observes, “when a man undertakes this whole work without either gifts or grace for any part of it! Why then will he undertake it? For pay? What! will he sell both his own soul and all the souls of the flock? What words can describe such a wretch as this? And yet even this may be an honourable man!” *And esteem them very highly*—*ἵκεν ἐκτετακτοσ*, literally, more than abundantly; in love—The inexpressible sympathy there is between true pastors and their flock is intimated not only here, but also in divers other places of this epistle. See chap. ii. 7, 8. *For their work's sake*—Their diligence and faithfulness in preaching the word, in teaching, catechising, admonishing, exhorting, and watching over the souls committed to their care, as those that must give an account: the principal ground this of the respect due from Christians to their ministers, and especially of that great regard and strong affection which true believers bear toward those who have begotten them again through the gospel. But how are Christians to esteem those pastors who do none of those things? who take the wages, but do no part of the work?

Verses 14, 15. *We exhort you, brethren*—Not only you who are pastors and rulers, but you that are private members of the church; *warn them that are unruly*—Greek, *ατακτους*, disorderly; that that

A. M. 4068. them that are ³unruly, ⁴comfort the feeble-minded, ²support the weak, ⁷be patient toward all men.

15 ²See that none render evil for evil unto any man; but ever ^afollow that which is good, both among yourselves, and to all men.

³ Or, disorderly.—⁴ Heb. xii. 12.—⁵ Rom. xiv. 1; xv. 1. ⁷ Gal. v. 22.—⁸ Lev. xix. 18.—⁹ Gal. vi. 10.—¹⁰ 2 Cor. vi. 10; Phil. iv. 4.—¹¹ Luke xviii. 1; xxi. 34; Rom. xii. 12;

stand, as it were, out of their ranks in the spiritual warfare: for it is a military term, expressing the character of soldiers who break their ranks, desert their posts, or will not know their colours, and therefore cannot perform their duty as soldiers, especially in battle. It is fitly used to denote those who neglect the proper duty of their office or station. *Comfort the feeble-minded*—Whose courage and resolution are ready to fail them under the difficulties they meet with. The original expression, *ολιγοψυχες*, properly means *those of little soul*, or such as are peculiarly wanting in fortitude and vigour of mind; *support the weak*—The infirm, whether in soul or body; *be patient*—*μακροθυμειτε*, *be long-suffering*; *toward all men*—Bearing with the weaknesses of the children of God, and exercising meekness and gentleness even toward the perverse, obstinate, and ungrateful. The beauty of this whole passage is thus illustrated by Mr. Blackwall: (*Sac. Class.*, vol. i. p. 257:) "It is as admirable for the purity of its moral, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full. Both the ear and judgment are satisfied." *See that none, &c.*—Watch over both yourselves and each other, and whatever injury any of you may have received, whether from professed friends or from avowed enemies, let no one *render evil for evil, but ever follow that which is good*—Endeavouring to the utmost to promote the happiness of all about you; and that resolutely and perseveringly; *both among yourselves*—That is, toward all your fellow-Christians; *and to all men*—Not exempting your enemies and persecutors.

Verses 16-18. *Rejoice evermore*—In your present privileges and future hopes. See note on Rom. xiv. 17; Phil. iv. 4; 1 Pet. i. 6. *Pray without ceasing*—In order to maintain and improve this holy joy, be always in a spirit of prayer, that is, retain a continual sense of your spiritual wants, and of your dependence on God, through Christ, for the supply of those wants, and let your desires for that supply be frequently offered up to God in faith: let your heart aspire after him, and long for a further acquaintance with him, conformity to him, and enjoyment of him; and be constant in the use of private and fervent prayer at all proper seasons, joining also at all opportunities with your family, Christian friends, and the congregations of God's people, in

- 16 ^b Rejoice evermore. A. M. 4068.
- 17 ^c Pray without ceasing. A. D. 54.
- 18 ^d In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
- 19 ^e Quench not the Spirit.
- 20 ^f Despise not prophesyings.

Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7.—^d Eph. v. 20; Col. iii. 17.—^e Eph. iv. 30; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Cor. xiv. 30. ^f 1 Cor. xiv. 1, 30.

social and public addresses to the throne of grace. *In every thing give thanks*—Remembering, not only your dependance on God, but your obligation to him for all things, temporal and spiritual, and being persuaded that you never can be in such circumstances of affliction, but that you have much greater cause for thankfulness than complaint. This is Christian perfection: further than this we cannot go, and we need not stop short of it. Our Lord has purchased joy as well as righteousness for us. It is the very design of the gospel, that, being saved from guilt, we should be happy in the love of Christ. *Prayer* may be said to be the *breath* of our spiritual life. He that lives cannot possibly cease *breathing*. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up *without ceasing*; else our rejoicing is but delusion. *Thanksgiving* is inseparable from true prayer. It is almost essentially connected with it. He that always prays, is ever giving praise; whether in ease or pain, both for prosperity and the greatest adversity. He blesses God for *all things*, looks on them as coming from him, and receives them only for *his sake*; not choosing nor refusing, liking nor disliking any thing, but only as it is agreeable or disagreeable to his perfect will. *For this*—That you should thus rejoice, pray, give thanks; *is the will of God in Christ Jesus*—Always holy, just, and good, and always pointing at our salvation.

Verse 19. *Quench not the Spirit*—Which, wherever it is, burns more or less, yea, flames in holy love, in joy, prayer, thanksgiving: O quench it not, damp it not, in yourself or others, by giving way to any lust or passion, any affection or disposition, contrary to holiness, either by neglecting to do good, or by doing evil. See note on Eph. iv. 30. It is easy to observe that the qualities and effects of the Spirit's influences are here compared to those of fire. See note on Matt. iii. 11. And as fire may be quenched, not only by pouring water upon it, or heaping upon it earth and ashes, but by withholding fuel from it, or even by neglecting to stir it up; so the enlightening, quickening, renewing, purifying, and comforting operations of the Spirit may be quenched, not only by the commission of known and wilful sin, and by immersing our minds too deeply in worldly business, and burdening them with worldly cares, but by omitting to use the private or public means of grace, the fuel provided to nourish this sacred fire, and by neglecting to stir up the gifts and graces which are in us.

Verses 20-22. *Despise not prophesyings*—That is, the preaching of God's word: for the apostle is

A. M. 4058. 21 * Prove all things; ^h hold fast
A. D. 54. that which is good.

22 ¹ Abstain from all appearance of evil.

23 And ^h the very God of peace ¹ sanctify

¹ 1 Cor. ii. 11, 15; 1 John iv. 1. — ^h Phil. iv. 8. — ¹ Chap. iv. 12.

not here speaking of extraordinary gifts, but of such as are ordinary. It seems one means of grace is put for all; and whoever despises or makes light of any of these, much more that sets them at naught, as the original expression, *εσθνευτε*, properly signifies, under whatever pretence, will surely, though perhaps gradually and insensibly, quench the Spirit. Some neglect attending the ministry of God's word, on pretence that they are so well instructed that they can receive little or no benefit from it. But let such consider that the spiritual life is maintained and increased in the soul, not so much by receiving new discoveries in divine knowledge, "as by the recollection of matters formerly known, and by serious meditation thereon." Persuaded, therefore, that a regular attendance on the ministry of the word will greatly tend to cherish the influences of the Spirit, and a neglect thereof will proportionably obstruct them; listen with attention and reverence to the ministers of Christ, while they interpret and apply to men's consciences the Holy Scriptures, or speak to them by way of instruction, warning, reproof, exhortation, or comfort: and own the authority of God as speaking in and by his appointed messengers. Meantime *prove all things*—Which any preacher teaches, enjoins, or recommends; try every doctrine, precept, advice, or exhortation, by the touchstone of Scripture; and *hold fast that which is good*—Zealously, resolutely, and diligently practise it, in spite of all opposition. "What a glorious freedom of thought," says an eminent divine, "do the apostles recommend! And how contemptible, in their account, is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of religion, and allow it to one another; and to all mankind!" It must be observed, however, that those who *heap up for themselves teachers, having itching ears*, under pretence of *proving all things*, have no countenance or excuse from this text. And be equally zealous and careful to *abstain from all appearance of evil*—From every disposition, word, and action, which you judge or suspect to be sinful; or which you have reason to fear might prove to you an occasion of sin. Nay, in some, yea, in many cases, abstain from those things which appear to others to be evil, or the lawfulness of which they question, though you do not. For it is better to avoid such things, than by an uncharitable use of your Christian liberty to cause your weak brother to stumble, or to prejudice others against the truth.

Verses 23–26. *And the very God of peace*—*Αυτος δε ο θεος της ειρηνης*, literally, *May the God of peace himself*; that is, he who is ready to give you peace with himself after all you have done; who is in Christ reconciling you to himself, not imputing your tres-

you wholly; and *I pray God* your whole spirit, and soul, and body ^h be preserved blameless unto the coming of our Lord Jesus Christ.

^h Phil. iv. 9. — Chapter iii. 13. — ¹ 1 Cor. i. 8.

passes unto you, if in repentance and faith you turn to him, but on these terms *preaching peace* to you by Jesus Christ: *sanctify you wholly*—That is, may he carry on and complete the work of purification and renovation begun in your regeneration, redeeming you from all iniquity, Tit. ii. 14; cleansing you from all filthiness of flesh and spirit, 2 Cor. vii. 1; stamping you with his whole image, and rendering you a glorious church, not having spot or wrinkle, or any such thing; but made holy toward God, dedicated to and employed in his service, and without blame in the whole of your conduct toward men. The word *ολοκληρως*, here rendered *wholly*, signifies *every part of you*, and every part perfectly; implying that every faculty of their souls, and every sense and member of their bodies, should be completely purified, and devoted to the service of God. *And I pray God*—These words are not in the original, which is literally, *and may the whole of you, ολοκληρον υμων, your whole constitution*, the whole frame of your nature, all belonging to you, all of and about you, be made and preserved blameless. And what the apostle means by this *whole constitution, or frame, of their nature*, he immediately specifies, mentioning *the spirit, the soul, and the body*. Here, says Whitby, "the apostle justifies the ancient and true philosophy, that man is, as *Nemesius* styles him, *τριμερης υποστασις*, a compound of three differing parts. This was the doctrine of the Pythagoreans, and also that of the Platonists, who held that there is in man a soul irrational, which includes the affections of the body; and a *mind*, which uses the body as its instrument, and fights against it. This also was the doctrine of the Stoics, whence Antoninus saith, The three constituent parts of man are *σωμα, ψυχη, νους*, the *body, soul, and mind*. *Irenæus*, and *Clemens of Alexandria*, and *Origen*, say the same." He adds, "those two excellent philosophers, *Gassendus* and *Dr. Willis*, have established this philosophy beyond all reasonable contradiction." It appears also, as the learned *Vitringa* has very accurately shown, a notion prevailed among the rabbis, as well as the philosophers, that the person of a man was constituted of three distinct substances; 1st, *the rational spirit*, which survives the death of the body, and is immortal; 2d, *the animal soul*, which man has in common with the beasts, and which dies with the body; and, 3d, *the visible body*. Many other learned divines, however, are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians were accustomed, without adopting the philosophy on which that language was founded: consequently that it is not necessary to consider him as intending more by his prayer than that the Thessalonian believers might be tho-

A. M. 4058. 24 ^a Faithful is he that calleth you,
A. D. 54. who also will do it.

25 Brethren, ° pray for us.

26 ^p Greet all the brethren with a holy kiss.

27 I ⁴ charge you by the Lord that ^a this epis-

^a 1 Cor. i. 9; x. 13; 2 Thess. iii. 3.—^p Col. iv. 3; 2 Thess. iii. 1.—⁴ Rom. xvi. 16.

roughly sanctified, of how many constituent parts soever their nature consisted. "To comprehend," says Macknight, "the distinction between soul and spirit," which the sacred writers seem to have intimated in some passages, "the soul must be considered as connected both with the *body* and with the *spirit*. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit, as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling it, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations, so that the conclusions which it forms are generally right." It may not be improper to add here, that the spirit, as distinguished from the two other parts included in the human constitution, seems to be supposed by the apostle (Heb. iv. 12) to be capable of being separated from the soul, his expression being, *The word of God is quick, &c., piercing even to the dividing asunder of soul and spirit*; and some have thought that he intimates, (1 Cor. xiv. 14, 15,) that *the one* may know what *the other* does not. Be this, however, as it may, the apostle's words were certainly not intended to teach us philosophy, or to imply more than a prayer that all our powers of mind and body, *the rational*, including the understanding, the judgment, conscience, and will; *the animal*, comprehending the affections, passions, and sensations; and *corporal*, namely, the members and senses of our bodies, should be wholly *sanctified*; that is, purified from pollution, dedicated to God, and employed in glorifying him. *Unto the coming of our Lord Jesus Christ*—To call you hence by death, or to summon you to appear at his bar. *Faithful is he*—To his word and promises; *that calleth you*—By his gospel; *who also will do it*—Will preserve you blameless to his coming, unless you quench the Spirit. He "will not," says Whitby, "be wanting in what is requisite on his part toward it; I say *his part*, for if the faithfulness of God required that he should sanctify and preserve us blameless to the end without our care, or should work in us absolutely and certainly that care, and the apostle believed this, how could he fear lest the Thessalonians should be so overcome by Satan's temptations, as that his labour with them might be in vain, chap. iii. 5; this being, in effect, to fear that God might be unfaithful to his promise."

Verses 27, 28. *I charge you*—Greek, *opkizō vmas, I*

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tle be read unto all the holy brethren. A. M. 4058
28 ^r The grace of our Lord Jesus ^a Christ be with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens.

⁴ Or, *adjure*.—^a Col. iv. 16; 2 Thess. iii. 14.—^r Rom. xvi. 20, 24; 2 Thess. iii. 18.

adjure you, that is, I lay you under the obligation of an oath; *that this epistle*—The first he wrote; *be read to all the holy brethren*—Namely, of your church. The reader must observe, that in judicial oaths, the custom among the Jews was not for the person who came under the obligation of an oath to pronounce the words of *swearing* with his own mouth, but an oath was exacted from him by the magistrate or superior, and so he became bound to answer upon oath, by *hearing the voice of swearing*, or *adjuration* rather, as the LXX. render it. Here, therefore, a solemn act of divine worship is paid to Christ, taking an oath in the name of God being a branch of his worship. This epistle was doubtless sent to the presidents and pastors of the Thessalonian church, and the command, that the epistle should be read, was delivered to them. "The same course, we may suppose, the apostle followed with respect to all his other inspired epistles. They were sent by him to the elders of the churches, for whose use they were principally designed, with a direction that they should be read publicly by some of their number to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings; and to make these writings of use to the rest, they must have been circulated among them in private, which would have exposed the autographs (or the original copies) to the danger of being corrupted or lost." But what Paul commands under a strong adjuration, Rome forbids under pain of excommunication, prohibiting the reading of the Scriptures to the common people in their religious assemblies, or enjoining them to be read, if at all, in an unknown tongue; a sufficient proof this, that whatever that church may be besides, it is not apostolical. It is justly observed by Dr. Paley, that "the existence of this clause is an evidence of the authenticity of this epistle: because to produce a letter purporting to have been publicly read in the church at Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture destructive of itself. Either the epistle was publicly read in the church at Thessalonica during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure: if it was not, the clause would remain a standing condemnation of the forgery, and, one would suppose, an invincible impediment to its success."

PREFACE

TO THE

SECOND EPISTLE TO THE THESSALONIANS.

THIS second epistle to the Thessalonians is thought, by the best critics and chronologers, to have been written from Corinth, soon after the former, chiefly on account of some things therein which had been misunderstood. This appears probable for this reason, among others, that Timothy and Silvanus, who joined him in his first letter, were still with him, and joined him in this second. And, seeing in this epistle he desired the brethren to pray that he might be delivered from unreasonable and wicked men, (chap. iii. 2,) it is probable he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio, the proconsul of Achaia, and accused him of persuading men "to worship God contrary to the law," Acts xviii. 13; we cannot therefore be much mistaken, in supposing that it was dated in or about the year of our Lord 55.

The epistle begins with a devout acknowledgment to God for the eminent attainments which the Thessalonians had made in faith and other Christian graces, and especially for the zeal and fidelity with which they adhered to the gospel in the midst of persecution, chap. i. 1-4. II. To support and animate them under their trials, he reminds them of the distinguished honour that would be conferred on all the saints at the coming of Christ, and the vengeance that would at the same time overtake all the enemies of the gospel; assuring them of his constant prayers for their further improvement in true religion, verses 5-12. III. Lest, by mistaking the meaning of what he had said or wrote to them at any time upon that subject, or by any other means, they should be deceived into an opinion that the day of final judgment was near at hand, he informs them, that before that awful time there would be a grand apostacy in the church, and an antichristian power, which he calls the man of sin, would arise, and greatly obstruct the progress of the gospel, arrogantly assuming to itself the divine authority, and, by pretending miracles, leading multitudes into the most fatal delusions. Some beginnings of this power, he signifies, were already discoverable; and as soon as those restraints which then lay upon it were removed, it would break out in all its force, and continue to spread, till it should be finally destroyed by the coming of Christ, chap. ii. 1-12. IV. By these views, he is led to express his thankfulness to God that the Thessalonians had escaped this corruption which had begun so early to prevail in the church, and had given such convincing proofs of their entering into the true spirit of Christianity, in which he exhorts them to persevere with steadfastness and constancy, adding his earnest supplications for their increasing comfort and establishment, verses 13-17. V. He desires their prayers that his labours might be attended with the same success among others as they had been among them; and that he might be delivered from the opposition of unreasonable men, expressing withal his confidence in their continued regards to the instructions he had given them, chap. iii. 1-5. VI. He gives directions for their conduct toward some disorderly members of the church, who, neglecting their proper business, meddled in the concerns of others. These he exhorts to attend to their own affairs, and to provide carefully for their own subsistence, that they might not be a burden to others; reminding them of the example he had set, while at Thessalonica, in maintaining himself by the labour of his own hands, verses 6-12. VII. If any one, notwithstanding, should refuse to comply with this exhortation, he directs the other members of the church to exclude him from their company and friendship, that he might be made sensible of his fault; concluding with his usual salutation, verses 13-18. It is justly observed by Dr. Doddridge, from whose Introduction

PREFACE TO THE SECOND EPISTLE TO THE THESSALONIANS.

to this epistle the above analysis of its contents is extracted, that "though this is the shortest of all St. Paul's epistles, it is not inferior to any of them in the sublimity of the sentiments which it contains, and the excellent spirit which it breathes. And besides those marks of its genuineness and divine authority which it bears in common with the rest of these epistles, it has one peculiar to itself, from the exact representation it contains of the Papal power, under the characters of the 'man of sin' and the 'mystery of iniquity.' For, considering how directly opposite the principles here described were to the genius of Christianity, it must have appeared, at the time when this epistle was written, highly improbable to all human apprehension that they should ever have prevailed in the Christian Church; and, consequently, a prediction like this, which answers so exactly, in every particular, to the event, must be allowed to carry its own evidence along with it, and to prove that the author of it wrote under a divine influence."

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THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAPTER I.

After the introductory salutation and benediction, the apostle, (1.) Expresses his gratitude to God for the constancy with which the Thessalonians adhered to the cause of Christ, 3, 4. (2.) He encourages and animates them under the persecutions to which they were still exposed, by the prospect of that glory that would be conferred upon them at the coming of Christ, 5-10. (3.) He prays that God would finish his work in and upon them, and make them meet for the felicity of heaven by his grace, for the manifestation of the glory of the Father and of Christ, 11, 12.

A. M. 4058. A. D. 54. **PAUL**, * and Silvanus, and Timotheus, unto the church of the Thessalonians ^b in God our Father and the Lord Jesus Christ.

2 ° Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 ^d We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity

of every one of you all toward each other aboundeth; A. M. 4058. A. D. 54.

4 So that ° we ourselves glory in you in the churches of God, ^f for your patience and faith ^g in all your persecutions and tribulations that ye endure :

5 *Which is* ^h a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, ⁱ for which ye also suffer :

* 2 Cor. i. 19.—^b 1 Thessalonians i. 1.—^c 1 Cor. i. 3. ^d 1 Thess. i. 2, 3; iii. 6, 9; Chap. ii. 13.—^e 2 Cor. vii. 14; ix. 2;

^f 1 Thess. ii. 19, 20.—^g 1 Thess. i. 3.—^h 1 Thess. ii. 14. ⁱ Phil. i. 28.—^j 1 Thess. ii. 14.

NOTES ON CHAPTER I.

Verses 3-5. *We are bound to thank God*—It is highly observable that the apostle here wraps up his praise of men in praise to God, giving him the glory of the increase of grace which was manifest in the Thessalonian believers. *That your faith groweth exceedingly*—Notwithstanding all that is done by your enemies to prevent its increase, and even to destroy it. Probably he had heard from them since he sent them the former letter. *And the charity*—Or love rather, of every one of you aboundeth—Like water that overflows its banks, and yet increases still more. Their faith, it appears, derived new confirmation from their sufferings, and their sense of them engaged them tenderly to pity, and do their utmost for the relief of, those who shared in those sufferings, and at the same time endeared to them that one body, that church of Christ, which the carnal world so cruelly hated, and so maliciously endeavoured to destroy. *So that we ourselves glory in you*—Or boast of you; *in the churches of God*—“This passage shows us what is a principal occasion

of joy to faithful ministers; it is the faith and love, patience and constancy, of the people to whom they minister. The apostle's address here is admirable. He excited the emulation of other churches by boasting of the Thessalonians to them. And he quickened the Thessalonians by telling them how much he had praised them in the hearing of the churches.”—Macknight. *In all your persecutions and tribulations*—Arising probably both from the Jews and their own countrymen. Concerning the particulars of these persecutions we have no information. *Which is*—Or shall be; *a manifest token*—*Εὐδειγμα, proof, or demonstration, of the righteous judgment of God*—Of the equity of the divine judgment, which shall be fully manifested in due time by God's amply rewarding you, and punishing your enemies; *that ye may be counted worthy*—That it may appear by the integrity, faith, and patience, the meekness and superiority to this transitory world, which you manifest under these severe trials, that you are fit to be admitted into that glorious kingdom of God for which you suffer.

A. M. 4058. 6 ^k Seeing it is a righteous thing
A. D. 54. with God to recompense tribulation
to them that trouble you ;

7 And to you who are troubled, ^l rest
with us, when ^m the Lord Jesus shall be
revealed from heaven with ⁿ his mighty
angels,

8 ^o In flaming fire ^p taking vengeance on
them ^q that know not God, and ^r that obey

^k Rev. vi. 10.—^l Rev. xiv. 13.—^m 1 Thess. iv. 16; Jude
14.—ⁿ Gr. the angels of his power.—^o Heb. x. 27; xii. 29; 2
Pet. iii. 7; Rev. xxi. 8.—^p Or, yielding.

Verses 6-8. *Seeing it is a righteous thing*—How-
ever men may judge of it; *with God*—To whom be-
longeth vengeance, (Rom. xii. 19,) and who will
avenge his elect that cry unto him day and night;
to recompense tribulation to them that trouble you
—To remove the pressure from you to them. And
it is remarkable that about this time, at the passover,
the Jews raising a tumult, a great number, some
say thirty thousand of them, were slain. St. Paul
seems to allude to this beginning of sorrows 1
Thess. ii. 16, which did not end but with their de-
struction. *And to you that are troubled*—That suf-
fer persecution; *rest with us*—If not in the present
world, where we do not ourselves expect it, yet at
last, *when the Lord Jesus shall be revealed from
heaven*. By the word *aveois*, here rendered *rest*,
or, as it more properly means, *relaxation*, the apos-
tle does not mean deliverance from persecution.
The believing Jews, with whom St. Paul here ranks
himself, had no relaxation in that sense any more
than the believing Gentiles. But he meant deliver-
ance from the troubles of this life at death, and the
enjoyment of eternal rest, the rest of God, partly
entered into then, and more especially after the
coming of Christ here spoken of. *With his mighty
angels*—Who shall be the ministers of his power in
the execution of this great and awful judgment.
In flaming fire—To which the aerial heavens and
the earth are reserved, (2 Pet. iii. 7, 10,) and by which
they shall be destroyed; *taking vengeance*—Or in-
flicting punishment, as *διδουρος εκδικησις* also signi-
fies; see 1 Pet. ii. 14, where the same word is trans-
lated *punishment*. Does God, as some say, barely
permit this punishment to come upon his enemies?
or, as *the Lord once rained brimstone and fire from
the Lord* out of heaven, (Gen. xix. 24,) does a fiery
stream go forth from him? *Who know not God*—
By an experimental and practical knowledge; who
know him not so as, 1st, To be humbled before
him, Job xl. 4, 5; xlii. 5, 6; 2d, To trust in him,
(Psa. ix. 10,) namely, for pardon, holiness, and eter-
nal life, being first truly penitent; 3d, To love him
with a love shed abroad in their hearts, John iv. 7;
4th, To keep his commandments, 1 John ii. 3, 4;
and, 5th, To be transformed into his image, 2 Cor.
iii. 18. In which passages the fruits of the saving
knowledge of God are designedly specified, and two
of them at least, namely, love and obedience to

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not the gospel of our Lord Jesus A. M. 4058.
Christ : A. D. 54.

9 ^s Who shall be punished with everlasting
destruction from the presence of the Lord, and
^t from the glory of his power ;

10 ^u When he shall come to be glorified in
his saints, ^v and to be admired in all them that
believe (because our testimony among you was
believed) in that day.

^s Psa. lxxix. 6; 1 Thess. iv. 5.—^t Rom. ii. 8.—^u Phil. iii.
19; 2 Pet. iii. 7.—^v Deut. xxxiii. 2; Isa. ii. 19; Chap. ii. 8
^w Psa. lxxix. 7.—^x Psa. lxxviii. 35.

God, declared to be absolutely essential to the true
knowledge of him. Reader, examine thyself! Does
thy knowledge of the one living and true God pro-
duce these fruits? Surely it cannot, unless *he that
commanded light to shine out of darkness, hath
shined into thy heart, to give thee the knowledge of
his glory* in and by Jesus Christ, 2 Cor. iv. 6; un-
less the Son of God hath given thee an understand-
ing to know him, 1 John v. 20. *And who obey not
the gospel*—Who do not receive its truths and pro-
mises with a lively faith, productive of love and
obedience, Christ being the author of eternal salva-
tion only to those that love and obey him, 1 Cor.
xvi. 22; Heb. v. 9. *Believing the gospel* is often
termed by St. Paul *the obedience of faith*, both be-
cause God hath commanded men to believe it, and
because it contains not only doctrines to be credited,
threatenings to be revered, and promises to be
trusted, but also a variety of precepts necessary to
be obeyed. Probably in the former clause, *who
know not God*, the apostle had chiefly the unbel-
ieving Gentiles in view, and in this latter the unbel-
ieving Jews.

Verses 9, 10. *Who shall be punished with ever-
lasting destruction*—Not the annihilation, but the
perversion and utter ruin of all their powers of
body and mind, so that those powers become instru-
ments of torment and sources of misery to them in
all possible ways. As there can be no end of their
sins, (the same enmity against God continuing,) so
neither of their punishment: sin and its punishment
running parallel through eternity itself. They must
of necessity therefore be cut off from all good, and
all possibility of it. *From the presence of the Lord*
—Wherein chiefly consists the salvation and felicity
of the righteous. What unspeakable punishment is
implied even in falling short of this, supposing that
nothing more were implied in the punishment here
spoken of! But this phrase, *destruction from the
presence, or face, of the Lord*, as Bishop Hopkins
justly observes, expresses not only that they shall
be expelled from that joy and glory which reigns in
the presence of God and of Christ, but that his pre-
sence shall appear active in the infliction of their
punishment, so that they shall find his wrath issuing
forth like lightning to appal and torment their
spirits, while his power glorifies itself in their ruin
and misery. *When he shall come to be glorified in*

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A. M. 4058. 11 Wherefore also we pray always
A. D. 54. for you, that our God would count
you worthy of *this* calling, and fulfil all the
good pleasure of *his* goodness, and the work
of faith with power:

^a Or, *watchcase*.—^a Verse 5.

his saints—For his wonderful glory shall shine forth in them, and he will manifest the greatness of his power in rendering them glorious; *and to be admired in all them that believe*—With respect to the efforts of his almighty power and love for their complete salvation. Or, they shall be filled with wonder at what is done by Christ for and upon them, so far exceeding their most sanguine expectation. *Because our testimony, &c.*—As if he had said, I reckon you of this number because of the credit which you gave to our preaching.

Verses 11, 12. *Wherefore*—In regard of which, as we rejoice in what is already done, and have the most earnest concern that the precious seed we have sown may answer the hope with which we see it springing up, and may at length advance to full maturity; *we pray always for you*—We are incessant in our supplications to God; *that he would account you worthy of this calling*—That is, would make you meet for the glory to which you are called; see Eph. iv. 4; *and fulfil all the good pleasure of his goodness*—Which is no less than perfect holiness: that he would produce in you all those amiable and happy affections and tempers, which his paternal regard for our happiness engages him

12 That the name of our Lord A. M. 4058.
Jesus Christ may be glorified in A. D. 54.
you, and ye in him, according to the
grace of our God and the Lord Jesus
Christ.

^a 1 Thess. i. 3.—^a 1 Pet. i. 7; iv. 14.

to recommend and require. "This," observes Mr. Blackwall, (*Sac. Class.*, vol. i. p. 184,) "is the shortest and the most charming emphatical representation that is anywhere to be found, of that immense graciousness and admirable benignity of God, which no words can fully express, but was never so happily and so fully expressed as here." *And the work of faith with power*—That faith which is his work, wrought by his almighty power, Eph. i. 19, 20; that is, that he would perfect your faith in Christ and in his gospel, and by it your holiness in all its branches. *That the name*—The love and power; *of our Lord Jesus Christ*—While you act in a manner so suitable to the relation in which you stand to him; *may be glorified*—Gloriously displayed; *in you*—That is, in these works of his grace and power wrought in and by you; *and ye in him*—May also be glorified, may have the honour of approving yourselves his true, faithful, obedient servants, the excellent of the earth, and may for ever share in the glory he hath prepared for such in heaven; *according to the grace*—The free, unmerited favour and love; *of our merciful God and the Lord Jesus Christ*—By whom that grace is so fully manifested to, and so plentifully bestowed upon us.

CHAPTER II.

Here the apostle (1.) Cautions the Thessalonians against expecting the day of judgment immediately, 1, 2. (2.) Assures them there would be first a general apostacy, and the appearance of Antichrist, whose rise and reign, with the ruin of his subjects, he describes, 3-12. (3.) He thanks God for his mercy to the believing Thessalonians, manifested in his calling, accepting, and saving them, 13, 14. (4.) He exhorts them to be steadfast, and prays that God would comfort and establish them, 15-17.

A. M. 4058. NOW we beseech you, brethren,
A. D. 54. by the coming of our Lord

Jesus Christ, and by our gathering A. M. 4058.
together unto him, A. D. 54.

^a 1 Thess. iv. 16.

^b Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17.

NOTES ON CHAPTER II.

Verses 1, 2. *We beseech you, by the coming of our Lord Jesus Christ*—As you look for Christ's second coming, and expect comfort from it; or rather concerning his coming, as the preposition *per* is understood to signify in other places of Scripture, and in other authors. For he does not beseech by the coming of Christ, but his coming is the subject of which he is treating; and it is in relation to this subject that he desires them not to be disturbed. *And by*—Concerning; *our gathering together to him*—Namely, in the clouds. The phrases, *the coming*

of Christ, and the day of Christ, may be understood either figuratively of his coming in judgment upon the Jews, or literally of his coming in glory to judge the world; the latter is the proper signification in this place, as the context will evince beyond contradiction. St. Paul himself had planted the church in Thessalonica, and it consisted principally of converts from among the Gentile idolaters, who had turned to God from idols to serve the living and true God, 1 Thess. i. 9. What occasion was there, therefore, to admonish them particularly of the destruction of Jerusalem? or why should they be

A. M. 4058. 2 * That ye be not soon shaken in
A. D. 54. mind, or be troubled, neither by spirit,
nor by word, nor by letter as from us, as that
the day of Christ is at hand.

3 † Let no man deceive you by any means:
for that day shall not come, * except there come

* Matthew xxiv. 4; Eph. v. 6; 1 John iv. 1.—† Matthew
xxiv. 4; Ephesians v. 6.—‡ 1 Timothy iv. 1.—§ Daniel vii.
25; 1 John ii. 18; Revelation xiii. 11, &c.—¶ John

under any agitations or terrors of mind upon that account? What connection had Macedonia with Judea, or Thessalonica with Jerusalem? What share were the Christian converts to have in the calamities of the rebellious and unbelieving Jews, and why should they not rather have been comforted than troubled at the punishment of their inveterate enemies? Besides, how could the apostle deny that the destruction of the Jews was at hand, when it really was at hand, as he himself says, (1 Thess. ii. 16,) and the wrath of God was already beginning to come upon them? He knew, and doubtless they knew, (our Lord having declared it,) that the destruction of Jerusalem would come to pass in that generation. The phrase, therefore, must necessarily be taken in a more general acceptation, of his coming to judge the world, as it is constantly used in the former epistle. *That ye be not soon shaken in mind*—*ἀπορροσσοῦσθε*, from the mind, or judgment, you have formerly held: or from the true meaning of my former letter, as Chandler interprets the clause. *Or be troubled*—*Περplexed*, or put into confusion. The original word, *ἀποροῦσθε*, signifies to be agitated with the surprise and trouble which is occasioned by any unexpected rumour or bad news, Matt. xxiv. 6. *Neither by spirit*—By pretence of some revelation from the Spirit of God; *nor by words*—Some declaration pretended to have been uttered by me; *nor by letter*—Some counterfeit writing, or some passage in the former epistle; *as from us*—As written by me, or by my appointment; *as that the day of Christ*—That is, the coming of Christ to judge mankind; *is at hand*—It was a point of great importance for the Thessalonians not to be mistaken concerning the time of Christ's second coming; for if they had inferred from the apostle's doctrine that it was at hand, and it had not taken place according to their expectation, they would probably have been staggered in their faith, and finding part of their creed to be false, they might have been brought hastily to conclude that the whole was so.

Verses 3, 4. *Let no man deceive you by any means*—By any of these ways fore-mentioned, or any other; for *that day shall not come, unless a falling away, ἡ ἀποστασία, the apostacy, come first*—The article here is emphatical, denoting both that this was to be a great apostacy, the apostacy, by way of eminence, (the general, grand departure of the whole visible church into idolatrous worship,) and that the Thessalonians had been already apprized of its coming. Although the Greek word here used often signifies the rebellion of subjects against the supreme

a falling away first, and † that man of A. M. 4058.
sin be revealed, * the son of perdition; A. D. 54.

4 Who opposeth and † exalteth himself † above
all that is called God, or that is worshipped;
so that he, as God, sitteth in the temple of God,
showing himself that he is God.

xvii. 12.—‡ Isaiah xiv. 13; Ezekiel xxviii. 2, 6, 9;
Daniel vii. 25; xi. 36; Revelation xiii. 6.—§ 1 Corin-
thians viii. 5.

power of the country where they live, or the revolt of soldiers against their general, or the hostile separation of one part of a nation from another; yet in Scripture it commonly signifies a departure, either in whole or in part, from a religious faith or obedience formerly professed, Acts xxi. 21; Heb. iii. 12. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel. Accordingly, the apostle, foretelling this very defection, (1 Tim. iv. 1,) says, *ἀποστασοῦσιν τινες, some shall apostatize from the faith*. See the note on that verse. *And that man of sin*—The head of this apostacy, given up to all sin himself, (Rev. xiii. 5, 6,) and a ringleader of others unto sin, verses 12, 14. If this idea be derived from any ancient prophet, it must be from Daniel, who hath described the like arrogant and tyrannical power, chap. vii. 25; *He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws*. See also chap. xi. 23. Any man may be satisfied that St. Paul alluded to this description by Daniel, because he hath not only borrowed the ideas, but hath even adopted some of the phrases and expressions. The *man of sin* may signify either a single man, or a succession of men; the latter being meant in Daniel, it is probable that the same is intended here also. Indeed, a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture to speak of a body, or a number of men, under the character of one. Thus a king (Dan. vii. viii.; Rev. xvii.) is often used for a succession of kings, and the high-priest, (Heb. ix. 7, 25,) for the series and order of high-priests. A single beast, (Dan. vii. viii.; Rev. xiii.) often represents a whole empire or kingdom, in all its changes and revolutions. The *woman clothed with the sun*, (Rev. xii. 1,) is designed as an emblem of the true church, as the woman arrayed in purple and scarlet, (Rev. xvii. 4,) is the portrait of a corrupt communion. This *man of sin* is said to be revealed when he enters on the stage, and acts as he is described. *The son of perdition*—One who brings destruction upon others, both spiritual and temporal, (Rev. xvii. 2, 6,) and is devoted to destruction himself, verse 8. Thus the Papacy has caused the death of numberless multitudes both of opposers and followers, has destroyed innumerable souls, and will itself go to destruction. *The son of perdition* is also the denomination of the traitor Judas, (John xvii. 12,) which implies that the man of sin should, like Judas, be a false prophet, should betray Christ, and be devoted to destruction.

A. M. 4058. 5 Remember ye not, that when I
A. D. 54. was yet with you, I told you these things?

¹ Or, holdeth.

Who opposeth—Or shall oppose, (the prophets speaking of things future as present,) and exalt himself above all—Greek, *ἐπι παντα*, above every one, that is called God—This is manifestly copied from Daniel; He shall exalt and magnify himself above every god, and speak marvellous things against the God of gods. Or that is worshipped—*Εβααμα*, alluding to the title of the Roman emperors, *αβααορ*, august, or venerable. He shall oppose and exalt himself, not only above inferior magistrates, who are sometimes called gods in holy writ, but even above the greatest emperors, and shall arrogate to himself divine honours; so that he, as God—Assuming the authority of Christ; sitteth in the temple of God—Exercises supreme and sovereign power over the visible church, as head thereof, even over all that profess Christianity. By the temple of God, the apostle could not well mean the temple of Jerusalem, because he knew very well that would be totally destroyed within a few years. It is an observation of the learned Borchart, that after the death of Christ the temple at Jerusalem is never called by the apostles the temple of God; and that when they mention the house or temple of God, they mean the Christian Church in general, or every particular believer; which indeed is very evident from many passages in their epistles: see 1 Tim. iii. 15; 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 19–24; 1 Pet. ii. 5. Besides, in the Revelation by St. John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming pillars in the temple of God, (Rev. iii. 12,) which is a further proof that the sitting of the man of sin in the temple of God, by no means implies that he was to appear in the temple of Jerusalem. In short, the meaning of the verse is, that the wicked teachers, of whom the apostle speaks, would first oppose Christ by corrupting the doctrine of the gospel concerning him, and after that they would make void the government of God and of Christ in the Christian Church, and the government of the civil magistrate in the state, by arrogating to themselves the whole spiritual authority which belongs to Christ, and all the temporal authority belonging to princes and magistrates; showing himself that he is God—Exercising all the prerogatives of God, accepting such titles, and doing such things, as, if they indeed belonged to him, would show him to be God: an exact description certainly of the Papal power.

Verses 5, 6. Remember ye not, &c.—These things were not asserted now merely to serve the present occasion: the apostle had spoken, yea, and borne a faithful testimony concerning them while he was at Thessalonica. Indeed, the rise and progress of this apostasy, with the various heresies connected with it, and the evils which were about to be occasioned by it, were matters of such offence and scandal, that

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6 And now ye know what¹ withholdeth that he might be revealed in his time. A. M. 4058. A. D. 54.

7 For² the mystery of iniquity doth already

¹ 1 John ii. 18; iv. 3.

unless the disciples had been forewarned concerning them, their happening might have led the weak to fancy that God had cast away all care of his church. The apostle, knowing this, made the prediction of these events the subject even of his first sermons to the Thessalonians, after they had embraced the gospel; and doubtless he followed the same course in all other places where he preached with any degree of success. See 1 Tim. iv. 6. Beza observes that this prophecy was often repeated and earnestly inculcated in the first age, but is overlooked and neglected in modern times. And now ye know—By what I told you when I was with you; what withholdeth—Restraineth the man of sin from exercising his impious tyranny. It seems the apostle, when at Thessalonica, besides speaking of the apostasy and of the man of sin, had told them what it was that hindered his appearance. But as he has not thought fit to commit that discovery to writing, we cannot determine with absolute certainty what it was; but if we may rely upon the concurrent testimonies of the Christian fathers, it was the Roman empire. Indeed, the caution which the apostle observes with respect to speaking of it, renders it highly probable that it was somewhat relating to the higher powers. He mentioned it in discourse, but would not commit it to writing. As he afterward exhorts the Thessalonians to hold the traditions which had been taught them, whether by word or his epistle, it is likely this was one of the traditions which he thought it proper to teach them. The apostle's manner of speaking here, (*that he might be revealed in his time, or in his own season*, as *ἐν τῷ εὐκαιρῷ* properly signifies,) seems to imply that there were reasons for permitting the corruptions of Christianity to proceed to a certain length. "Now what could these reasons be, unless to show mankind the danger of admitting any thing in religion but what is of divine appointment? For one error productive of superstition admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted and then purged, the truth might be so clearly established, as to be in no danger of any corruption in time to come."—MacKnight.

Verse 7. For the mystery of iniquity—There is a mystery of iniquity as well as of godliness, the one in direct opposition to the other. The expression, a mystery, in the Scripture sense of it, is something secret or undiscovered. See note on Eph. i. 9. The mystery of iniquity, therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity. Doth already work—*Ενεργειται*, worketh inwardly, in men's minds, or in the church, and perhaps also secretly. The seeds of corruption were sown, but they were not yet grown up to any

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A. M. 4068. work : only he who now letteth will
A. D. 54. let, until he be taken out of the way.
8 And then shall that Wicked be revealed,

¹ Dan. vii. 10, 11.—² Job iv. 9; Isa. xi. 4; Hos. vi. 5;

maturity: the leaven was fermenting in some parts, but it was far from having yet infected the whole mass. To speak without a figure, the apostle means that the false doctrines and bad practices, which he foresaw in after times would be carried to a great height by the power which he denominates the *man of sin*, were already operating in the false teachers, who then-infested the church. Accordingly, in his speech to the elders of the church at Ephesus, not long after this epistle was written, he told them, (Acts xx. 29.) that *grievous wolves would enter in among them, not sparing the flock*; and that *of themselves men would arise speaking perverse things, &c.* And before he wrote his epistle to the Colossians, false teachers had actually arisen in Phrygia, who earnestly recommended the worship of angels, (Col. ii. 18,) abstinence from certain meats, and various bodily mortifications, (Col. ii. 21, 22,) according to the traditions and *doctrines of men*. For the apostle wrote that epistle expressly for the purpose of condemning these idolatries and superstitious practices. To these things may be added an excess of reverence for pastors, and setting them up as heads of factions, 1 Cor. i. 12; iii. 22; the ambition of pastors themselves, and contending for rule and precedence, 3 John 9; errors in point of doctrine already promulgated, as justification by the merit of works, Gal. ii. 16; external performances put in the room of faith and love; the having recourse to other mediators besides Christ Jesus, and various human inventions added to the written word. *Only he who now letteth*—That is, *restraineth, will restrain, &c.* Chandler thinks this verse should be translated thus: *The mystery of iniquity already worketh, only until he who restrains it be taken out of the way*; that is, it works in a concealed manner only until then. The restraining here spoken of refers to the mystery of iniquity, as the restraining, mentioned verse 6, refers to the man of sin. These were connected together, and were restrained by something which the apostle had mentioned to the Thessalonians, in his sermons and conversations, but which he did not choose to express in writing. This, as was observed on verse 6, was generally understood by the fathers to be the Roman emperors and empire, as it is plain from Tertullian, who says, (*Apol.*, p. 31,) "We Christians are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the whole world, is retarded by the continuance of the time appointed for the Roman empire." "To this conjecture," says Macknight, "the fathers may have been led by tradition, or they may have formed it upon Daniel's prophecies. But, in whatever way they obtained the notion, it seems to have been the truth. For the power of the emperors and of

¹ whom the Lord shall consume ² with the spirit of his mouth, and shall destroy ³ with the brightness of his coming :

Rev. ii. 16; xix. 15, 20, 21.—⁴ Chap. i. 8, 9; Heb. x. 27.

the magistrates under them, first in the heathen state of the empire, and afterward when the empire became Christian, was that which restrained the man of sin, or corrupt clergy, from exalting themselves above all that is called God, or an object of worship civil and religious." The reader must observe, the Roman empire, united under one powerful head, was extremely jealous of every other authority and power, and therefore was watchful to prevent the establishment of every such spiritual tyranny and usurpation as that by which Satan was attempting to make his grand effort against Christianity. It must be observed, however, that though the Roman empire, for several ages, restrained the progress of the mystery of iniquity, and the increase of the power of the corrupt clergy, by keeping the church under persecution, and curbing all authority but its own, and thereby retarded the establishment of the ecclesiastical tyranny here spoken of; yet, as Mr. Scott remarks, "the conversion of the Roman emperors to Christianity, in the beginning of the fourth century, tended greatly to prepare things for this apostacy, by giving scope to the ambition and avarice of the ecclesiastics, and by multiplying exceedingly merely nominal Christians; but it was not till the subversion of the western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the Papal usurpation at Rome, the capital city of the empire."

Verse 8. *And then*—When every prince and power that restrains is taken away; *that wicked*—*O avovoc, that lawless one*, who boasts himself to be above all laws, and the infallible judge, dispensing with, and interpreting the laws of God, according to his pleasure. Nothing can be more plain than that this *wicked or lawless one*, and the *man of sin*, must be one and the same person: *shall be revealed*—This revelation must mean that he would then no longer work secretly, but would openly show himself, possessing the character, and performing the actions ascribed to the man of sin. *Whom the Lord shall consume*—The apostle does not mean that he should be consumed immediately after he was revealed; but, to comfort the Thessalonians, he no sooner mentions his revelation, than he foretels also his destruction, even before he describes his other qualifications; which qualifications should have been described first in order of time, but the apostle hastens to what was first and warmest in his thoughts and wishes. The word *avalawoc*, here rendered to *consume*, Chandler observes, is used to denote a lingering, gradual consumption; being applied to the waste of time, to the dissipation of an estate, and the slow death of being eaten up of worms. He supposes it has the same meaning here, importing that *the man of sin* is to be gradually destroyed by the *spirit*—*Or breath* rather, as it seems *πνευμα* should have

A. M. 4058. 9 *Even him, whose coming is*
A. D. 54. ° after the working of Satan, with
all power, and ° signs, and lying wonders,
10 And with all deceivableness of un-

° John viii. 41; Eph. ii. 2; Rev. xviii. 23.—→ Deut. xiii. 1;

been here translated; of *Christ's mouth*—By which expression the preaching of true doctrine, and its efficacy in destroying the man of sin, are predicted. For the mouth being the instrument by which speech is formed of breath, or air from the lungs, the *breath of his mouth* is a proper figurative expression to denote the speaking or preaching of true doctrine. Accordingly, the preaching of the gospel is termed, (Rev. xix. 15.) *a sharp sword proceeding out of the mouth of Christ*; and (Hos. vi. 5) God says, *I have hewed them by the prophets, I have slain them by the word of my mouth*. See also Isa. xi. 4. Or, the expression may include both the preaching of the gospel and the power of the Spirit accompanying it; and shall destroy with the brightness of his coming—By clear, convincing reasons and arguments contained in the doctrine of those that shall speak or write by the Spirit of Christ, or by God's manifest judgments against him in the pouring out of the several vials, Rev. xvi. The original expression, *επιφανεια της παρουσις αυτου*, is, literally, *the bright shining of his coming*, and means that, as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause the true doctrine of the gospel to shine. "If," says Dr. Benson, "St. John and St. Paul have prophesied of the same corruptions, it should seem that the head of the apostacy will be destroyed by some signal judgment, after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth." According to Daniel, (chap. vii. 27,) after the little horn is *consumed and destroyed, the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High*; a prediction which undoubtedly signifies the general conversion of both Gentiles and Jews to the Christian faith, and the universal reign of righteousness and peace through all the earth.

Verses 9, 10. *Him whose coming*—The apostle, in his eagerness to foretel the destruction of the man of sin, having broken in upon his subject, now returns to it again, and describes the other qualifications by which this wicked one should advance and establish himself in the world. He should rise, the apostle signifies, to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles, false in themselves, and applied to promote false doctrines. The expression, *whose coming*, here signifies the first appearance of this lawless one in an open manner. The *mystery of iniquity* wrought covertly in the apostles' days; and the *man of sin* was not to show himself openly, till that which restrained was taken out of the way. His coming,

righteousness in ° them that pe- A. M. 4058.
rish; because they received not A. D. 54.
the love of the truth, that they might be
saved.

Matt. xxiv. 24; Rev. xiii. 13; xix. 21.—→ 2 Cor. ii. 15; iv. 3.

therefore, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the manner described in the following clause. *After the working of Satan*—Whose first setting up, and further increasing of his power, is by Satan's influence; or with such a kind of working as Satan is wont to use wherewith to seduce persons; *with all power*—Pretended power from God; *and signs*—Fictitious or false signs, namely, not such as are fit to prove the truth of the doctrines which they are brought to confirm, but are mere impostures and forgeries; *and lying wonders*—Such illusions and deceptions as were effected by the power of Satan, to confirm the doctrines and dominion of Antichrist, and were calculated to cause wonder in the beholders. Macknight reads this clause, *with all power, and signs, and miracles of falsehood*, judging the structure of the sentence requires that *words, of falsehood*, be joined not only with *wonders, or miracles*, but with *power and signs*. And in explication of the terms he observes, that they are either signs, miracles, and exertions of power, performed in appearance only; mere impositions upon the senses of mankind; or they are real signs and miracles performed for the establishment of error; and consequently they are the works of evil spirits. Of this sort the miracles performed by Pharaoh's magicians may have been; also some of the miracles related by heathen historians. For the apostle intimates that by some kind of miracle, or strong working, which had the appearance of miracles in the eyes of the vulgar, Satan established idolatry in the heathen world. Nay, our Lord himself foretels that *false Christs and false prophets would show great signs and wonders, insomuch that if it were possible they would deceive the very elect*. Wherefore, seeing the coming of the man of sin was to be *after the working of Satan, with all power, &c.*, it is not improbable that some of the miracles, by which the corruptions of Christianity were introduced, may have been real miracles performed by evil spirits, called here miracles of falsehood, because they were done for the establishment of error: see Rev. xiii. 13, 14, where the same events seem to be foretold. This description of the wicked or lawless one, plainly evinces that Mohammed cannot be the *man of sin*, as some pretend. For, instead of working miracles, he utterly disclaimed all pretensions of that sort. In like manner, and for the same reason, the *man of sin* cannot be the factious leaders of the Jews in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Besides, although these emperors exalted themselves above all other kings and princes, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in

A. M. 4058. 11 And [†] for this cause God shall
A. D. 54. send them strong delusion, [†] that they
should believe a lie :

[†] Rom. i. 24, &c. ; 1 Kings xxiii. 23 ; Ezek. xiv. 9.

the temple of God. *With all deceivableness of unrighteousness*—Or every unrighteous deceit, (the phrase being a Hebraism.) The apostle means those feigned visions and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices. *In them that perish*—Who are in the highway to eternal destruction ; *because they received not the love of the truth*—The cause this why God suffered them to fall into such destructive errors.

Verses 11, 12. *For this cause God shall send them*—That is, shall judicially permit to come upon them ; *strong delusion*—The strong working of error in their hearts. From this we learn that, as a punishment of their sins, God suffers wicked men to fall into greater sins ; and as the sin of the persons described in this passage consisted in their not loving the truth, what could be more just or proper than to punish them, by suffering them to fall into the belief of the greatest errors and lies ? Thus the heathen, mentioned Rom. i. 24, were punished by God's giving them up to uncleanness, through the lusts of their own hearts ; that they should believe a lie—Or, as the words *eis to piteuonai autous to pseudai* may be translated, *so that they will believe a lie*. The lie here intended by the Spirit of God, Macknight thinks, "is the monstrous lie of transubstantiation, or of the conversion of the bread and wine in the Lord's supper into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution ; notwithstanding there is no change whatever produced in the accidents or sensible qualities of these substances. This impudent fiction is not only a palpable contradiction to the senses and reason of mankind, but a most pernicious falsehood, being the chief foundation of that fictitious power of pardoning sin, and of saving or damning men according to their own pleasure, which the Romish ecclesiastics have blasphemously arrogated to themselves, and by which they make men utterly negligent of holiness, and of all the ordinary duties of life." *That they all might be damned*—*Iva kritheai*, might be judged, or condemned ; that is, the consequence of which will be, that, having filled up the measure of their iniquity, they will at length fall into just condemnation ; *who believed not the truth*—Received not the gospel in faith, love, and obedience ; *but had pleasure in unrighteousness*—In corrupt passions and vicious practices. The original expression, *ευδοκουντες* signifies both to take pleasure in a thing, and to approve of it. "From this we learn that it is not the simple ignorance of truth which exposes men to damnation. In many cases this may be no fault in the ignorant. But it is men's refusing to believe, through their taking pleasure in unrighteousness, which will prove fatal to them ; for a disposition of

12 That they all might be damned A. M. 4058.
who believed not the truth, but [†] had A. D. 54.
pleasure in unrighteousness.

[†] Matt. xxiv. 5, 11 ; 1 Tim. iv. 1.—[†] Rom. i. 28.

that sort renders the wicked altogether incurable." Such is the interpretation which Bishop Newton, in his admirable work on the Prophecies, Dr. Macknight, and many other approved commentators, have given of this famous prophecy ; an interpretation which applies with great ease to all the facts and circumstances mentioned in it, and is perfectly consistent in all its parts, which no other interpretation invented by learned men can be shown to be. The passage is evidently a prediction, as the above-mentioned divines have fully proved, of the corruptions of Christianity, "which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians, but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms prefigured by the ten horns of Daniel's fourth beast." To be convinced of this, the reader need only compare the rise and progress of the Papal tyranny with the descriptions of the *man of sin*, and of the *mystery of iniquity* here given, and with the prophecies of Daniel. In the bishops of Rome all the characters and actions ascribed by Daniel to the *little horn*, and by Paul to the *lawless one*, are clearly united. "For, according to the strong working of Satan, with all power and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship ; and have long sat in the temple of God as God, showing themselves that they are God ; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of the *man of sin*, the *son of perdition*, and the *lawless one*. Further, as it is said that the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly we know that in these ages the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness, as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy ?"—Macknight.

A. M. 4058. 13 But ^a we are bound to give
A. D. 54. thanks always to God for you, brethren beloved of the Lord, because God ^z hath ^y from the beginning chosen you to salvation, ^z through sanctification of the Spirit, and belief of the truth :

14 Whereunto he called you by our gospel, to ^a the obtaining of the glory of our Lord Jesus Christ.

^a Chap. i. 3.—^x 1 Thess. i. 4.—^y Eph. i. 4.—^z Luke i. 75; 1 Pet. i. 2.—^a John xvii. 22; 1 Thess. ii. 12; 1 Pet. v. 10.—^b 1 Cor. xvi. 13; Phil. iv. 1.

Verses 13, 14. *But, &c.*—Here he proceeds to comfort them against the terrors of the preceding prophecy; *we are bound to give thanks always for you*—As if he had said, I do not mean that ye believers at Thessalonica will be concerned either in this revolt against God, or in the punishment thereof; *brethren, beloved of the Lord*—Brethren in Christ through your believing in him, and therefore peculiarly beloved of God; *because God hath from the beginning*—Of your hearing and obeying the gospel; *chosen you to salvation*—Hath pardoned, accepted, and made you his chosen people and dear children, as he hath all who, hearkening to the call of his word, truly turn to him in repentance, faith, and new obedience; *through sanctification of the Spirit*—Through that renovation of mind and heart, and reformation of life, which is the fruit of the Holy Spirit's influences; *and belief of the truth*—By the instrumentality of which the Spirit works that important change in mankind. *Whereunto*—To which belief of the truth, and sanctification of the Spirit, or to which faith and holiness; *he called you by our gospel*—And inclined and enabled you to obey the call; *to the obtaining of the glory of our Lord Jesus Christ*—The glory which he hath, 1st, Purchased, Eph. i. 14; 2d, Promised, John x. 28; 3d, Prayed for, John xvii. 14; 4th, Prepared, and will bestow, John xiv. 2, 3: the very same glory which Christ himself now possesses, Rom. viii. 17; Rev. iii. 21.

Verses 15–17. *Therefore, brethren, stand fast*—In your adherence to the truth and possession of the grace of the gospel; *and hold*—Without adding to or diminishing from them; *the traditions which ye have been taught*—The instructions which have been delivered to you; *whether by word*—When we were present with you; *or our former epistle*—He preached to them before he wrote, and he had written concerning the things which he wished them to hold

15 Therefore, brethren, ^b stand fast, A. M. 4058.
and hold ^c the traditions which ye have A. D. 54.
been taught, whether by word, or our epistle.

16 ^d Now our Lord Jesus Christ himself, and God, even our Father, ^e which hath loved us, and hath given *us* everlasting consolation and ^f good hope through grace,

17 Comfort your hearts, ^g and stablish you in every good word and work.

^b 1 Cor. xi. 2; Chap. iii. 6.—^c Chap. i. 1, 2.—^d 1 John iv. 10; Rev. i. 5.—^e 1 Pet. i. 3.—^f 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10.

fast in his former epistle. The name *traditions* is here given by the apostle “to the doctrines and precepts of the gospel, on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, merely on the authority of revelation; and, secondly, because the apostles delivered them to the world on the same authority, without attempting to prove them by any other argument. And this precept, *hold the traditions*, applies to no instructions or directions but those which the apostles and other inspired teachers delivered to the world as revelations from God. And though the inspired teachers, to whom these doctrines were revealed, communicated them to the world first of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in those writings which are allowed to be the genuine productions of these inspired teachers. The traditions, therefore, on which the Church of Rome lays so great a stress, are of no manner of value.” *Now our Lord Jesus Christ and God our Father*—Here again, as in 1 Epist. iii. 11, prayer is addressed by the apostle to Christ as well as to the Father, and in the same words; *who hath loved us*—As a father loves his children; *and hath given us everlasting consolation*—Hath opened to us the sources thereof in his gospel, or furnished us with the means of it; and of *good hope*—That is, a well-grounded hope, namely, of the glorification of both our bodies and souls; *through grace*—1st, Justifying us, and entitling us to that felicity; 2d, Sanctifying us, and preparing us for it; and, 3d, Strengthening us, and enabling us to withstand our spiritual enemies, and do and suffer the will of God to the end, and thereby bringing us to it. *Comfort your hearts*—Under all the afflictions you endure for the gospel; *and establish you in every good word and work*—That is, in every good doctrine and practice, in opposition to all the efforts of your enemies to seduce you, whether visible or invisible.

CHAPTER III.

Here the apostle, (1.) Requests the prayers of the Thessalonian believers for himself and fellow-ministers, amid their various labours and dangers, and prays for them, 1-5. (2.) Charges them to withdraw from, and duly censure, disorderly walkers; particularly such as, contrary to his command and example, were indolent, and busy bodies, 6-15. (3.) Concludes with a prayer, salutation, and benediction, 16-18.

A. M. 4068. **FINALLY**, brethren, ^a pray for us, ^{A. D. 54.} that the word of the Lord ¹ may have free course, and be glorified, even as it is with you;

2 And ^b that we may be delivered from ² unreasonable and wicked men: ^c for all men have not faith.

3 But ^d the Lord is faithful, who shall establish you, and ^e keep you from evil.

4 And ^f we have confidence in the Lord touch-

^a Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25.—¹ Gr. may run. ^b Rom. xv. 31.—² Gr. absurd.—^c Acts xxviii. 24; Rom. x. 16.—^d 1 Cor. i. 9; 1 Thess. v. 24.—^e John xvii. 15; 2 Pet. ii. 9.—^f 2 Cor. vii. 16; Gal. v. 10.

NOTES ON CHAPTER III.

Verses 1-4. *Finally, brethren, pray for us*—See on Col. iv. 3; that the word of the Lord may have free course—Greek, *ῥεχη*, may run, go on swiftly without any interruption; and be glorified—Acknowledged as divine, and bring forth much fruit; even as it is with you—This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel. And that we may be delivered—Rescued and preserved; from unreasonable and wicked men—The word *ἀνομιῶν*, rendered unreasonable, properly signifies men who have, or ought to have, no place, namely, in society. Bishop Wilkins thinks that absurd, contumacious persons are intended; such as are not to be fixed by any principles, and whom no topics can work upon. Doubtless the apostle had in his eye chiefly, if not only, the unbelieving Jewish zealots, who were so exceedingly enraged against him for preaching salvation to the Gentiles, without requiring them to obey the law of Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by inflaming both the rulers and the people against him; and they had lately made an insurrection at Corinth, with an intention to have him put to death. For all men have not faith—And all who have not are, more or less, unreasonable and wicked men. By faith, in this passage, it seems we are not to understand the actual belief of the gospel, (for that all men had not that faith was a fact too obvious to be thus noticed by the apostle,) but such a desire to know and do the will of God as would dispose a person to believe and obey the gospel when fairly proposed to him. And it seems, in making this observation, the apostle glances not only at the Jews, who boasted of their faith in the true God, and in the revelation of his will which he had made to them, but at the Greek philosophers likewise, who had assumed to themselves the pompous appellation

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ing you, that ye both do and will do ^{A. M. 4068.} the things which we command you. ^{A. D. 54.}

5 And ^a the Lord direct your hearts into the love of God, and ^b into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, ^c that ye withdraw yourselves ^d from every brother that walketh ^e disorderly, and not after ^f the tradition which he received of us.

^a 1 Chron. xxix. 18.—^b Or, the patience of Christ, 1 Thess. i. 3.—^c Rom. xvi. 17; Verse 14; 1 Tim. vi. 5; 2 John 10. ^d 1 Cor. v. 11, 13.—^e 1 Thess. iv. 11; v. 14; Verses 11, 12, 14.—^f Chap. ii. 15.

of lovers of wisdom, or truth. But the Lord is faithful—And will not deceive the confidence, or disappoint the hopes of any that trust in him, and expect the accomplishment of his promises; who shall establish you—Even all that cleave to him by faith and love; and keep you from evil—From all the mischievous devices of Satan and his instruments, 2 Tim. iv. 18. The Greek, *ἀπο τῆς πονηρίας*, is literally, from the evil one; the name given in other passages of Scripture to the devil, Matt. vi. 13, 19; Eph. vi. 16. And we have confidence in the Lord—Or we trust in the Lord concerning you, that he will not withhold from you the aids of his grace; that ye both do already, and will do, in future, the things which we command—In thus speaking, the apostle expresses his good opinion of the greater part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11-14.

Verse 5. *And the Lord*—By his Holy Spirit, whose proper work this is; direct—Powerfully incline; your hearts unto the love of God—That is, into the exercise of love to God, in return for his love to you; and into the patient waiting for Christ—Namely, the patient waiting for his second coming, or for his coming to call you hence by death, 1 Thess. i. 10. Macknight, however, interprets the verse rather differently, thus: "May the Lord direct your heart to imitate the love which God hath showed to mankind, and the patience which Christ exercised under sufferings." The patience of Christ has this sense Rev. i. 9: *A partaker in the kingdom and patience of Jesus*. As the patience of Job means the patience of which Job was so great an example, so the patience of Christ may signify the patience which he exercised in his sufferings.

Verses 6-12. *We command you, brethren*—We solemnly charge you; in the name of the Lord, (see on 1 Cor. v. 4,) the credit and progress of whose religion are so nearly concerned in the matter; that ye withdraw yourselves from every brother—What

A. M. 4066. 7 For yourselves know ^a how ye
A. D. 54. ought to follow us: for ^a we behaved
not ourselves disorderly among you;

8 Neither did we eat any man's bread for
naught; but ^a wrought with labour and tra-
vail night and day, that we might not be
chargeable to any of you:

9 ^b Not because we have not power, but to
make ^c ourselves an ensample unto you to fol-
low us.

10 For even when we were with you, this
we commanded you, ^d that if any would not
work, neither should he eat.

^a 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6, 7.—^b 1 Thess. ii. 10.—^c Acts xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9.
^d 1 Cor. ix. 6; 1 Thess. ii. 6.—^e Verse 7.—^f Gen. iii. 19; 1 Thess. iv. 11.

ever his rank, circumstances, or profession may be; that *walketh disorderly*—Particularly (as the apostle here means) in not working; that you have no unnecessary converse or society with such. *Disorderly persons, ακατα, are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts. See 1 Thess. v. 14. What the apostle here condemned under this description, was idleness, verse 11; and by the solemnity with which he introduces his charge, we are taught, that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of that or any gross sin! May all who have a regard to religion attend to this! The same important charge is repeated verse 14. And not after the tradition which ye received of us—The admonition we gave both by word of mouth and in our former epistle. Yourselves know how ye ought to follow—μιμνεσθαι, to imitate, us—As if he had said, My own conduct entitles me to rebuke the disorderly; for we behaved not ourselves disorderly among you—We were not irregular in our conduct, but endeavoured to conduct ourselves so as to recommend and enforce our doctrine by our example. Neither did we eat any man's bread for naught—Greek, δωρεαν, gratis, or as a free gift, but wrought with labour and travail—Or toil, as πορθω signifies: night and day—This intimates that the apostle was frequently obliged to work at his business of tent-making a part of the night, that he might be at leisure during the day to preach the word, and teach those that came to him for religious instruction. See on 1 Thess. ii. 9. Not because we have not power—Εξουσιαν, authority, or right, to receive a maintenance from those to whom we minister. See on 1 Cor. ix. 4-7. When our Lord first sent out the twelve to preach, he said to them, (Matt. x. 10,) *The workman is worthy of his meat*; and by so saying conferred on his apostles a right to demand subsistence from those to whom they preached. This right Paul did not insist on among the Thessalonians, but wrought for his maintenance while he preached to them. Lest,*

11 For we hear that there are some ^a which walk among you disorderly,
A. M. 4066. ^b working not at all, but are busy-bodies.
A. D. 54.

12 ^c Now them that are such we command and exhort by our Lord Jesus Christ, ^d that with quietness they work; and eat their own bread.

13 But ye, brethren, ^e be ^f not weary in well-doing.

14 And if any man obey not our word ^g by this epistle, note that man, and ^h have no company with him, that he may be ashamed.

^a Verse 6.—^b 1 Thess. iv. 11; 1 Tim. v. 13; 1 Pet. iv. 15.
^c 1 Thess. iv. 11.—^d Eph. iv. 28.—^e Gal. vi. 9.—^f Or, faint not.—^g Or, signify that man by an epistle.—^h Matt. xviii. 17; 1 Cor. v. 9, 11.

however, his enemies might think this an acknowledgment that he was not an apostle, he here asserted his right, and told them that he had demanded no maintenance from them; that he might make himself a pattern to them of prudent industry. *This we commanded, that if any among you, capable of working, would not work—For his own maintenance; neither should he eat—Be maintained by the charity of his fellow-Christians; do not support him in idleness. From this precept of the gospel we learn, that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. We hear there are some, &c.—After writing the former epistle, the apostle, it seems, had received a particular account of the state of the Thessalonian church; working not at all, but are busy-bodies—Idleness naturally disposes people to busy themselves with the concerns of others. Such we command and exhort—Παρακαλυμεν, beseech; by our Lord Jesus—To his command the apostle added earnest entreaty; and he did so by the direction of Christ. Or the meaning may be, We command by the authority, and beseech by the love of our Lord Jesus, that with quietness they work, forbearing to meddle, in any shape, with other people's affairs.*

Verses 13-15. *But ye, brethren—Who are not guilty of these, and such like miscarriages; be not weary in well-doing—In pursuing that line of conduct which is reputable and useful, which brings glory to God, and good to mankind. The original expression, μη εκκακησητε, properly signifies, do not flag, through sloth or cowardice. The Thessalonians, therefore, are here cautioned against flagging in the performance of their duty, either to God or their fellow-creatures. If any man obey not our word—Whether spoken to you during our short abode with you, or signified by this, or our former epistle; note that man—σημειωσθε, set a mark upon, or point out, that man. Probably he intended that the rulers of the church should point him out to the rest, that they might avoid all familiarity and needless correspondence with him, which is meant by*

A. M. 4058. 15 ^a Yet count *him* not as an ene-
A. D. 54. my, ^b but admonish *him* as a brother.

16 Now ^c the Lord of peace himself give you
peace always by all means. The Lord *be* with
you all.

17 ^d The salutation of Paul with mine own

^a Leviticus xix. 17; 1 Thessalonians v. 14.—^b Titus iii.
10.—^c Romans xv. 33; xvi. 20; 1 Corinthians xiv. 33; 2

*having no company with him; that he may be
ashamed*—In order that, being shunned by all as an
evil-doer, he may be ashamed of his conduct and
amend. *Yet count him not as an enemy*—An ob-
stinate, incurable sinner, no more to be regarded;
but admonish him as a brother—Remind him of
his duty and danger as a member of the same body
with yourselves; or tell him lovingly of the reason
why you shun him.

Verses 16, 17. *Now the Lord of peace himself*—
See on Rom. xv. 33; or Christ may be here intended,
and called the *Lord of peace*, in allusion to Isa.
ix. 6, where he is foretold under the character of
the *Prince of peace*, because he was to reconcile
Jews and Gentiles to God and to one another. *Give
you peace by all means*—In every way and manner.

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hand, which is the token in every A. M. 4058.
epistle: so I write. A. D. 54.

18 ^e The grace of our Lord Jesus Christ *be*
with you all. Amen.

¶ The second *epistle* to the Thessalonians was
written from Athens.

Corinthians xiii. 11; 1 Thessalonians v. 23.—^d 1 Corin-
thians xvi. 21; Colossians iv. 18.—^e Romans xvi. 24.

This prayer the apostle subjoins to the foregoing
command, to intimate that if the rulers of the church
are faithful in their exhortations and admonitions,
it is to be expected that the Lord will follow their
labours with his blessing, and make them effectual
for producing peace and righteousness among the
members of his body. *The Lord be with you all*—A
wish this founded on Christ's promise, (Matt. xxviii.
20.) *Lo, I am with you alway, even unto the end of
the world*, with which promise it is probable Paul
was made acquainted. *The salutation of Paul
with mine own hand*—See on 1 Cor. xvi. 21; Gal.
vi. 11; *which is the token in every epistle*—The
mark to know those that are true from such as are
counterfeit. *So I write*—This is my custom in all
my epistles.

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b

PREFACE
TO THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

TIMOTHY, or Timotheus, was a native of Lystra, in the Lesser Asia. His father was a Greek, but his grandmother Lois, and his mother Eunice, were pious Jewish women, and trained him up from a child in the knowledge of the Scriptures. When young, and probably by hearing the gospel preached by Paul or Barnabas, he was converted to the Christian faith: and from the time of his conversion made such proficiency in the knowledge of the gospel, and was so remarkable for his piety and zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts, and was so well spoken of by them, that Paul would have him to accompany him in his journeys through the Gentile countries, and to assist him in his labours of preaching the gospel. And as Timothy, though a Jew, had not been circumcised, by reason that his father was a Gentile, the apostle thought it proper that he should bear that mark of his descent from a Jewess, because without it the Jews would have looked on him as a heathen, and would have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, caused the apostle to propose and Timothy to receive that rite, by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterward the presbyters at Lystra, the more strongly to impress Timothy with a sense of the importance of the work he had undertaken, solemnly set him apart to the office of an evangelist, by the laying on of their hands and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy being thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, declaring it unnecessary for the believing Gentiles to be circumcised, and to observe the ceremonial law of Moses. Having gone through these countries, and at length come to Troas, where Luke joined them, they were directed by a vision to go into Macedonia. Loosing, therefore, from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they were instrumental in converting many, and in planting a Christian church. Leaving Luke at Philippi, they proceeded from thence to Thessalonica, where also they made many converts; but, being opposed with great violence by the unbelieving Jews, they were obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Berea by night to go to Athens, leaving Silas and Timothy in Berea. While the apostle remained at Athens, Timothy came to him, and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send that evangelist back to comfort them. The apostle, meeting with little success at Athens, did not think it proper to continue there many days, but leaving that city, went forward to Corinth, where Silas and Timothy came to him, and assisted him in the work of preaching the gospel to the Corinthians. And when he left Corinth, they accompanied him first to Ephesus, then to Jerusalem, and after that to Antioch in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same.

PREFACE TO THE FIRST EPISTLE TO TIMOTHY.

Timothy, it must be observed, was properly, as was Titus also, an itinerant evangelist; a kind of secondary apostle, whose office was to regulate all things in the churches to which he was sent, and to inspect and reform whatsoever was amiss either in the bishops, deacons, or people. St. Paul had, doubtless, largely instructed him in private conversation for the due execution of so weighty an office. Yet, to fix things more upon his mind, and to give him an opportunity of having recourse to them afterward, as there might be occasion, and of communicating them to others, as also to leave divine directions in writing, for the use of the church and its ministers, in all ages, he sent him this excellent pastoral letter, which contains a great variety of important instructions and advices.

With respect to the date of this epistle, learned men have been greatly divided in their opinions. The hypothesis which has prevailed most generally is, that it was written about A. D. 60, when Paul had lately quitted Ephesus, on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. And this has been the opinion of many learned critics, ancient and modern; particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, and Benson. On the other hand, Bishop Pearson endeavours to prove, that it could not be written till between the time of the first and second imprisonment of Paul at Rome, about A. D. 68; which opinion has been embraced by Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitby, Paley, Macknight, and others. The following arguments, however, in favour of the former hypothesis, do not appear to the author of this work to have yet received a satisfactory answer, and therefore he prefers the ancient opinion.

1. When Paul wrote his first epistle to him, Timothy was a young man, as appears from 1 Tim. iv. 12, where the apostle says, "Let no man despise thy youth;" which is also referred to 1 Cor. xvi. 10, 11. Now supposing he were only sixteen years of age when converted to Christianity, which is thought to have been in St. Paul's journey through the Lesser Asia, recorded Acts xiv., (see note on Acts xvi. 1.) he would, in the year 60, be about thirty years of age; but in 68, when the latter hypothesis supposes the epistle was written, he would be thirty-eight, and certainly past the time of youth; thirty being the age at which the Levites were, according to the law, to enter upon their office. 2. The state of things in the church at Ephesus, in A. D. 60, better suits the contents of the first epistle than it does in A. D. 68. For it appears from chap. i. 3-7, and other passages, that those corruptions which the apostle speaks of as greatly increased and risen to a considerable height, when he met the elders of Ephesus at Miletus, and when he wrote his second epistle, were but just beginning to creep into the church at the time of his writing the first. To which it may be added that, from the particular instructions which the apostle gives Timothy about ordination, it seems as if the church at Ephesus, and those in the neighbourhood, had few or no bishops at the time it was written; from whence it appears extremely probable that the meeting between Paul and the elders of Ephesus at Miletus, must have been after the writing of this epistle. But, 3. The argument on which the principal stress hath been laid, in favour of the first hypothesis, is taken from the solemn prophetic declaration which Paul made when he took his leave of the elders of Ephesus at Miletus, in the following words, "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more," Acts xx. 25. From whence it is inferred, that he must have written this epistle to Timothy before that interview, since in it he not only expresses a full expectation of returning, but speaks of his having just left Ephesus when he set out on his journey for Macedonia.

The epistle contains three parts: I. The inscription, chap. i. 1, 2. II. The instruction of Timothy how to behave at Ephesus; wherein, 1. In general, he gives an injunction to deliver to them that taught the law in a wrong manner, and confirms, at the same time, the sum of the gospel, as exemplified in himself, verses 3-20. 2. In particular, he prescribes to men a method of prayer, chap. ii. 1-8; to women, good works and modesty, verses 9-15. He recounts the requisites of a bishop, chap. iii. 1-7; the duties of deacons, verses 8-10; of women, verses 11-13. 3. He shows what Timothy should teach, verse 14; chap. iv. 1-6; what he should avoid, verses 7-11; what he should follow after, verses 12-16. How he should treat men and women, chap. v. 1, 2; widows, verses 3-16; elders, 17-19; offenders, 20, 21; himself, 22, 23; those he doubts of, 24, 25; servants, chap. vi. 1, 2. 4. False teachers are reprov'd, verses 3-10; Timothy is admonished and quickened, 11, 12; precepts are prescribed to be enforced on the rich, 17-19. III. The conclusion, verses 20, 21.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

CHAPTER I.

After the ordinary salutation, Paul, (1.) Reminds Timothy of the charge which he had given him at Ephesus, to adhere steadfastly to the Christian doctrine, 2, 4. (2.) Represents the true end and use of the Mosaic law, 5-11. (3.) With humble gratitude he relates his own marvellous conversion and call to the apostleship, 12-17. (4.) Charges Timothy to maintain faith and a good conscience, which some having abandoned, had been excommunicated, 18-20.

A. M. 4069. PAUL, an apostle of Jesus Christ
A. D. 65. ^a by the commandment ^b of God
our Saviour, and Lord Jesus Christ, ^c which is
our hope ;

2 Unto ^d Timothy, ^e my own son in the faith ;
^f Grace, mercy, and peace, from God our Fa-
ther and Jesus Christ our Lord.

^a Acts ix. 15.—^b Chap. ii. 3.—^c Col. i. 27.—^d Acts xvi. 1 ; 1 Cor. iv. 17 ; Phil. ii. 19 ; 1 Thess. iii. 2.—^e Tit. i. 4. ^f Gal. i. 3 ; 2 Tim. i. 2.

NOTES ON CHAPTER I.

Verses 1, 2. *Paul, an apostle of Jesus Christ*—The apostle begins his epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it, but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions which the apostle ordered Timothy to deliver to them. Familiarity is to be set aside where the things of God are concerned. *By*—Or according to ; *the commandment*—The authoritative appointment ; *of God our Saviour*—So styled in many other places likewise, as being the grand orderer of the whole scheme of our salvation ; *and Christ our hope*—That is, the author, object, and ground of all our hope. *To Timothy, my own son*—If Timothy was not at first converted by the apostle, (which it is not certain he was from any historical account that has reached us,) yet he might term him *his own*, or *genuine son*, because of the parental affection he had for him, the complacency which he found in that assistance which he had received from him in the work of the ministry, in which he had faithfully served him, *like a son with his father*, (Phil. ii. 22,) and in the filial reverence and affection which this excellent young evangelist expressed to him ; not to mention that Timothy had received much establishment in the faith through

3 As I besought thee to abide still A. M. 4069.
at Ephesus, ^e when I went into Ma- A. D. 65.
cedonia, that thou mightest charge some ^h that
they teach no other doctrine,

4 ⁱ Neither give heed to fables and endless
genealogies, ^k which minister questions, rather
than godly edifying which is in faith ; *so do.*

^e Acts xx. 1, 3 ; Phil. ii. 24.—^h Gal. i. 6, 7 ; Chap. vi. 3, 10.—ⁱ Chap. iv. 7 ; vi. 4, 20 ; 2 Tim. ii. 14, 16, 23. ^k Chap. vi. 4.

the apostle. *Grace, mercy, and peace*—St. Paul wishes *grace* and *peace* in his epistles to the churches. To Timothy he adds *mercy*, the most tender grace toward those who stand in need of it, as indeed all do. The experience of this prepares a man to be a minister of the gospel.

Verses 3, 4. *As I besought thee*—Παρακαλεσα σε, *I entreated thee*. It is observed by Beza, that by using this soft expression the apostle hath left a singular example of modesty, to be imitated by superiors in their behaviour toward their inferiors in the church. *When I went into Macedonia*, (Acts xx. 1,) *that thou mightest charge some*—Who appeared to be inclined to introduce their own corrupt notions into the church ; *that they teach no other doctrine*—Than I have taught. Let them put nothing in the place of it, add nothing to it. These teachers were probably Judaizers, and members of the church at Ephesus ; for with other teachers Timothy could have little influence. In not mentioning the names of these corrupt teachers, the apostle showed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher or teachers at Corinth, and of the incestuous person there. *Neither give heed to fables*—To fabulous Jewish traditions, so as either to teach or regard them ; *and endless genealogies*—

A. M. 4069. 5 Now ¹the end of the commandment
A. D. 66. is charity ^mout of a pure heart, and of
a good conscience, and of faith unfeigned :

6 From which some ¹having swerved, have
turned aside unto ^avain jangling ;

7 Desiring to be teachers of the law ; ^o un-
derstanding neither what they say, nor where-
of they affirm.

¹ Rom. xiii. 8, 10 ; Gal. v. 14. — ^m 2 Tim. ii. 22. — ^o Or, not
sinning at.

Questions about their genealogies. The apostle does not speak of those recorded in the Scriptures, but of the long intricate pedigrees whereby many of the Jews strove to prove their descent from certain persons : *which minister questions*—Which lead only to useless and endless controversies ; *rather than godly edifying*—The promotion of holiness, which leads men to God ; *which is in faith*—Which edification is by faith in the great truths of the Scriptures, and in Christ, of whom the Scriptures testify as the Redeemer and Saviour of lost sinners.

Verses 5-7. *Now the end*—The scope, design, or substance ; *of the commandment*—Or *charge*, rather, as *παράγγελια* properly signifies, being a noun derived from the verb, translated, *that thou mightest charge*, verse 3. The apostle had desired Timothy to continue at Ephesus, that he might *charge* some to teach no other doctrine than what had been taught : here he informs him what the scope of his charge to these teachers was to be, namely, that instead of inculcating fables, &c., they should inculcate *charity*, or love to God and man, proceeding from a *pure heart*—That is, from a heart purified by the Word and Spirit of God, from the love of sin, the love of the world, and all inordinate self-love, and from all corrupt affections and dispositions ; *a good conscience*—A conscience properly informed concerning sin and duty, thoroughly awakened and sprinkled from *evil*, or the guilt of sin, by the blood of Jesus, Heb. ix. 14 ; x. 22 ; and *faith unfeigned*—Namely, in the truths and promises of the gospel, and in Christ, in whom those truths and promises are *yea and amen*. Observe, reader, this faith unfeigned is the root of the other particulars here named. By it, and by it only, we obtain deliverance from the guilt and power of sin, essential to a good conscience ; by it our hearts are purified, Acts xv. 9 ; 1 Pet. i. 22 ; and as it always *worketh by love*, (Gal. v. 6,) by it we obtain the love of God and of all mankind, the source, yea, and essence, of all piety and virtue. Here therefore the apostle asserts that the love which he speaks of, proceeding from the principles here named, is the scope and design of the gospel doctrine, or of the whole Christian institution, as it is indeed also of the moral law, and the writings of the prophets. *From which*—Love, accompanied with these other particulars ; *some having swerved*—The verb *αποχωαντες*, thus rendered, signifies to err from the mark at which a person shoots or aims ; and is elegantly used in this

8 But we know that ^pthe law is ^{A. M. 4069.}
good, if a man use it lawfully ; ^{A. D. 66.}

9 ^a Knowing this, that the law is not made
for a righteous man, but for the lawless and
disobedient, for the ungodly and for sinners,
for unholy and profane, for murderers of
fathers and murderers of mothers, for man-
slayers,

^a Chap. vi. 4, 20. — ^o Chap. vi. 4. — ^p Rom. vii. 12. — ¹ Gal.
iii. 19 ; v. 23.

place, as *τελος*, the scope aimed at, was introduced in the preceding verse : *have turned aside into vain jangling*—Unprofitable disputes and discourses. An affectation of high and extensive knowledge sets a man at the greatest distance from faith, and all proper sense of true experimental religion : and of all vanities none are more vain than dry, empty disputes on the things of God. *Desiring to be teachers of the law*—Greek, *νομοδιδασκαλοι*, a word which, in the evangelists, is rendered *doctors of the law*, of the same import with the Hebrew word *rabbis*. And though it is not used exactly in that sense here, yet there seems to be some reference to it : *understanding neither what they say*—The very things they utter ; *nor whereof they affirm*—The subject they speak of, or concerning which they express themselves strongly and confidently, as the words *περι τινων διαβεβαιωνται* properly signify.

Verses 8-11. *We know that the law is good*—Answers excellent purposes ; *if a man use it lawfully*—In a proper manner. Even the ceremonial law is good as it points to Christ, and is emblematical of the various branches of salvation that are in and through him ; and the moral law is *holy, just, and good*, resulting from the nature of God and man, and the relations of mankind to him and each other, and of admirable use both to convince men of sin, and to bring them to Christ for justification, as well as to direct such as are justified in the way of holiness. The apostle's expression, *If a man use it lawfully*, plainly intimates, as Doddridge observes, "that there were some who abused the law, borrowing a pretence from it to condemn some of the best of men, and to subvert the gospel. And whereas some had represented Paul as an enemy to the law, he here denies and disproves the charge. The design of the Mosaic law was to direct the conduct of those to whom it was given, and to humble them under a sense of their sin. But it could not be intended to save them by a perfect conformity to it, which was *το αδυνατον τε νομω*, *what the law could not do*, Rom. viii. 3." *Knowing this*—As first necessary in order to the making a right use of the law ; *that the law is not made for*—Greek, *ο κειται*, *does not lie against*, *a righteous man*—Who makes it the rule of his conduct, and has it written on his heart, sincerely loving it, and carefully guarding against every violation of it. Not that the righteous so fulfil the law as to answer its high demands in every respect ; in that sense, *by the deeds of the law shall no flesh living*

A. M. 406. 10 For whoremongers, for them
A. D. 65. that defile themselves with mankind,
for men-stealers, for liars, for perjured persons,
and if there be any other thing that is contrary
to sound doctrine,

11 According to the glorious gospel of the
blessed God which was committed to my trust.

^a Chap. vi. 3; 2 Tim. iv. 3; Tit. i. 9; ii. 1.—^b Chap. vi. 15.—^c 1 Cor. ix. 17; Gal. ii. 7; Col. i. 26; 1 Thess. ii. 4; Chap. ii. 7; 2 Tim. i. 11; Tit. i. 3.—^d 2 Cor. xii. 9.

be justified, Rom. iii. 20; Gal. ii. 16; where see the notes. But Christ having redeemed true believers from that curse and condemnation of the law to which they would otherwise be exposed, through him their love to God and man is graciously accepted as the fulfilling of the law, Rom. xiii. 10; Gal. v. 14; James ii. 8. *But for the lawless*—That is, it lies against the lawless; and *disobedient*—Who, despising or disregarding the authority of the lawgiver, knowingly transgress his commands. Perhaps, as some observe, the expression, *κατα, lies*, refers to the custom of having laws written on tables, and hung up or laid in public places, to be read by all, and evidently showing against whom the law lay: see on Col. ii. 14. *Against the ungodly and sinners*—Persons destitute of the knowledge and fear, as well as love of God, and notorious transgressors; *the unholy*—In heart and life; and *profane*—Violating the name and day of God, and all sacred things, and so treating with contempt or neglect all the commands of the first table: *murderers of fathers and of mothers*—The apostle proceeds to speak of those who violate the commands of the second table; and first, of those who, instead of honouring their parents, even imbrue their hands in their blood, and so by one act transgress and trample under foot both the fifth and sixth commands: *whoremongers*—Adulterers, fornicators, and lewd persons of all kinds, who violate the seventh; *men-stealers*—Who in the grossest sense possible break the eighth; for of all thieves, those who steal human beings are the worst. In comparison of them, highwaymen and house-breakers are innocent! “They who make war for the inhuman purpose of selling the vanquished for slaves, as is the practice of African princes; and they who, like African traders, encourage their unchristian traffic by purchasing that which they know to be thus unjustly acquired, are really men-stealers.”—Macknight. And such are all the nations who legalize or connive at such proceedings. And what shall we say of those who steal children to beg with them, or that they may rob them of their clothes, or for other purposes: or of those who enlist soldiers by lies, tricks, or enticements? *Liars, perjured persons*—Who violate the ninth commandment; and *if there be any other thing*—As there are very many; *contrary to sound doctrine*—*Ἑγαινοση διδασκαλια, salutary, or healing doctrine*. According to the apostle, therefore, the doctrine which condemns and restrains wicked practices, though ridiculed by some as legal and Phari-

12 And I thank Christ Jesus our Lord,
A. M. 406. who hath enabled me,
A. D. 65. that he counted me faithful,
putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief:

^a 1 Cor. vii. 25.—^b 2 Cor. iii. 5, 6; iv. 1; Col. i. 25. ^c Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6.—^d Luke xiii. 34; John ix. 39, 41; Acts iii. 17; xxvi. 9.

saic, is, as far as it goes, salutary doctrine. On the other hand, the doctrine which encourages men to sin, or which makes them easy under it, though represented by some as evangelical, and the sweet doctrine of grace, is unwholesome and pernicious. *According to the glorious gospel*—Which, far from making void, does indeed establish the law, and that in the most effectual manner.

Verses 12–14. *And I thank Christ Jesus*—Here *thanksgiving*, an important branch of divine worship, is addressed to the Lord Jesus; *who hath enabled me, for that he counted me faithful*—The meaning is, I thank him for putting me into the ministry, and enabling me to be faithful therein; *who was before a blasphemer*—Of Christ; *a persecutor*—Of his church; and *injurious*—In my behaviour toward it; or rather *a reviler*, as *ὀψιση* may be properly rendered, namely, of his doctrine and people. *But I obtained mercy*—He does not say, because I was unconditionally elected, but, *because I did it ignorantly*—Because, though I acted in a very rash, savage, and criminal manner, yet I did not therein contradict the sentiments of my own conscience; *in unbelief*—Not knowing nor believing that Jesus of Nazareth is the Messiah, or that those whom I persecuted were his servants. Not that his ignorance took away his sin, but it left him capable of mercy, which he would hardly have been, had he acted as he did in contradiction to the conviction of his own mind: for had he knowingly opposed what he apprehended to be truth, (especially truth of such unspeakable importance to the glory of God and the salvation of mankind,) out of regard to his secular interest, he would doubtless have been left to perish under a judicial blindness and hardness of heart. It is probable, as Paul was “then a scholar at Gamaliel’s feet, he might not have been present when any of Christ’s miracles were performed, as Christ spent but little time at Jerusalem. The popular cry was strong against him, and the Pharisees and rulers treated him with so much contempt, and were so full of malignity toward him, and so ready to advance the most slanderous reports to the prejudice of his character, that it is the less to be wondered at that this rash, hot youth was borne down by the torrent. Yet we see how far Paul was from thinking all this, and whatever could be added to it, a sufficient excuse. Instead of insinuating, with some, that the miracle wrought for his conversion to Christianity was a reward for his extraordinary integrity and virtue while a Jewish zealot, he speaks of himself as

A. M. 4060. 14 ^b And the grace of our Lord was
A. D. 65. exceeding abundant ^o with faith ^d and
love which is in Christ Jesus.

15 ^o This is a faithful saying, and worthy of
all acceptation, that ^f Christ Jesus came into
the world to save sinners; of whom I am chief.

16 Howbeit, for this cause ^g I obtained mercy,
that in me first Jesus Christ might show forth
all long-suffering, ^h for a pattern to them which
should hereafter believe on him to life everlasting.

^b Rom. v. 20; 1 Cor. xv. 10. — ^c 2 Tim. i. 13. — ^d Luke vii. 47.
^e Chap. iii. 1; iv. 9; 2 Tim. ii. 11; Tit. iii. 8. — ^f Matt. ix. 13;
Mark ii. 17; Luke v. 32; xix. 10. — ^g 2 Cor. iv. 1. — ^h Acts xiii. 39.

one of the greatest sinners upon earth, and thereby shows, by the way, how much guilt a man may contract without acting directly contrary to the convictions of his mind, if he has neglected an impartial care in forming his principles of action."—Doddridge. *And the grace of our Lord*—Whereby I obtain mercy; *was exceeding abundant*—*ὑπερπελονασε, superabounded*; *with faith*—Opposite to my preceding unbelief; *and love*—Opposite to my blasphemy, persecution, and reviling; *which is in Christ Jesus*—Which, through his mediation and the influence of his Spirit, was implanted in my heart, thereby giving life and comfort to my profession.

Verses 15, 16. *This is a faithful saying*—A saying not only certainly true, but infinitely momentous, as the same expression evidently signifies chap. iv. 9; 2 Tim. ii. 11; Tit. iii. 8; *and worthy of all acceptation*—As infallibly true, it is worthy of all credit, and as infinitely important, worthy of being considered, received, and embraced, with all the powers of our souls; *that Christ*—The Messiah promised; *Jesus*—The Saviour exhibited; *came into the world to save sinners*—All sinners without exception, who are willing to be saved in the way of repentance toward God, and faith in him and his gospel. *Of whom I am chief*—"The apostle did not mean that he was absolutely the greatest of all sinners, but the greatest of those who sinned through ignorance, as is plain from verse 13. And he spake in this manner concerning himself, to show the deep sense he had of his sin in reviling Christ, and persecuting his disciples, and that he judged charitably of the sins of other men, and of their extenuations." *Howbeit, for this cause*—Among others which were also important; *I obtained mercy, that in me first*—Or, *in me the chief* of sinners, as the clause may be rendered; *Jesus Christ might show forth all long-suffering*—Might exhibit an example thereof to the view of the whole world; *for a pattern to them*—For the direction and encouragement of those who should afterward believe on him—Even to the remotest ages of time; that is, to teach and encourage them to expect the like mercy upon their believing in him, to the obtaining of eternal life. And it must be acknowledged, that no example could be more proper to encourage the greatest sinners in every age to repent, than the pardon which Christ grant-

b

17 Now unto ⁱ the King eternal, ^k im- A. M. 4060.
mortal, ^l invisible, ^m the only wise God, A. D. 65.

ⁿ be honour and glory for ever and ever. Amen.

18 This charge ^o I commit unto thee, son Timothy, ^p according to the prophecies which went before on thee, that thou by them mightest ^q war a good warfare;

19 ^r Holding faith and a good conscience; which some having put away, concerning faith ^s have made shipwreck:

ⁱ Psa. x. 16. — ^k Rom. i. 23. — ^l John i. 18. — ^m Rom. xvi. 27. — ⁿ 1 Chron. xxix. 11. — ^o Chap. vi. 13, 14, 20. — ^p Eccles. xvi. 1. — ^q Chap. vi. 12. — ^r Chap. iii. 9. — ^s Chap. vi. 9.

ed to one who had so furiously persecuted his church.

Verse 17. *Now unto the King, &c.*—A consideration of the great mercy which God had shown him, in not only pardoning him when he was involved in such great guilt, but in making him an example for the comfort of future penitents, causes him to break forth in a rapture of praise and thanksgiving; *eternal*—Whose existence had no beginning, and shall have no end; *immortal*—Or *incorruptible*, as *αθάνατος* also signifies; it is however rightly translated *immortal*, because what is incorruptible is likewise immortal; *invisible*—To mortal eyes. By this epithet the true God is distinguished from all those heathen deities who were the workmanship of men's hands, or the creatures of God, such as the luminaries of heaven, and from all those deified heroes and other human beings who had once been visible on earth, and were made the objects of worship after their decease. *To the only wise God*—Or, *to God only wise*; that is, originally, independently, essentially, and infinitely; or, *to the wise God alone*, (for the reason of which rendering see note on Rom. xvi. 27,) *be honour and glory*—That is, let these excellences be more sensibly manifested, more seriously and frequently acknowledged, and sincerely venerated.

Verses 18–20. *This charge*—To the Judaizers not to teach differently, or this office of the ministry; *I commit unto thee*—That thou mayest deliver it to the church; *according to*—Or, being encouraged by; *the prophecies which went before on thee*—He refers to some special revelations concerning Timothy, that he should be taken into the ministry, and be eminently useful therein; probably these were uttered when he was first received as an evangelist, (see chap. iv. 14,) and that by many persons, chap. vi. 12. *That being assured by them that thy calling is from God, and that his grace and blessing will accompany thee, thou mightest war a good warfare*—Mightest execute thy office with courage, resolution, and persevering diligence, notwithstanding all opposition and discouragements whatever. *Holding fast a true and lively faith*—In the gospel and its divine Author; *and a good conscience*—That is, walking uprightly before God and man, according to the directions of an enlightened and renewed mind;

A. M. 4069. 20 Of whom is 'Hymeneus and
A. D. 65. " Alexander; whom I have 'delivered

unto Satan, that they may learn not A. M. 4069.
to ' blaspheme. A. D. 65.

' 2 Tim. ii. 17.—' 2 Tim. ii. 14.

' 1 Cor. v. 5.—' Acts xiii. 45.

which—Namely, a good conscience; some—*Ἀποσπόμενοι*, having thrust away, or rejected. "It departs unwillingly," says Bengelius, "it always says, 'Do not hurt me;' and they who retain this, do not easily make shipwreck of their faith." Indeed, none can make shipwreck of faith who never had faith. The persons here spoken of, therefore, were once true believers; yet they fell, not only foully, but finally. For ships once wrecked cannot be afterward saved. "In this metaphorical passage the apostle insinuates that a good conscience is the pilot, who must guide us in our voyage through the stormy sea of this life into the harbour of heaven." *Of whom is Hymeneus and Alexander*—Two of the corrupt teachers at Ephesus, whom Timothy was left to oppose; *whom I have delivered unto Satan*—See on 1 Cor. v. 5; *that they may learn not to blaspheme*—That by what they suffer they may be, in some measure, restrained from speaking evil of the truths of God. The apostles delivered obstinate offenders to Satan, not only for their own reformation, but to strike

terror on others. If the offender, in consequence of this punishment, was afflicted with some bodily disease, it probably was removed on his repentance, or after a time. And even though it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with the two persons here named; "for notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines, 2 Tim. ii. 17; iv. 14. At what time the apostle delivered these persons to Satan does not appear; but from his informing Timothy of it as a thing he did not know, it may be conjectured that the apostle did it after he left Ephesus, and was come into Macedonia, probably immediately before he wrote this epistle. And as it was done without the knowledge or concurrence of the church at Ephesus, it was not the censure called *excommunication*, but an exercise of miraculous power, which was peculiar to him as an apostle."—Macknight.

CHAPTER II.

Here the apostle (1.) Directs prayers to be made for magistrates and all sorts of men, since the grace of God and the blessings procured by the mediation of Christ are free for all men, 1-8. (2.) He shows how women professing godliness ought to adorn and conduct themselves, and prohibits their teaching and usurping authority over men, 9-14. (3.) Signifies how they may be saved in child-bearing, 15.

A. M. 4069. I ' EXHORT therefore, that, first
A. D. 65. of all, supplications, prayers, inter-
cessions, and giving of thanks be made for all
men :

2 ' For kings, and ' for all that are A. M. 4069.
in ' authority; that we may lead a A. D. 65.
quiet and peaceable life in all godliness and
honesty.

' Or, desire.—' Ears vi. 10; Jer. xxix. 7.

' Rom. xiii. 1.—' Or, eminent place.

NOTES ON CHAPTER II.

Verse 1. *I exhort therefore*—Seeing God is so gracious, and thou art intrusted with the office of the ministry, I give thee this in charge among other things. He proceeds to give directions, 1st, With regard to public prayers; and, 2d, With regard to doctrine. That *supplications*—To prevent evil; *prayers*—To procure good; *intercessions*—On behalf of others; and *giving of thanks*—For mercies received; *be made for all men*—Chiefly in public. "*Supplications, δεήσεις*," says Whitby, "are deprecations for the pardon of sin, and averting divine judgments; *προσευχαι*, *prayers*, for the obtaining of all spiritual and temporal blessings; *εὐρωσσεις*, *intercessions*, addresses presented to God for the salvation of others. And by this rule were the devotions of the church continually directed. For, saith the author of the book *De Vocatione Gentium*,

' there is no part of the world in which the Christian people do not put up such prayers as these, praying not only for the saints, but for infidels, idolaters, the enemies of the cross, and the persecutors of Christ's members; for Jews, heretics, and schismatics.'" Of *prayer* in general we may observe, it is any kind of offering up of our desires to God. But the true, effectual, fervent prayer, which St. James speaks of as availing much, implies the vehemency of holy zeal, the ardour of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of God. "By this exhortation," says Macknight, "we are taught, while men live, not to despair of their conversion, however wicked they may be, but to use the means necessary thereto, and to beg of God to accompany these means with his blessing."

Verses 2-4. *For kings*—Especially; and *for all that are in authority*—"That is, for the ministers

A. M. 4069. 3 For this is ° good and acceptable
A. D. 63. in the sight ^d of God our Saviour;

4 ° Who will have all men to be saved, ^f and
to come unto the knowledge of the truth.

5 ° For *there is* one God, and ^h one mediator
between God and men, the man Christ Jesus;

° Rom. xii. 2; Chap. v. 4.—^d Chap. i. 1; 2 Tim. i. 9.
° Exod. xviii. 23; John iii. 16, 17; Tit. ii. 11; 2 Pet. iii. 9.
^f John xvii. 3; 2 Tim. ii. 25.—^h Rom. iii. 29, 30; x. 12.
^b Heb. viii. 6; ix. 15.

and counsellors of kings, and for the inferior magistrates, by whatever name they may be called, seeing even the lowest country magistrates frequently do much good or much harm. In the early times the Jews prayed for the heathen princes, who held them in captivity, (Ezra vi. 10; Bar. i. 10, 11,) being directed by God so to do, Jer. xxix. 7. But afterward becoming more bigoted, they would not pray for any heathen ruler whatever. Nay, the zealots among them held that no obedience was due from the people of God to idolatrous princes, and often raised seditions in the heathen countries, as well as in Judea, against the heathen magistrates. This malevolent disposition some of the Jewish converts brought with them into the Christian Church. The apostle, therefore, agreeably to the true spirit of the gospel, commanded the brethren at Ephesus to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and especially for kings. *That we may lead a quiet and peaceable life*—God supports the power of magistracy for the sake of his own people, when, in the present state of men, it could not otherwise be kept up in any nation whatever. And we should pray that our rulers may exercise their power in such a wise and equitable manner, that, under the protection of their government, we may live in peace with our neighbours, and undisturbed by foreign enemies. *In all godliness*—In the genuine fear, love, worship, and service of God; and *honesty*—A comprehensive word, taking in the whole duty we owe to our neighbour. “In the first age, when the disciples of Christ were liable to be persecuted for their religion by their heathen neighbours, it was highly necessary, by praying for kings and all in authority, to make the heathen rulers sensible that they were good subjects. For thus they might expect to be less the object of their hatred.” *For this*—That we should pray for them and all men; *is good and acceptable in the sight of God our Saviour*—Who has actually saved us, and is willing to save all. For the disciples of Christ thus to pray for all men, especially for their heathen enemies and persecutors, was of excellent use to make the latter sensible how good, how patient, and how benevolent the disciples of Jesus were, and that their religion led them to no seditious practices. Indeed, as Macknight observes, this display of the Christian character was then peculiarly necessary, in that the heathen were apt to confound the Christians with the Jews, and to impute to them the odious spirit and wicked practices of the Jews, who, confining their benevolence to

6 ⁱ Who gave himself a ransom for A. M. 4069.
all, ^k to ³ be testified ^l in due time. A. D. 63.

7 ^m Whereunto I am ordained a preacher and
an apostle, (ⁿ I speak the truth in Christ, and
lie not,) ° a teacher of the Gentiles in faith and
verity.

ⁱ Matt. xx. 28; Mark x. 45; Eph. i. 7; Tit. ii. 14.—^k 1 Cor. i. 6.—^l Or, a testimony.—^m Rom. v. 6; Gal. iv. 4; Eph. i. 9; iii. 5.—ⁿ Eph. iii. 7, 8; 2 Tim. i. 11.—^o Rom. ix. 1.
° Rom. xi. 13; xv. 16; Gal. i. 16.

those of their own religion, cherished a most rancorous hatred of all the rest of mankind. *Who will have all men*—Not a part only, much less the smallest part; *to be saved*—Eternally. This is treated of verses 5, 6. *And*—In order thereto; *to come*—(They are not compelled;) *to the knowledge of the truth*—Which brings salvation. This is treated of verses 6, 7; to which knowledge they would be most likely to come, if they should see the professors of it behaving in the manner now recommended, and avoiding all occasions either of public or private offence.

Verses 5-7. *For there is one God*—One Creator of all, *the Father of the spirits of all flesh*, who is no respecter of persons; and *one Mediator between God and men*—Appointed by God to make atonement for the sins of men by his death, and who, in consequence of that atonement, is authorized to intercede with God in behalf of sinners, and empowered to convey all his blessings to them. *The man Christ Jesus*—Therefore all men are to apply to this Mediator. By declaring that the one Mediator is *the man Jesus Christ*, St. Paul intimated that his mediation was founded in the atonement which he made for our sins in the human nature. Wherefore Christ's intercession for us is quite different from our intercession for one another: he intercedes as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good-will toward them. We, depraved and guilty sinners, could not rejoice that there is a God, were there not a Mediator also; one who stands *between God and men*, to reconcile man to God, and to transact the whole affair of our salvation. This excludes all other mediators, as saints and angels, whom the Papists set up and idolatrously worship as such: just as the heathen of old set up many mediators to pacify their superior gods. *Who gave himself a ransom for all*—*Ἀντιλυτρον*, such a ransom, the word signifies, wherein a like or equal is given, as *an eye for an eye*. The clause seems to be an allusion to Christ's words, (Matt. xx. 28,) *to give his life*, *λυτρον ἅντι*, a ransom for many. Any price given for the redemption of a captive, was called by the Greeks *λυτρον*, a ransom; but when life was given for life, they used the word *ἄντιλυτρον*. Indeed, this ransom paid by Christ, from the dignity of his person, was more than equivalent to all mankind. *To be testified in due time*—*Το μαρτυριον καιροῖς ἰδίοις*, the testimony, that is, a thing to be testified, *in his own seasons*; namely, those chosen by his own wisdom. *Whereunto I am ordained*—Appointed; a preacher—*ἑραβε*, a herald, to proclaim the grace of it all

A. M. 4069. 8 I will therefore, that men pray
A. D. 65. ^p everywhere, ^q lifting up holy hands,
without wrath and doubting.

9 In like manner also, that ^r women adorn
themselves in modest apparel, with shamefaced-
ness and sobriety; not with ^s broidered hair, or
gold, or pearls, or costly array,

^p Mal. i. 11; John iv. 21.—^q Psalm cxxxiv. 2; Isaiah i. 15.
^r 1 Pet. iii. 3.

abroad; and an apostle—To attest by miracles that great and essential doctrine of it, the resurrection of Jesus from the dead. *I speak the truth in Christ*—As thou, Timothy, well knowest; *I lie not*—In pretending to such an extraordinary mission. *A teacher of the Gentiles*—As if he had said, I was not only in general ordained to this ministry, but by peculiar destination was appointed to preach to the heathen and instruct them; *in faith and verity*—That is, in the faith of the gospel, and in the whole system of truth which it comprehends. This same solemn asseveration the apostle used Rom. ix. 1. He introduces it here in confirmation of his being an apostle, and a teacher of the Gentiles in the true faith of the gospel, because some in Ephesus denied his apostleship, and especially because the Jews were so averse to his preaching the gospel among the Gentiles, charging his doing it either upon the want of a due regard to his own nation, or some view of avarice or ambition. On this passage Dr. Benson remarks, "What writer ever kept closer to his subject than this apostle? The more we understand him, the more we admire how much every sentence and every word tends to the main purpose of his writing."

Verse 8. *I will*—A word strongly expressing his apostolical authority; *therefore*—This particle connects the 8th and the 1st verse; *that men pray everywhere*—*Εν παντι τοπω, in every place*. Wherever men are, there prayer should be used; and if their hearts be right with God they will use it. By this precept the apostle condemned the superstitious notion of both the Jews and Gentiles, who fancied that prayers offered in temples were more acceptable to God than those offered anywhere else. This worshipping of God in all places was foretold as the peculiar glory of the gospel dispensation, Mal. i. 11. *Lifting up holy hands*—Pure from all known sin, and in particular from injustice and oppression; *without wrath*—In any kind, against any creature. And observe, reader, every temper of the soul which is not according to love is *wrath*; and *doubting*—Which is contrary to faith. Unholy actions, or wrath, or want of faith in him we call upon, are the three grand hinderances of God's hearing our petitions. Christianity consists of faith and love, embracing truth and grace. Therefore the sum of our wishes should be to pray, and live, and die, shunning every known sin, and guarding against w

at and doubting.
Verses 9, 10. *In like manner also*, I command *that women*—Particularly when they are about to

10 ^a But (which becometh women A. M. 4069.
A. D. 65. professing godliness) with good works.

11 Let the women learn in silence with all subjection.

12 But ^b I suffer not a woman to teach, ^c nor to usurp authority over the man, but to be in silence.

^a Or, *plaited*.—¹ Peter iii. 4.—¹ Corinthians xiv. 34.
^b Eph. v. 24.

appear in public assemblies for divine worship; *adorn themselves in modest*—*Κοσμος, decent, or becoming, apparel*—Neither too costly nor sordid, but what is neat and clean, as the word signifies, and suitable to their place and calling. The word *καταβολη*, rendered *apparel*, according to Theophylact and Ecumenius, was a long upper garment which covered the body every way. What the apostle especially forbids is that immodest manner of dressing which is calculated to excite impure desires in the spectators, or a vain admiration of the beauty of those that use it: also that gaudiness or showiness of dress which proceeds from vanity, and nourishes vanity, wastes time and money, and so prevents many good works. *With shamefacedness*—*Μετααιδου, with modesty*, teaching to avoid every thing unbecoming; and *sobriety*—Or *soundness of mind*, as *σωφροσυνη* signifies, which will prevent all unnecessary expense. This latter expression, in St. Paul's sense, signifies the virtue that governs our whole life according to true wisdom. *Not with broidered*—*Plaited, or rather curled hair*, as *πλεγμασιν* properly signifies; *or gold*—Worn by way of ornament; *or pearls*—Jewels of any kind; (a part is put for the whole;) *or costly array*—*Ιματισμω πολυτελει, expensive clothing*. These four things are expressly forbidden by name to all women, (there is no exception,) *professing godliness*—And no art of man can reconcile with the Christian profession, the wilful violation of an express command. *But*—Instead of these vain ornaments, (what is itself infinitely more valuable, and much better becometh women *professing godliness*, and the gospel of Christ, the great rule of it,) *with good works*—That is, works of mercy and charity to their fellow-creatures, which will render them amiable in the eyes of God himself, and of all wise and virtuous persons with whom they converse.

Verses 11-14. *Let the women learn in silence*—Let every woman receive instruction in religious matters from the men in silence, in your public assemblies; *with all subjection*—With becoming submission to the other sex, neither teaching nor asking questions there. *I suffer not a woman to teach*—Namely, publicly; *nor to usurp authority over the man*—Which she might seem to do if she officiated under the character of a public teacher. The word *αντιτεταιν*, here used, signifies both to *have*, and to *exercise authority over another*. In this passage it is properly translated *usurp authority*; because, when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her.

A. M. 4069. 13 For ^x Adam was first formed,
A. D. 65. then Eve.

14 And ^y Adam was not deceived, but the woman being deceived was in the transgression.

^x Gen. i. 27; ii. 18, 22; 1 Cor. xi. 8, 9.

See note on 1 Cor. xiv. 34, 35. For Adam was first formed—As the head and chief; then Eve—To denote her subordination to and dependance on Adam. So that the woman was originally inferior. As if he had said, What I now enjoin is agreeable to what was intimated at the first formation of the human race. And Adam was not deceived—The serpent did not attempt to deceive Adam. But he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, *The serpent beguiled me, and I did eat*, Gen. iii. 13. And Eve did not deceive Adam, but persuaded him; for he said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat*, Gen. iii. 12; insinuating that, as the woman had been given him for a companion and help, he had eaten of the tree from affection to her, which is also intimated verse 17, in God's words to him, *Thou hast hearkened unto the voice of thy wife*. "In this view of the matter, the fall of the first man stands as a warning to his posterity to beware of the pernicious influence which the love of women, carried to excess, may have upon them to lead them into sin." The preceding verse showed why a woman should not usurp authority over the man: this shows why she ought not to teach. She is more easily deceived, and more easily deceives. Let it be observed here, however, that the apostle's doctrine concerning the inferiority of the woman to the man, in point of understanding, is to be interpreted of the sex in general, and not of every individual; it being well known that some women, in understanding, are superior to most men. *The woman being deceived, was first in the transgression*—And prevailed upon Adam, by her solicitations, to transgress also. "The behaviour of Eve, who may be supposed to have been created by God with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all, as a proof of their natural weakness, and as a warning to them to be on their guard against temptation. Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands was increased at the fall on account of Eve's transgression, Gen. iii. 16."—Macknight.

Verse 15. *Notwithstanding, she shall be saved in child-bearing*—That is, says Locke, she shall be carried safely through child-bearing; a sense which Dr. Whitby illustrates at large, and which Dr. Benson seems partly to adopt, observing, "The apostle having intimated that the man was superior by creation, and the subjection of the woman in-

15 Notwithstanding, she shall be ^{A. M. 4069.}
saved in child-bearing, if they con- ^{A. D. 65.}
tinue in faith and charity, and holiness, with sobriety.

^y Gen. iii. 6; 2 Cor. xi. 3.

creased by the fall, he here declares, that if the Christian women continued in holiness and charity, the curse pronounced upon the fall would be removed or mitigated." To the same purpose also Baxter paraphrases the words: "Though her sin had brought her low, and even under a curse, in the pain and peril of child-bearing, she is, even in that low and sad condition, under God's merciful protection, and saving covenant of grace, which contains the promise of this life and that to come, if she continue in faith, charity, and purity, with sobriety." He adds another interpretation, as follows: "Though sin and sorrow in travail came in by the woman, yet by a woman's child-bearing a Saviour came into the world, (which is some reparation of the honour of the sex,) and so the women may be saved as well as the men by Christ." This latter sense is nearly that adopted by Macknight, who thus paraphrases on the verse: "However, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the female sex shall be saved equally with the male; through child-bearing; through bringing forth the Saviour; if they live in faith, and love, and chastity, with that sobriety which I have been recommending." He adds, by way of note, "The word *σωθησεται*, saved, in this verse, refers to *η γυνη*, the woman, in the foregoing verse, who is certainly Eve. But the apostle did not mean to say that she alone was to be saved through child-bearing; but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith, and love, and holiness, with sobriety*. For safety in child-bearing doth not depend on that condition, since many pious women die in child-bearing; while others of a contrary character are preserved. The salvation of the human race through child-bearing, was intimated in the sentence passed on the serpent, Gen. iii. 15; *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head*. Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly the seed of the woman who was to bruise the head of the serpent. And a woman, by bringing him forth, hath been the occasion of our salvation. *If they continue in faith*—The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to show that he does not speak of Eve, nor of any particular woman, [merely,] but of the whole sex."

CHAPTER III.

The apostle (1,) Instructs Timothy respecting the qualifications to be attended to in those who were to be set apart to the office of bishops, or overseers, of the flock of Christ, 1-7; and of deacons and their wives, 8-13. (2,) Gives Timothy a reason for his writing so particularly to him about these and other church affairs, for directing his conduct as an evangelist, 14-16.

A. M. 4069. **THIS** * is a true saying, If a man
A. D. 65. desire the office of a ^b bishop, he
desireth a good ^c work.

2 ^d A bishop then must be blameless, * the
husband of one wife, vigilant, sober, ^e of good

* Chap. i. 15.—^b Acts xx. 28; Phil. i. 1.—^c Eph. iv. 12.—^d Titus i. 6, &c.—^e Chapter v. 9.—^f Or, *modest*.
^g 2 Tim. ii. 24.

NOTES ON CHAPTER III.

Verse 1. Because some false teachers were now spreading their erroneous doctrines with assiduity among the believers at Ephesus, and it was necessary that Timothy (to whom the care of the church there was committed) should be assisted by some bishops, or elders, and deacons, well qualified to teach the people, the apostle, after observing what an honourable office that of a Christian bishop is, here describes the qualities and virtues necessary in one who desires to attain it. *This is a true saying*—Most certain in itself, and worthy of being always acknowledged and attended to; *if a man desire*, (or earnestly seek, as *οπεραται* signifies,) *the office of a bishop—Overseer, or pastor of Christ's flock*, frequently termed presbyters, or elders, in the New Testament. See on Acts xx. 28; 1 Pet. v. 1, 2; *he desireth a good work*—An excellent but laborious employment. "A bishop's office is termed *εργον*, a work, to intimate that he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed *καλον αργον*, a good, or excellent work, because of its honourableness and usefulness. See on 2 Tim. ii. 2. The words *καλος* and *αγαθος* are often used promiscuously, to denote what is *morally good*. But when they are distinguished, *καλος* includes also the idea of *honour*, and *αγαθος* the idea of *profit*.

Verses 2, 3. *A bishop then*—Or an overseer of the flock of Christ, that he may be capable of such an office; *must be blameless*—In every respect with regard to his moral character, since any thing which might be amiss in that would tend to bring a reproach upon his office, and greatly obstruct his usefulness; *the husband of one wife*—This neither means that a bishop *must* be married, nor that he *may not* marry a second wife; which is just as lawful for him to do as to marry a first, and may, in some cases, be his bounden duty. But whereas polygamy and divorce, upon slight occasions, were both common among the Jews and heathen, it teaches us that ministers, of all others, ought to stand clear of those sins. Macknight's reasoning on this subject is very conclusive. "That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 9, 39. By parity of reason it allows men to marry a second time likewise. Wherefore, when

behaviour, given to hospitality, ^f apt A. M. 4069.
to teach; A. D. 65.

3 ^g Not ^h given to wine, ⁱ no striker, ^j not
greedy of filthy lucre; but ^k patient; not a
brawler, not covetous;

^g Verse 8.—^h Or, *Not ready to quarrel, and offer wrong, as one in wine.*—ⁱ 2 Timothy ii. 24.—^j 1 Peter v. 2.—^k 2 Tim. ii. 24.

it is said here that *a bishop must be the husband of one wife*, and (1 Tim. v. 9.) that the widow, who is employed by the church in teaching the young of her sex, must have been *the wife of one husband*, the apostle could not mean that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons, is, that such persons only were to be intrusted with sacred offices who in their married state had contented themselves with one wife, and with one husband at a time; because thereby they had showed themselves temperate in the use of sensual pleasures; through the immoderate love of which the Asiatic nations universally practised polygamy. In like manner because, according to our Lord's determination, persons who divorced each other unjustly were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time, as was the case with the woman of Samaria, (John iv. 18,) the apostle, to restrain these licentious practices, which were common among the Greeks and Romans, as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only at a time." *Vigilant*—Intent upon his duty, ready to resist temptation, and careful to preserve his flock from seduction; *sober*—Greek, *σωφρονα*, *prudent*; or, as the word also implies, one who governs well his passions, and whose mind is well regulated. He must be lively and zealous, yet calm and wise; *of good or comely behaviour*—As *κοσμιον* might be properly rendered; implying that his conduct, in all respects, must be such as becomes his office: his discourse, his dress, his visage, his gait, his manners being all suitable to the gravity of his functions. The former word respects the inward man, and this the outward. *Given to hospitality*—Literally, *a lover of strangers*. As the primitive Christians took a particular charge of orphans, widows, sick people, and of such as were imprisoned for their religion, or spoiled of their goods, so also of strangers; to the care of whom they were led by the manners of the times, and the peculiar circumstances of the times.

A. M. 4069. 4 One that ruleth well his own
A. D. 65. house, ¹having his children in sub-
jection with all gravity;
5 (For if a man know not how to rule his

own house, how shall he take care A. M. 4069.
of the church of God?) A. D. 65.

6 Not ³a novice, lest being lifted up with pride
he fall into the condemnation of the devil.

¹ Tit. i. 6. — Or, one newly come to the faith.

= Isa. xiv. 12.

For many of the first converts, having devoted themselves to the preaching of the gospel, often travelled from one place to another; and as there were no inns in the eastern countries like those used now with us, it was customary for travellers to lodge with their acquaintance, or with such persons as they were recommended to. But all the disciples of Christ, considering themselves as brethren, and as engaged in one common cause for the benefit of the world, they made each other welcome, though unacquainted, to such food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themselves known as Christians, by declaring their faith, (2 John 10,) especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. Yet the bishop's hospitality was not to be confined to the brethren: he was to extend it, on occasion at least, even to such heathen strangers as, agreeably to the manners of the times, came to him, drawn by his reputation for wisdom or beneficence. The reason was, by receiving such into his house, he would have an opportunity of recommending the true religion to them by his conversation and example. From this account it is evident, that the hospitality anciently required in a bishop was not what is now meant by that word, namely, the keeping a good table, and an open house for one's friends and others, who are able to make him a return in kind; but it consisted in entertaining strangers of the character just now described; the poor also, and the persecuted for the sake of religion. *apt, or fit, to teach*—By having a thorough knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant; or one that is himself well instructed in the things of the kingdom of God, and is communicative of what he knows; is both able and willing to impart to others the knowledge which God hath given him. *Not given to wine*—Or any other kind of strong liquor; *no striker*—Not of such a hasty temper as to have so little government of himself as to be ready to strike those who provoke him; or one that is apt to use violence to any one, but who does every thing in a spirit of meekness, gentleness, long-suffering, and love. *For the servant of the Lord must not strive, but be gentle toward all men,* 2 Tim. ii. 24; *not greedy*—Or *desirous*, rather, *of filthy lucre*—That is, who does not make his ministry subservient to any secular design or interest; that uses no mean, base, sordid ways of getting money; who is dead to the wealth of this world, and makes it appear by his conduct that he is so, and that he lives above it. It is remarkable that the phrase

αισχροκερδης, which is here used, and signifies a person attached to sordid gain, is seldom or never used in the New Testament to express any gain, but that which is made or procured by the covetousness of Christian ministers; and "never surely," as Doddridge observes, "does an eagerness in pursuit of money appear more dishonourable and sordid than in persons of that noble, but, alas! too often prostituted profession." *But patient*—*Επιεικης*, gentle, yielding, or moderate; one that does not insist upon the extremity of his right, but is ready to give it up, in some degree, for the sake of peace; *not a brawler*—A contentious person; *not covetous*—*Αφιλαργυρον*, not a lover of money, or of riches, but who, having food and raiment for himself and those dependant upon him, is content therewith.

Verses 4-6. *One that ruleth well his own house*-- That not only rules it, but rules it well, and keeps his family in good order: that rules it so as to promote religion and virtue in all its members; rules it calmly, but firmly; never using harshness where gentleness and love will produce the desired effect; *having his children*—If he be a father; *in subjection, with all gravity*—Or *seriousness*; for levity undermines all domestic authority: and he must thus rule his house both that he may set a good example to other masters of families, and that he may thereby give proof of his ability to preside over the church of God. *For if a man know not how to rule his own house*—So as to preserve a due decorum in the family where he has such a natural authority; *how should he be able to take care of*—Or to govern, in a proper manner, that greater and more important society, *the church of God*—In which there will be such a diversity of characters and dispositions, and over which it will be impossible for him to maintain an equal inspection and influence? *Not a novice*—*νεοφυτον*, literally, *one newly ingrafted*, namely, into the body of Christ, or *newly planted*, namely, in the garden of his church; that is, one newly converted. Such were not to be made bishops, or presbyters; because, being yet but imperfectly instructed in the Christian doctrine, they were not fit to teach it to others. Besides, as their zeal, constancy, fidelity, and other graces, had not been sufficiently tried, they could have had but little authority, especially with the brethren of longer standing and greater experience. *Lest being lifted up with pride*—Greek, *τυφωθει*, *puffed up*, with this new honour conferred upon him, or the applause which frequently follows it; *he fell into the condemnation of the devil*—The same into which the devil fell, or be guilty of the sin of self-conceit and high-mindedness, for which the devil was condemned.

A. M. 4069. 7 Moreover, he must have a good
A. D. 65. report ⁿ of them which are without;
lest he fall into reproach ^o and the snare of the
devil.

8 Likewise *must* ^p the deacons *be grave*, not
double-tongued, ^q not given to much wine, not
greedy of filthy lucre;

ⁿ Acts xxii. 13; 1 Cor. v. 12; 1 Thess. iv. 12.—^o Chap. vi.
9; 2 Tim. ii. 26.

Verse 7. *Moreover, he must have a good report*—That is, a fair or good character, or good testimony, namely, as to the time past; *of them that are without*—That are not Christians; *lest he fall into reproach*—By their rehearsing his former life; *and the snare of the devil*—Which Satan might make a snare of to discourage and cast him down, or in some other way entangle him in unbelief and sin. Here Macknight remarks, "It is intimated, that the sins which a person has formerly committed, when cast in his teeth after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him that he has little reputation to lose. Nor is this the only evil. The people, knowing his former miscarriages, will be less affected with what he says to them. All who are candidates for the ministry ought to consider these things seriously."

Verses 8, 9. *Likewise the deacons*—Of whom see on Acts vi. 3, 4, and Phil. i. 1; *must be grave*—Or *serious*, as some render *σπουδαι*: men of a steady, decent, and venerable behaviour. No mention is made of *presbyters*, or elders, as distinct from bishops; evidently because (as has been observed on verse 1, and Phil. i. 1) they were not distinct from them; but the two names were used promiscuously for the same persons. *Not double-tongued*—Deceitful and dissembling, speaking one thing in one company, and another in another; *not given to much wine*—Which would render them utterly unfit for their office; *not greedy*, or desirous of *filthy lucre*—See on verse 3. "With what abhorrence does the apostle everywhere speak of this! All that is gained, (above food and raiment,) by ministering in holy things, is *filthy gain* indeed! Far more *filthy* than what is honestly gained by raking kennels, or emptying common sewers."—Wesley. *Holding the mystery of faith in a pure conscience*—Well instructed in, and firmly believing, all the great doctrines of the gospel, and adorning them by a correspondent practice; or steadfast in faith, and holy in heart and life. Although the apostle did not mention it, Timothy would readily infer from this direction concerning deacons, that it was equally necessary in bishops as in them to be sound in the faith, and holy in life. As *soundness in the faith* was required in deacons, it is probable they were sometimes, if not generally, employed in teaching; but whether by preaching or catechising is not certain. They likewise acted as readers in the congregations.

9 ^r Holding the mystery of the faith A. M. 4069.
in a pure conscience. A. D. 65.

10 And let these also first be proved; then let them use the office of a deacon, being *found blameless*.

11 ^s Even so *must their wives be grave*, not slanderers, sober, faithful in all things.

^r Acts vi. 3.—^s Verse 3; Lev. x. 9; Ezek. xliv. 21.—^t Chap.
i. 19.—^u Tit. ii. 3.

Verse 10. *Let these also*—(The word *also* implies that the same rule was to be observed with relation to bishops) *first be proved*—"By the examination," says Whitby, "of the soundness of their faith, and the purity of their former lives: *and then let them be admitted to use the office of a deacon, being thus found blameless*." And he shows, by a quotation from the Life of the Emperor Severus, written by Lampridius, and from the epistles of Cyprian, that such an examination was used at the ordination of both bishops and deacons in the churches of the early Christians, and that it was a practice derived from the apostles. Some, however, think that the apostle required, in this direction, that no one should be made either a bishop or a deacon, till he had given proof both of his steadfastness in the faith, and of his genuine piety and good conduct during a reasonable space of time after his conversion: or, that the persons admitted to these offices should be under trial for a while, how they conducted themselves therein, and then afterward, if they gave satisfaction, they should be confirmed in them.

Verse 11. *Even so must their wives*—Namely, the wives of the deacons; *be grave*—Serious in their deportment; *not slanderers*—Or false accusers of the brethren and others; *sober*—Or *watchful*, (as *νηφαλες* may be rendered,) for occasions of doing good, and guarding against every temptation to evil; *faithful*—To God, their husbands, and the poor; *in all things*—Committed to their care, lest their imprudent and unfaithful conduct should bring the character of their husbands under suspicion. The apostle, however, may be understood here, as not only speaking of the wives of the deacons and bishops, but of the believing women in general, and particularly of those who were invested with any office in the church. So the Vulgate interprets his meaning, having here, *mulieres similiter pudicas, the women in like manner must be modest*. Chrysostom also, and the Greek commentators, with most of the Latin fathers, were of opinion that the apostle, in this passage, is speaking both of those women who, in the first age, were employed in ministering to the afflicted, and of those who were appointed to teach the young of their own sex the principles of religion. As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, it was proper that an order of female teachers should be instituted in the church for instruct-

A. M. 4069. 12 Let the deacons be the husbands
A. D. 65. of one wife, ruling their children and
their own houses well.

13 For they that have used the office of a
deacon well, purchase to themselves a good
degree, and great boldness in the faith which
is in Christ Jesus.

14 These things write I unto thee, hoping to
come unto thee shortly :

15 But if I tarry long, that thou mayest

¹ Matthew xxv. 21.—² Or, ministered.—³ Ephesians ii.
21, 22; 2 Timothy ii. 20.—⁴ Or, stay.—⁵ John i. 14; 1
John i. 2.—⁶ Gr. manifested.—⁷ Matthew iii. 16; John
i. 22, 33; xv. 26; xvi. 8, 9; Romans i. 4; 1 Peter iii. 18; 1

ing the young of their own sex. These, it seems,
were generally widows, Clement of Alexandria
reckoning widows among ecclesiastical persons,
Pædag., lib. iii. c. 12; and Grotius tells us that these
female presbyters, or elders, were ordained by imposi-
tion of hands till the council of Laodicea.

Verses 12, 13. *Let the deacons*—As well as the
bishops; *be husbands of one wife*—That is, such as
have shown their temperance by avoiding polygamy
and causeless divorce; (see on verse 2;) *ruling
their children, &c.*—This qualification, which was
required in bishops likewise, shows how anxious the
apostle was that all who bore sacred offices should
be unblameable in every respect; knowing that the
disorderly behaviour of the members of their family
might give occasion to suspect that they had been
careless of their morals. *For they that have used*—
Have discharged; *the office of a deacon well*, (see
Rom. xii. 7, 8,) *purchase to themselves a good de-
gree*—Greek, *baduoi*, step, namely, toward some
higher office; *and great boldness*—From the testi-
mony of a good conscience; *in the faith which is in
Christ Jesus*—Namely, in professing and teaching it,
for even the wicked must respect persons who show
so much benevolence and activity in relieving the
poor, the afflicted, and the persecuted.

Verses 14-16. *These things*—Concerning the
character of persons fit to be intrusted with the of-
fice of bishops or deacons; *I write, hoping to come
to thee shortly*—It seems evident from hence, that
Paul intended to have come back to Timothy at
Ephesus in a little time, but was providentially called
another way; but, as Doddridge observes, it can by
no means be concluded from hence that Paul wrote
this epistle to Timothy after his imprisonment at
Rome. *But if I tarry long*—If I am hindered from
coming, I give thee these instructions in the mean
time; *that thou mayest know how thou oughtest to
behave thyself*—That is, how to discharge thy office
properly; (which is the scope of the whole epistle;) *in
the house of God*—In which thou hast the honour
to bear so high an office, even in that house, or fam-
ily, which is the church of the living God—Where
he is worshipped in spirit and in truth by his believ-
ing people, manifests his special presence, and be-
stows peculiar blessings. The tabernacle first, and
afterward the temple, obtained the name of the

b

know how thou oughtest to behave thyself
A. M. 4069. in the house of God, which
A. D. 65. is the church of the living God, the pillar and
ground of the truth.

16 And without controversy, great is the
mystery of godliness: God was mani-
fest in the flesh, justified in the Spirit,
seen of angels, preached unto the Gen-
tiles, believed on in the world, received up
into glory.

John v. 6, &c.—¹ Matthew xxviii. 2; Mark xvi. 5; Luke
ii. 13; xxiv. 4; John xx. 12; Ephesians iii. 10.—² Acts x.
34.—³ Colossians i. 6, 23.—⁴ Luke xxiv. 51; Acts i. 19;
1 Peter iii. 22.

house or habitation of God, because there the sym-
bol of the divine presence resided, 1 Sam. i. 7; Matt.
xxi. 13; xxiii. 28. But under the gospel dispensa-
tion no material building or temple is called the
house of God. That appellation is given only to the
church of God, or to those societies of men who
profess to believe in Christ, and join together in wor-
shipping God according to the gospel form. *The
pillar and ground*—Or *support*, as *εδραιωμα* signifies;
of the truth—That is, of the whole system of gospel
truth. "Some commentators think Timothy is
called, in this passage, *the pillar and support of the
truth*, for the same reason that Peter, James, and
John are called *pillars*, (Gal. ii. 9,) and that the par-
ticle *ως*, *as*, should be supplied before these words,
and the clause translated thus: *That thou mayest
know how thou ought to behave thyself, as the pillar
and support of the truth in the church of the living
God*. But, not to insist on the harshness and irregu-
larity of this construction, it must be observed, that
seeing the interpretation of the passage hath been
much contested, a word, which entirely changes the
apostle's meaning, should by no means be inserted
in the text on mere conjecture, because in that
manner the Scriptures may be made to speak any thing
which bold critics please."—Macknight. According
to the common reading, the church of God is evi-
dently here called the pillar and support of truth.
And since the apostle must be understood as speak-
ing, not of any particular falsely pretended, fallen,
or corrupt church, but of the true, genuine, catholic
church, or, as he expresses himself, *the church of
the living God*, consisting of all the true churches
of Christ throughout the world, and comprehending
all true believers and lovers of God, all who *hold the
mystery of faith in a pure conscience*; (verse 9;) this
church, so constituted, may with perfect propriety
be termed *the pillar and support of the
truth*, as preserving, from age to age, the Holy
Scriptures, which attest the truth, and as always be-
lieving and maintaining the great fundamental arti-
cles of the Christian faith. Bengelius, however, and
many others, adopt a different reading, so far as to
end the sentence with *the church of the living God*,
and to begin the next with the words following,
thus: *The mystery of godliness is the pillar and
ground of truth, and confessedly a great thing.*

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And this reading is approved by Witsius, Whitby, Doddridge, Wesley, and many other eminent commentators. According to this interpretation, by the *mystery of godliness* we are to understand that wonderful and sublime doctrine which is revealed in the gospel, and immediately specified in six articles, which sum up the whole economy of Christ upon earth.

God was manifest in the flesh—Namely, the Word that was in the beginning with God, and was God, was incarnated, (John i. 14,) in the human nature of Jesus, conceived by a miracle in the womb of the virgin, and born of her, to whom, therefore, the divine names of *God*, *Lord*, and *Jehovah*, are repeatedly given in the Scriptures of the Old and New Testaments; as also the divine titles of *the true God*, 1 John v. 20; *God over all blessed for ever*, Rom. ix. 5; *Jehovah of hosts*, Isa. viii. 13, 14; Hos. xii. 5; *the Lord of glory*, 1 Cor. ii. 8; *the Holy One and Just*, and *the Prince of life*, Acts iii. 14, 15; *the first and last*, Rev. i. 17. To him divine attributes are ascribed; *omnipresence*, Matt. xviii. 20; *omnipotence*, Phil. iii. 21; *omniscience*, Rev. ii. 23. And divine works, namely, those of *creation*, John i. 3; *preservation*, Col. i. 17; Heb. i. 3; *redemption and salvation, passim*, and judging all mankind at the last day, Matt. xxv. 31, 32, &c. And to him, as we have very often seen in the course of these notes, divine worship was frequently paid by those divinely-inspired persons, who could not be mistaken, particularly in a matter so momentous. He was manifested in the form of a servant, in the fashion of a man, for thirty-three years, his divine glory frequently breaking forth through the veil of his humanity, especially in the wisdom of his discourses, in the power of his miracles, in the holiness of his spotless life, and in his unspeakable and never-ceasing benevolence, beneficence, and other divine virtues, and in a peculiar manner when he was transfigured on the holy mount, 2 Pet. i. 16, 17. *Justified in the Spirit*—The Lord Jesus appeared on earth in all the infirmity and frailty of mortal flesh, poor, despised, persecuted, and at last put to death as a blasphemer; yet he professed and maintained a high claim, the highest possible, even that of being the Messiah, the Son of God in a peculiar sense, and one with his Father, John viii. 58, and x. 30, 36. Now how could he be justified in making this claim? *He was justified in, or by, the Spirit*—Namely, the Holy Ghost; 1st, That Spirit had moved holy men of old, (2 Pet. i. 21,) to utter many predictions concerning him, and these were all exactly fulfilled in him. 2d, The Spirit descended upon him in a visible form at his baptism, and pointed him out as the person, whom the voice from heaven declared to be *God's beloved Son*; and this Spirit he possessed without measure in its gifts and graces, as his doctrine, life, and miracles showed. 3d, By this Spirit he was raised from the dead, (1 Pet. iii. 18,) and thereby powerfully demonstrated to be the Son of God, Rom. i. 4. 4th, He baptized his disciples with this Spirit, particularly on the day of pentecost, according to the prediction of the Baptist, (Matt. iii. 11,) and his own often-repeated promise, and thereby

convinced of sin those that did not believe in him, whether Jews or Gentiles, and showed them to be inexcusable in resisting such evidence; giving full proof, at the same time, that he himself was righteous, John xvi. 7-10. *Seen of angels*—However regardless men might be of this astonishing mystery, this manifestation of God in the flesh, the angels viewed it with deep and constant attention and great interest, as a most astonishing and instructive spectacle, more mysterious than any work of creation, or dispensation of providence, and giving them such views of their Maker's justice and grace, and especially of his love, as they had not had before, 1 Pet. i. 12. Accordingly they worshipped him at his entrance into the world, Heb. i. 6; celebrated his birth, Luke ii. 9-13; ministered to him in the desert, Matt. iv. 11; and in his agonies, Luke ii. 43; were present at his resurrection and ascension, Luke xxiv. 4; Acts i. 10. *Preached to the Gentiles*—This also is termed a *mystery* Eph. iii. 4-6; Col. i. 25; where see the notes. And if we consider how the Gentile world was sunk in idolatry and vice of every kind, and that whoever preached the gospel to them must testify against their abominable practices in strong terms, and therefore had every reason to expect the most violent opposition and ill usage, even to imprisonment, torture, and martyrdom, we must allow both that God manifested astonishing grace in sending his apostles to preach the gospel to them, and that these his messengers displayed amazing fortitude in going so willingly to preach it. *Believed on in the world*—This was a still greater mystery; 1st, That a poor, mean, and persecuted man, crucified as the vilest malefactor, should be believed on as the Messiah expected by the Jews and all nations—the Son of God—the Saviour of the world. 2d, That his gospel, so simple and unpromising in appearance, preached without wisdom of words, and by men who had not the advantage of wealth, power, or learning to recommend them, and whose doctrine condemned the reigning idolatry, should be believed in as a revelation from God: especially as, 3d, It could not prevail but it must evidently overthrow the heathen idolatry, established and revered for ages, and bring all the esteemed doctrines of the philosophers into discredit, and therefore would certainly be opposed and persecuted by the three classes of people of the greatest power, the priesthood, the philosophers, and the Roman emperor, with all subordinate kings and magistrates. 4th, Whoever believed it were under an indispensable obligation to confess it; and whoever did so was in danger of suffering the loss of all things, imprisonment, torture, and death. But notwithstanding all these obstacles in the way, Jesus and his gospel were *believed on in the world*. "This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the mystery of godliness, because it is a strong proof of the truth of Christ's resurrection, and of the spiritual gifts and miraculous powers by which the apostles and their assistants are said, in the Christian records, to have spread the gospel through the world. For, to believe that the multitudes, not only among the barbarous nations, but among the learned

Greeks and Romans, who forsook their native religion and embraced the gospel, were persuaded to do so merely by the force of words; without the aid of miracles and spiritual gifts, is to believe a greater miracle than any recorded in the gospel history."—Macknight. *Received up into glory*—When his ministry on earth was completed; when he had fulfilled the Old Testament prophecies, and answered the ancient types; taught the whole truth belonging to his new dispensation, and confirmed it by miracles; had set his followers a perfect example; expiated sin by dying, broke the power of death by his resurrection; giving his disciples clear proof thereof by frequently appearing to them, as well as by show-

ing them that the ancient prophets had foretold these things; and had given them their commission and all needful instruction;—He, who had so long tabernacled in our frail nature in a state of poverty, reproach, and suffering, was *received up into glory*: that is, as the eternal Son of God, he resumed the glory he had with his Father before the world was; (John xvii. 5;) his human nature was transformed and glorified, and in his complete person, as God and man, he was placed at the head of the whole creation for the good of his church, (Eph. i. 20-22,) invested with all authority and power in heaven and on earth, and constituted the final Judge of men and angels.

CHAPTER IV.

Here (1.) The apostle foretels a dreadful apostacy from the doctrines and practices of the gospel, 1-5. (2.) He directs Timothy to attend to the great essential matters of religion, and to be diligent, prudent, and faithful in his personal conduct, and in the discharge of the duties of his office, 6-16.

A. M. 4069. A. D. 65. **N**OW the Spirit ^a speaketh expressly, that ^b in the latter times some shall

depart from the faith, giving heed ^c to se- A. M. 4069
ducing spirits, ^d and doctrines of devils; A. D. 65.

^a John xvi. 13; ² Thess. ii. 3.—^b 1 Pet. i. 20.

^c 2 Tim. iii. 13.—^d Dan. xi. 35, 37, 38; Rev. ix. 20.

NOTES ON CHAPTER IV.

Verse 1. *Now the Spirit*—By calling the Christian Church, in the end of the preceding chapter, *the pillar and support of the truth*, the apostle taught, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that in after times great corruptions, both in doctrine and practice, would at length take place in the church itself, and that the general reception of these corruptions by professed Christians would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar, &c., of the truth*, the apostle, to strip these corruptions of any credit which they might derive from their being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary in this chapter to foretel the introduction of these corruptions, under the appellation of *an apostacy from the faith*, and to stigmatize the authors thereof as hypocrites and deceivers. And to give his prediction the greater authority, he informed Timothy that it was revealed to him in a peculiar and express manner. *The Spirit*, says he, *speaketh expressly*—As concerning a thing of great moment, and soon to be fulfilled. Some have thought the meaning of the apostle to be, that the Holy Spirit had revealed what follows by Daniel, and some of the other prophets; but, says Macknight, "the things here mentioned are not in Daniel, nor anywhere else in Scripture, not even in the prophecy which the apostle himself formerly delivered concerning the man of sin. I therefore think these words were, for the greater

solemnity and certainty, pronounced by the Spirit in the apostle's hearing, after he had finished the preceding passage." But the apostle might mean, that the Holy Spirit had revealed this, not only to him, but also to other contemporary prophets.

That in the latter, or after times—As the phrase *εν νεποικς καιροικς* may be translated, because it denotes future times, without marking whether they are near or remote. Or if, as Mede thinks, Daniel's four monarchies are referred to, as it was under the Roman that the God of heaven set up the kingdom of his Son, the *latter, or after times* here intended may be the last part of the duration of the Roman empire. *Some shall depart*—Or rather, *shall apostatize, from the faith*—The apostle had predicted the same thing before, 2 Thess. ii. 3, where see the notes. There the character of the teachers who were to introduce the apostacy is described; but in this epistle the erroneous opinions and corrupt practices which constituted the apostacy are foretold. And as the apostle hath introduced this prophecy immediately after his account of the mystery of godliness, is it not probable that his design in so doing was to give the faithful an opportunity of comparing this *mystery of iniquity* with the *mystery of godliness*, that they might be more sensible of the pernicious nature of it? It may be proper to observe, that it is not every error or heresy that is an apostacy from the faith. It is a revolt in the principal and essential articles, as when we worship God by an image or representation, or when we worship other beings besides God, and pray unto other mediators besides the one Mediator between God and men, *the man Christ Jesus*. It is the very essence of Chris-

A. M. 4060. 2 * Speaking lies in hypocrisy,
A. D. 65. 'having their conscience seared with
a hot iron;

3 * Forbidding to marry, ^b and commanding

* Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3.—† Eph. iv. 19,
‡ 1 Cor. vii. 28, 36, 38; Col. ii. 20, 21.

tian worship, to worship the one true God through the one true Christ; and to worship any other God or any other Mediator, is apostacy and rebellion against God and Christ. It is, as St. Paul says, (Col. ii. 19,) *not holding the head*, but depending upon other heads; it is, as St. Peter expresses it, *denying the Lord that bought us*, and serving other lords; and the denial of such an essential part may as properly be called apostacy, as if we were to renounce the whole Christian faith and worship. It is renouncing them in effect, and not regarding God as God, or Christ as Christ. Such is the nature of *apostacy from the faith*, and it is implied that this apostacy should be general, and infect great numbers. For though it be said only *some* shall apostatize, yet by *some* in this place *many* are understood, which is the case also in many other passages of the Scriptures, as Bishop Newton has fully proved. *Giving heed to seducing spirits*—Who inspire false teachers; or to men that persuade others to believe them by the pretence of some inspiration or revelation of the Holy Spirit, and thereby cause people to err from the true faith of the gospel. The apostle means those gross frauds by which the corrupt teachers, in the dark ages, would enforce their erroneous doctrines and superstitious practices on the ignorant multitudes, under the notion of revelations from God, or from angels, or departed saints. In the same sense St. John is to be understood, when he says, (1 Epist. iv. 1,) *Believe not every spirit, every pretender to inspiration, but try the spirits whether they be of God. And to doctrines of devils*—Or rather, doctrines concerning demons. The word *δαίμονια*, translated *demons*, was used by the Greeks to denote a kind of beings of a middle nature between God and man. They gave the same name also to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. The former sort they called *superior demons*, and supposed them to have the nature and office which we ascribe to angels. The latter they termed *inferior demons*. These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When therefore the Spirit of God foretold, that in after times *many would give heed to deceiving spirits, and to doctrines concerning demons*, he foretold that, on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying souls out of purgatory; and called it *the doctrine of demons*, because it was in reality the same with the ancient heathenish worship of *demons*, as mediators between the gods and men. Thus the sin for which many are represented as being punished, (Rev. ix. 20,) is said

to abstain from meats, which God A. M. 4060.
hath created ^d to be received ^k with A. D. 65.
thanksgiving of them which believe and know
the truth.

^h Rom. xiv. 3, 17; 1 Cor. viii. 8.—† Gen. i. 29; ix. 3.
^k Rom. xiv. 6; 1 Cor. x. 30.

to be their worshipping, *τα δαιμόνια, demons*, that is, angels and saints; not *devils*, as our translators have rendered the word, for in no period of the church have devils been worshipped by Christians.

Verse 2. *Speaking lies in hypocrisy*—Greek, *εὐποκρίσει ψευδολογῶν*, by the hypocrisy of them that speak lies. This is a more literal, and at the same time a more just translation of the words than that given in our Bible, which represents the demons as speaking lies in hypocrisy, which could not be the apostle's meaning, as it would not accord with what follows. *Having their conscience seared, &c.*—An expression which could not be intended of devils. The *hypocrisy* here mentioned is that feigned show of extraordinary piety and sanctity which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described as *having the form of godliness, but denying the power*, 2 Tim. iii. 5. These hypocritical teachers are called *liars*, because of the gross fictions and frauds which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated concerning the apparitions of angels, and of the ghosts of departed saints; and concerning the miracles done by them, and by their relics, and by the sign of the cross, &c., all preached by monks, priests, and even bishops; and committed to writing, in the fabulous legends of their saints, to render them objects of adoration. "It is impossible," says Bishop Newton, "to relate or enumerate all the various falsehoods and lies which have been invented and propagated for this purpose; the fabulous books forged under the names of apostles, saints, and martyrs; the fabulous legends of their lives, actions, sufferings, and deaths; the fabulous miracles ascribed to their sepulchres, bones, and other relics; the fabulous dreams and revelations, visions, and apparitions of the dead to the living; and even the fabulous saints who never existed but in the imagination of their worshippers: and all these stories the monks, the priests, the bishops of the church, have imposed and obtruded upon mankind, it is difficult to say, whether with greater artifice or cruelty, with greater confidence or hypocrisy, and pretended sanctity, a more hardened face, or a more hardened conscience. The history of the church, saith Pascal, *is the history of truth*; but, as written by bigoted Papists, it is rather *the history of lies*."

Verse 3. *Forbidding to marry*—The same hypocritical liars, who should promote the worship of demons, should also prohibit lawful marriage. This false morality was very early introduced into the

A. M. 4069. 4 For ¹every creature of God is
A. D. 65. good, and nothing to be refused, if
it be received with thanksgiving :

5 For it is sanctified by the word of God,
and prayer.

¹ Rom. xiv. 14, 20 ; 1 Cor. x. 25 ; Tit. i. 15.

church, being taught first by the Encratites and Marcionites, and afterward by the Manicheans, who said marriage was the invention of the evil god ; and who considered it as sinful to bring creatures into the world to be unhappy, and to be food for death. In process of time the monks embraced celibacy, and represented it as the highest pitch of sanctity. It is a thing universally known, that one of the primary and most essential laws and constitutions of all monks, whether solitary or associated, whether living in deserts or in convents, is the profession of a single life, to abstain from marriage themselves, and to discourage it all they can in others. It is equally certain that the monks had the principal share in promoting and propagating the worship of the dead ; and either out of credulity, or for worse reasons, recommended it to the people with all the pomp and power of their eloquence in their homilies and orations. At length celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishops of Rome, the great patrons of the worship of angels and saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus the worship of demons and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold. *And commanding to abstain from meats*—The same lying hypocrites, who enjoined the worship of demons, would not only prohibit lawful marriage, but likewise impose unnecessary abstinence from meats. This part of the prophecy hath been exactly fulfilled ; for it is as much the rule of the monks and nuns to abstain from meats as from marriage. Some never eat any flesh, others only of certain kinds, and on certain days. Frequent fasts are the rule, the boast of their order ; and their carnal humility is their spiritual pride. So lived the monks of the ancient church ; so live, with less strictness, perhaps, but with greater ostentation, the monks and friars of the Church of Rome : and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. Here therefore the apostle hath pointed out two instances of the hypocrisy of the lying teachers, who should enjoin the worship of demons. Under the false pretence of holiness, they should recommend abstinence from marriage to the monks, friars, and nuns ; and under the equally false pretence of devotion, they should enjoin abstinence from meats, to some men at all times, and to all men at some times. There is no necessary connection between the worship of demons and abstinence from marriage and meats. And yet it is certain that the great advocates of this worship have commanded both : and by this pretended purity and mortification

b

6 If thou put the brethren in re- A. M. 4069.
membrance of these things, thou A. D. 65.
shalt be a good minister of Jesus Christ, ²nour-
ished up in the words of faith and of good
doctrine, whereunto thou hast attained.

² 2 Tim. iii. 14, 15.

have procured the greater reverence to their persons, and the readier reception of their doctrine : a proceeding this which the Spirit of God alone could have foreseen and foretold. *Which meats God hath created to be received with thanksgiving*—So that this Popish, monkish abstinence is as unworthy of a Christian, as it is unnatural to man. It is perverting the purpose of the Author of nature, and prohibiting the use of the creatures which he hath made, and given to be used of them *who believe and obey the truth*—Here the apostle intimates that only true believers have a covenant right to the creatures of God, though others may have a providential right. By those, however, *who know the truth*, he may chiefly intend those who are instructed to place religion not in such indifferent things as abstaining from marriage, or from certain meats, but in things more truly excellent and worthy of God, and who know that all meats are now clean, and therefore may be used with a pure conscience, and with thanksgiving flowing therefrom. *For every creature of God*—Fit for man's food ; *is good*—Lawful to be used, and *nothing to be refused*—*Ἀποβλητον*, to be rejected, or cast away, either from peevishness, or a fancy that it is unlawful ; *if it be received with thanksgiving*—Which is a necessary condition. *For it is sanctified*—That is, under the gospel all meats are made lawful to us ; *by the word of God*—Allowing us to eat of every kind in moderation ; *and by prayer*—To God, that he would bless us in the use of it. Observe, reader, the children of God are to pray for the sanctification of all the creatures which they use, and to give thanks for them : and not only the Christians, but even the Jews, yea, the very heathen, used to consecrate their table by prayer and praise. "What then," says Bishop Newton, "can be said of those who have their tables spread with the most plentiful gifts of God, and yet constantly sit down and rise up again without suffering so much as one thought of the Giver to intrude upon them ? Can such persons be reputed either to believe or know the truth ?"

Verses 6, 7. *If thou put the brethren in remembrance, &c.*—*Ταῦτα υπομιθήμενος τοῖς ἀδελφοῖς*, suggesting these things to the brethren, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church ; *thou shalt be a good minister of Jesus Christ*—And shalt act as may be expected from one who has been *nourished up*—From his very childhood ; *in the words of faith*—Words laying a foundation for faith, and the means of producing it in men's hearts ; *and good doctrine*—True, genuine, gospel doctrine ; *whereunto*—That is, to the knowledge of which, thou hast attained—So *ἡ παρακολληθηκας* may be properly translated. See Luke i. 3, where the

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A. M. 4069. 7 But ^a refuse profane and old wives' fables, and ^b exercise thyself rather unto godliness.

8 For ^c bodily exercise profiteth ^d little: ^e but godliness is profitable unto all things, ^f having promise of the life that now is, and of that which is to come.

^a Chap. i. 4; vi. 20; 2 Tim. ii. 16, 23.—^b Heb. v. 14. ^c 1 Corinthians viii. 8; Colossians ii. 23.—^d Or, for a little time.—^e Chap. vi. 6.

same verb is rendered, *having perfect understanding*. It is a just remark of Mecknight here, that, "If any prejudices, with respect to the distinction of meats, remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions." *But refuse profane and old wives' fables*—This, says Dr. Doddridge, "undoubtedly signifies Jewish traditions; and if they were such as those with which the rabbinical writers abound, nothing ever better deserved the name, they being not only the most incredible, but the most insipid and senseless tales anywhere to be met with." In Bishop Newton's opinion, however, the apostle intended here to signify, that all the things which the lying teachers would preach, during the above-mentioned apostacy, concerning the worship of angels, abstinence from meats, and the miracles said to be performed by the saints and their relics, in confirmation of the superstitions which they inculcated, are no better than profane and old wives' fables, told to amuse children. *And exercise thyself* (the word *γυμναζε*, so rendered, is used in allusion to the exercises by which the contenders prepared themselves for the combats in the Grecian games) *unto godliness*—Train thyself up in holiness of heart and life with the utmost vigour and diligence.

Verse 8. *For bodily exercise profiteth little*—That is, say Estius, Whitby, Doddridge, and some others, the exercises about which many are so solicitous, and in the pursuit of which they go through so many fatigues, namely, in preparing for and attending the public games, are but of little use, the best rewards of them being of a very transient and fading nature. Or by bodily exercise may be understood rather the mortifications which the Jewish fables were framed to recommend, and the austerities and labours of the Essenes and Pythagoreans, according to the rules and institutions of their sects: to which we may add, All the diligence that can be used in mere external duties, however laboriously and punctually performed, and with whatever degree of self-denial and punctuality, even although commanded of God, can be of little use to any man, separated from the devotion of the heart; and all inventions and observances merely human, must be still more useless and vain. The apostle, however, may be understood in a yet different sense. He had said in the preceding verse, *Exercise thyself unto*

9 ^a This is a faithful saying, and ^b worthy of all acceptation.

10 For therefore ^c we both labour and suffer reproach, because we ^d trust in the living God, ^e who is the Saviour of all men, especially of those that believe.

11 ^f These things command and teach.

^a Psal. xxxvii. 4; lxxxiv. 11; cxii. 2, 3; cxlv. 19; Mark x. 30; Rom. viii. 28.—^b Chap. i. 15.—^c 1 Cor. iv. 11, 12. ^d Chap. vi. 17.—^e Psal. xxxvii. 6; cvii. 2, 6, &c.—^f Chap. vi. 2.

godliness; including in that term all the graces and virtues of the Christian life. He then adds, *καὶ γὰρ σωτηρίας γυμνασία πρὸς πάντων ἐστὶν σωτήριος*; literally, *for bodily exercise profiteth a little*; that is, the exercise of the body is of some use, increasing its health and strength; *but godliness*—In all its branches, namely, true, substantial, and practical godliness, the worship and service of God, by both the inward and outward man, the heart and life; *is profitable for all things*—Benefits a man in every respect; is useful to him in things temporal as well as spiritual, in his domestic and civil, as well as religious affairs and in all his relations and connections in the present world; *having the promise of the life that now is*, as well as of *that which is to come*—Christ having assured us that if we seek first the kingdom of God and his righteousness, things necessary shall be added unto us, Matt. vi. 33. And moreover, that as he gives grace and glory, he will withhold no good thing from them that walk uprightly, Psal. lxxxiv.

11. It is true these, and such like promises, do not ascertain to all who live in a godly manner, health, and wealth, and reputation; but they assure us that true piety and virtue have a natural tendency to promote our happiness even in this world, and indeed do promote it, not only in being attended with peace of mind, a conscience void of offence, a well-grounded and lively hope of future felicity, and communion with God, which is heaven begun on earth; but with protection in dangers, succour in temptations, support and comfort in troubles, with an assurance that all things which God may permit to happen to us, even poverty, reproach, affliction, and death, shall work together for our good.

Verses 9–11. *This*—Concerning the advantage of godliness; *is a faithful saying*—A saying as important as it is true; *and worthy of all acceptation*—That is, of entire credit, and of the most earnest and continued attention and regard. *For, therefore*—On this account, because we are assured of the excellence and necessity of this godliness, and of the advantages attending it in time and in eternity; *we both labour and suffer reproach*—Take all manner of pains, and undergo all kinds of hardships, regarding neither wealth, nor honour, nor pleasure, nor any thing this world can offer; *because we trust*—*Ἐλπίζομεν*, we have trusted, and at present do trust, (the word denoting continuation of action,) *in the living God*—Rest on him for the performance of his promises, fully persuaded he will give the life and felicity he has promised; *who is the Saviour of all*

A. M. 4069. 12 ^a Let no man despise thy youth ;
A. D. 65. but ^a be thou an example of the be-
lievers, in word, in conversation, in charity, in
spirit, in faith, in purity.

13 Till I come, give attendance to reading,
to exhortation, to doctrine.

14 ^b Neglect not the gift that is in thee,
which was given thee ^c by prophecy, ^d with the

^a 1 Cor. xvi. 11; Tit. ii. 15.—^b Tit. ii. 7; 1 Pet. v. 3.—^c 2
Tim. i. 6.—^d Ch. i. 18.—^e Acts vi. 6; viii. 17; xiii. 3; xix. 6;

men—Saving them from many evils, and supplying
them with manifold mercies; preserving them in this
life, and willing to save them eternally; but *espe-
cially*—In a more eminent manner, is he the Saviour
of those that believe—Saving them from their sins
here, and from the consequences of them hereafter.
These things command and teach—For they are of
infinite importance.

Verses 12, 13. *Let no man despise thy youth*—That
is, let no one have reason to despise it, but conduct
thyself with such gravity, wisdom, and steadiness,
as, instead of exposing thee to contempt, will rather
gain thee respect and reverence. In particular, *be
thou an example of the believers*—A pattern worthy
of their imitation; *in word*—In prudent and edifying
discourse, whether public or private; *in conversa-
tion*—Greek, *ἁναστον*, in behaviour; *in charity*—Or
love, rather, namely to God, his people, and all man-
kind; *in spirit*—In thy whole temper; *in faith*—In
thy sincere and constant belief of, and adherence to,
the truth as it is in Jesus; in thy profession of it, and
faithfulness to thy trust in the execution of thy
office. When faith is placed in the midst of several
other Christian graces, it generally means fidelity,
or faithfulness; *in purity*—Of heart and life. *Till I
come*—To take thee along with me; *give attendance
to reading*—Both publicly and privately. Study
the Scriptures diligently, and read and expound them
to the people, whose instructor thou art appointed to
be. “Enthusiasts, observe this! expect no end
without the means.”—Wesley. “Besides reading
the Jewish Scriptures to the brethren in their assem-
blies for worship, after the example of the synagogue,
Timothy was here directed to read these Scriptures
in private likewise for his own improvement, (verse
15,) that he might be able to confute the Jews and
Judaizers, who founded their errors on misinterpre-
tations of them. Thus understood, the direction, as
the ancient commentators observe, is a useful lesson
to the ministers of the gospel in all ages. For if a
teacher, who possessed the spiritual gifts, was com-
manded to read the Scriptures for improving him-
self in the knowledge of the doctrines of religion,
how much more necessary is that help to those
teachers who must derive all their knowledge of the
gospel from the Scriptures, and who cannot, without
much study, be supposed to know the customs, man-
ners, and opinions alluded to in these writings.”—
Macknight.

Verse 14. *Neglect not*—Through omitting to exer-

b

laying on of the hands of the pres- A. M. 4069.
bytery. A. D. 65.

15 Meditate upon these things; give thyself
wholly to them; that thy profiting may appear
^a to all.

16 ^c Take heed unto thyself, and unto thy doc-
trine; continue in them: for in doing this thou
shalt both ^d save thyself, and ^e them that hear thee.

Chap. v. 22; 2 Tim. i. 6.—^a Or, in all things.—^b Acts xx. 28.
^c Esek. xxxiii. 9.—^d Rom. xi. 14; 1 Cor. ix. 22; James v. 20.

cise it to the full; *the gift that is in thee*—The word
χαρισμα, here used, commonly denotes some spiritual
gift conferred on believers in the first age, whether
by an immediate effusion of the Holy Spirit, or by
means of the imposition of the apostle's hands. See
Rom. i. 10. By this it appears, that even the mira-
culous gifts might be improved; and that the con-
tinuance of them with individuals depended in a
great measure upon the right temper of their minds,
and upon their making a proper use of their gifts.
Which was given thee by prophecy—By immediate
direction from God, or in consequence of predictions
uttered by those who had the gift of prophecy,
pointing thee out as a person fit to be invested with
the office of an evangelist, and called of God to it.
As it appears, from 2 Tim. i. 6, that the gift here re-
ferred to was given to Timothy by the laying on of
the apostle's hands, we learn from hence, that in
conferring the spiritual gifts, as well as in working
miracles, the apostles were not left to their own pru-
dence, but were directed by revelations from God,
communicated to themselves or others. *With the
laying on of the hands of the presbytery*—Whose
hands, with those of Paul, were laid on Timothy at
the time when he was set apart solemnly by prayer
to the office of the ministry, and received the spiri-
tual gift here spoken of. Probably the apostle first
conferred on Timothy the gift by the laying on of
his own hands, and then set him apart to his office
by prayer, the elders joining with him, and laying
on their hands to show their concurrence with him
in the solemn work.

Verses 15, 16. *Meditate on these things*—On the
instructions I have given thee, or the things men-
tioned verse 13. True meditation implies the lively
exercise of faith, hope, love, joy, as it were melted
down together by the fire of God's Holy Spirit, and
offered up to God in secret. *Give thyself wholly
to them*—On this passage Bengelius writes, He that is
wholly in these things, will be little in worldly com-
pany, in other studies, in collecting books, shells,
coins, wherein many pastors consume a consider-
able part of their lives. *That thy profiting*—Thy
proficiency in knowledge and wisdom, holiness and
usefulness; *may appear unto all*—To their edifica-
tion and the honour of the gospel. *Take heed unto
thyself*—To the state of thy own soul, thy growth in
grace, the motives of thy actions, and thy whole
spirit and conduct; *and to thy doctrine*—That it be
true, important, and adapted to the state and charac-

ter of thy hearers. *Continue in them*—In attention to all the preceding advices, and especially in this diligent care respecting both thy life and doctrine. *For in doing this*—With zeal, constancy, and perseverance; *thou shalt both save thyself and those that hear thee*—What a powerful argument is here suggested to engage ministers to preach the doctrines of the gospel with truth, zeal, fidelity, and diligence, and to set a proper example before their hearers! By thus faithfully discharging their duty, they

will give satisfactory proof of the reality of their faith and love, and the sincerity of their obedience, and, persevering in this way, will save themselves eternally. In the mean time by their sound doctrine, and, edifying example, they will impress their hearers with such a just sense of the truth and excellence of Christianity, as to induce them also to believe and obey the gospel, so that they likewise will be saved in the day of the Lord Jesus.

CHAPTER V.

This chapter contains directions for Timothy's conduct toward persons in different circumstances, and particularly elders and widows. He shows (1.) How he was to reprove others, elder and younger, 1, 2. (2.) How he was to behave toward poor widows, 3-8. (3.) What widows were proper to be taken under the church's care, or to receive her liberality, and who not, 9-16. (4.) He regulates the honour due to elders, who ruled in the church, 17-19. (5.) Prescribes the greatest care and impartiality in rebuking offenders, and in ordaining elders; and the necessary care of health, 20-25.

- A. M. 4069. A. D. 65. **R**EBUKE ^a not an elder, but entreat *him* as a father; and the younger men as brethren;
 2 The elder women as mothers; the younger as sisters, with all purity.
 3 Honour widows ^b that are widows indeed.
 4 But if any widow have children or ne-

phews, let them learn first to show ^{A. M. 4069. A. D. 65.} piety at home, and ^c to requite their parents: ^d for that is good and acceptable before God.

5 ^e Now she that is a widow indeed, and desolate, trusteth in God, and ^f continueth in supplications and prayers ^g night and day.

^a Lev. x. 32.—^b Verses 5, 16.—^c Or, kindness.—^d Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2.

^e Chap. ii. 3.—^f 1 Cor. vii. 32.—^g Luke ii. 37; xviii. 1. ^h Acts xxvi. 7.

NOTES ON CHAPTER V.

Verses 1, 2. Because it is the duty of ministers to reprove such of their people as err in principle or practice, and because the success of reproof depends, in a great measure, upon the manner in which it is given, the apostle here proceeds to direct Timothy in that important branch of his office. *Rebuke not*—Or rather, *rebuke not severely*, the phrase, *μη εντοκλησης*, literally signifying, *do not strike*, and metaphorically, *do not sharply reprove*; *an elder*—Or aged man, as the word *πρεσβυτερος* here evidently signifies, being opposed to *νεωτερος*, *the younger*, in the following clause. So that it is not the name of an office, as it is verses 17, 19, but denotes simply one in advanced age; *but entreat him as a father*—Or as thou wouldst thy father in the like case; *and the younger men*—Who sin; *as brethren*—As if they were thy own brothers; that is, with kindness and affection, and not with a lordly, domineering contempt. *The elder women as mothers*—With respect and deference; *and the younger as sisters, with all purity*—With the strictest decorum in thy converse with them, and distance from every thing, in word or deed, that could have the least appearance of levity and wantonness, remembering how many eyes are upon thee, and how fatal any thing in thy conduct, which might bring the least blemish upon thy character, would be to the honour and success of thy ministry, and to the credit of the gospel and its professors.

Verses 3, 4. *Honour*—And endeavour honourably to support from the public stock; *widows*—Whose destitute circumstances recommend them as the certain objects of charity. According to the Greek commentators, the widows of whom the apostle speaks in this passage were aged women appointed by the church to instruct the young of their own sex in the principles of the Christian faith, and who, for that service, were maintained out of the funds of the church. This opinion is rendered probable by the apostle's order to Timothy, (verse 9,) to admit none into the number of widows without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops and deacons; *who are widows indeed*—Really such; that is, who are desolate, and neither able to maintain themselves, nor have any near relations to provide for them, and who are wholly devoted to God. *But if any widow have children*—Able to provide for her; or *nephews*—Rather *grand-children*, as *εγγονα* signifies; *let them learn*—Their children or descendants; *first to show piety at home*—Before the church be burdened with them; *and to requite their parents*—For all their former care, trouble, and expense; *for that is good*—*Καλον*, *decent, fair, and amiable*, in the eyes of men; *and acceptable before God*—Who requires us, out of regard to his honour and favour, to attend carefully to the duties of those relations in which we stand to each other.

Verses 5-7. *Now she who is a widow indeed*—

A. M. 4069. 6 ^b But she that liveth ² in pleasure, A. D. 65. is dead while she liveth.

7 ¹ And these things give in charge, that they may be blameless.

8 But if any provide not for his own, ² and especially for those of his own ³ house, ¹ he hath denied the faith; ² and is worse than an infidel.

9 Let not a widow be ⁴ taken into the num-

¹ James v. 5.—² Or, *delicately*.—³ Chap. i. 3; iv. 11; vi. 17.—⁴ Isa. lviii. 7; Gal. vi. 10.—⁵ Or, *kindred*.—⁶ 2 Tim. iii. 5; Tit. i. 16.

Deprived of all support from her relations and friends. The apostle seems to allude to the signification of the word *χήρα*, rendered *widow*, which comes from *χήρος*, *orbis*, *desertus*, a person destitute, forsaken: and *desolate*—*Μερονισμην*, *reduced to solitude*, having neither children nor grand-children to relieve her; *trusteth in God*—Having no one else to trust in; and *continueth in supplications and prayers*, &c.—Devotes herself wholly to the service of God, spending a great part of her time by day and night in devotion. *But she who liveth in pleasure*—Delicately, voluptuously, in elegant regular sensuality, though not in the use of any such pleasures as are unlawful in themselves. The original word *καταλωσα*, properly signifies, *faring deliciously*; *is dead while she liveth*—Both in respect of God, whom she does not serve, and in respect of her fellow-creatures, whom she does not benefit. She is spiritually dead, dead to true piety and virtue. *These things give in charge*—For they are things which concern Christians in all circumstances and relations of life, who are too ready to seek happiness in the pursuit of sensual pleasure; *that they may be blameless*—The gender of the word here rendered *blameless* shows that the Ephesian brethren, not the widows, were the persons to whom Timothy was to give these things in charge. Probably either the deacons, or Timothy's hearers in general, were intended. Indeed, in so luxurious a city as Ephesus, widows could not be the only persons who were in danger of falling into such sensualities as the apostle had been warning them against.

Verse 8. *If any provide not*—Food and raiment; *for his own*—Poor relations; and *especially those of his own house*—*Τῶν οἰκειῶν*, *his own domestics*, those relations who live in his own family, and consequently are under his eye; *he hath denied the faith*—Namely, by such a practice, which is utterly inconsistent with Christianity, which does not destroy, but perfects natural duties. Here we see, to disobey the precepts of the gospel, is to deny or renounce the faith of the gospel; from whence we infer, that the faith of the gospel includes obedience to its precepts; and *is worse than an infidel*—Dr. Whitby shows here, by very apposite citations, that the heathen were sensible of the reasonableness and necessity of taking care of their near relations, and especially of their parents, when reduced to poverty and want. But "what has this to do with heaping

ber under threescore years old, ² having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have ^o lodged strangers, if she have ^p washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when

¹ Matt. xviii. 17.—² Or, *chosen*.—³ Luke ii. 36; Ch. iii. 2. ^o Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9.—^p Gen. xviii. 4; xix. 2; Luke vii. 38, 44; John xiii. 5, 14.

up money for our children, for which it is often so impertinently alleged? But all men have their reasons for laying up money; one will go to hell for fear of want, another acts like a heathen, lest he should be worse than an infidel!"—Wesley.

Verses 9, 10. *Let not a widow be taken into the number*—*Καταλεγεσθαι*, *taken upon the list* of those who are to be maintained by the church, and to attend upon the sick poor, and teach the young; *under threescore years old*—It might, on many accounts, and for very obvious reasons, be proper that this office should be committed only to persons of an advanced age, and such as laid aside all thoughts of marrying again. *Having been*—Neither a harlot nor a concubine; but *the wife of one man*—At a time; or having chastely confined herself to one husband while in the married relation, and not divorced him and married another. See note on chap. iii. 2. *Well reported of for good works*—Of different kinds; *if she have brought up children*—Religiously and virtuously, her own, or others who had been committed to her care; if, in her more prosperous days, she manifested a generous and hospitable disposition; and *lodged Christian strangers*—Who were at a loss for necessary accommodations on their journeys; *if she have washed the saints' feet*—Has been ready to do the meanest offices for them; *if she have relieved the afflicted*—This, and some of the other good works mentioned by the apostle, being attended with great expense, the poor widows, who desired to be taken into the number, cannot be supposed to have performed them at their own charges. "I therefore suppose," says Macknight, "the apostle is speaking of female deacons, who had been employed in the offices here mentioned at the common expense; consequently the meaning of the direction will be, that in choosing widows, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life in the laborious offices of love mentioned by the apostle, without receiving any recompense but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience rather than bodily strength, and which was rewarded with a liberal maintenance."

Verses 11-13. *But the younger widows refuse—*

A. M. 4069. they have begun to wax wanton
A. D. 65. against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 ^a And withal they learn *to be idle*, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 ⁱ I will therefore that the younger women marry, bear children, guide the house, ^g give none occasion to the adversary ^h to speak reproachfully.

^a 2 Thess. iii. 11.—ⁱ 1 Cor. vii. 9.—Chap. vi. 1; Tit. ii. 8.—^g Gr. for their railing.—^h Verses 3, 5.—^h Rom. xii. 6; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v. 12,

Do not choose; for when they have begun to wax wanton against Christ—To whose more immediate service they had devoted themselves; they will marry—And, perhaps, to husbands who are strangers to Christianity, or at least not with a single eye to the glory of God, and so withdraw themselves from that service of Christ in the church which they were before engaged in. On the word *καταρρηνασσωσι*, rendered to wax wanton, Erasmus remarks, that it comes from *σπειν*, to pull away, and *ῥινα*, reins, and that the metaphor is taken from high-fed brute animals, which, having pulled away the reins, run about at their pleasure. Le Clerc and some others translate the clause, *who do not obey the rein*. The apostle plainly means, that the younger widows, who had undertaken the office of teaching the young of their own sex, not being willing to continue under that restraint from marriage which they had laid on themselves by devoting themselves to the service of Christ, and which the nature of their office required, would marry, and desert his service. *Having damnation*—Condemnation rather, both from God and men; because they have cast off their first faith—Have deserted their trust in God, and have acted contrary to their first conviction, namely, that wholly to devote themselves to his service was the most excellent way; for their first faith here means that faithfulness to Christ which they had virtually plighted, when they took on them the office of teaching the younger women; for by marrying they put it out of their power to perform that office with the attention and assiduity which it required. *And withal they learn to be idle*—Slothful and negligent in the office they have undertaken, and instead of attending to the proper duty of their charge, *wandering about, &c.; tattlers also*—Greek, *φλυαρτοι*, triflers, foolish talkers, or tale-bearers; a vice to which women, who go about from house to house, are commonly much addicted; *busy-bodies*—Concerning themselves unnecessarily and impertinently in the affairs of others; *speaking things which they ought not*—Things very unbecoming.

Verses 14-16. *I will therefore that the younger women*—Or *widows* rather, (concerning whom only

15 For some are already turned aside A. M. 4069.
after Satan. A. D. 65.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 ^u Let the elders that rule well, ^v be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, ^w Thou shalt not muzzle the ox that treadeth out the corn. And, ^x The labourer is worthy of his reward.

18; Heb. xiii. 7, 17.—^v Acts xviii. 10.—^w Deut. xxv. 4. 1 Cor. ix. 9.—^x Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

the apostle is here speaking,) *marry*—Instead of thinking to intrude themselves into a situation for which they are generally so unfit. From this command it is evident, that under the gospel second marriages are lawful both to men and women, and that abstaining from them is no mark of superior piety. It is true the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried; not, however, because celibacy is a more holy state than marriage, but because in the then persecuted state of the church, a single life was more free from trouble and temptation. See 1 Cor. vii. 9, 26, 32-39. *Give no occasion to the adversary, &c.*—To reproach the gospel on account of the bad behaviour of those who profess it. *For some widows have already turned aside after Satan*—Who has drawn them from Christ. He means that some of the widows employed by the church as teachers, had, through the temptations of Satan, deserted their station in the church, and, by marrying, incapacitated themselves for continuing in the excellent office they had engaged in. *If any man or woman that believeth have poor widows*—Nearly related to them; *let them relieve them*—If they are able; *and let not the church be charged*—Or *burdened*, with maintaining them; *that it may relieve them that are widows indeed*—That have no friends able to support them, and who, if the church did not grant them aid, would be entirely destitute.

Verses 17, 18. *Let the elders that rule well*—Who approve themselves faithful stewards of all that is committed to their charge; *be counted worthy of double honour*—A more abundant provision, seeing that such will employ it all to the glory of God. As they were the most laborious and disinterested men who were put into these offices, so, whatever any one had to bestow, in his life or death, was generally lodged in their hands for the poor. By this means the churchmen became very rich in after ages. But as the design of the donors was the general good, there was the highest reason why it should be disposed of according to their pious intent. *Especially they who labour*—Diligently and pain-

A. M. 4069. 19 Against an elder receive not an
A. D. 65. accusation, but ^c before ^a two or three
witnesses.

20 ^b Them that sin rebuke before all, ^a that
others also may fear.

21 ^d I charge *thee* before God, and the
Lord Jesus Christ, and the elect angels,
that thou observe these things ^e without pre-
ferring one before another, doing nothing by
partiality.

22 ^e Lay hands suddenly on no man, ^f nei-

^a Or, under.—^b Deut. xix. 15.—^c Gal. ii. 11, 14; Tit. i. 13.
^d Deut. xiii. 11.—^e Chap. vi. 13; 2 Tim. ii. 14; iv. 1.

fully; in the word and doctrine—That is, in preach-
ing and teaching. *For the Scripture saith, &c.*—
See on 1 Cor. ix. 9.

Verses 19, 20. *Against an elder*—Or presbyter;
do not even receive an accusation—Unless it is
offered to be proved by two or three credible wit-
nesses—By the Mosaic law a private person might
be cited (though not condemned) on the testimony
of one witness. But St. Paul forbids an elder to be
even cited on such evidence, his reputation being of
more importance than that of others. *Them that
sin*—Namely, openly and scandalously, and are duly
convicted; *rebuke before all the church, that others
also may fear*—To commit the like offences.

Verse 21. *I charge thee before God, &c.*—He
refers to the last judgment, in which we shall stand
before God; and Christ, and his elect—That is, holy,
angels—Who are the witnesses of our conversation.
The apostle looks through his own labours, and even
through time itself, and seems to stand as one already
in eternity; *that thou observe these things without
preferring, &c.*—*Προκρίματος, prejudging.* The word
signifies a judgment formed before the matter judged
hath been duly examined; *doing nothing by par-
tiality*—For or against any one; Greek, *κατα προ-
κλιου*, literally, *a leaning to one side*, through favour
arising from private friendship or affection.

Ver. 22-25. *Lay hands suddenly*—And rashly; on

ther be partaker of other men's sins: A. M. 4069.
keep thyself pure. A. D. 65.

23 Drink no longer water, but use a little
wine ^a for thy stomach's sake, and thine often
infirmities.

24 ^b Some men's sins are open beforehand,
going before to judgment: and some men they
follow after.

25 Likewise also the good works of some are
manifest beforehand; and they that are other-
wise cannot be hid.

^a Or, without prejudice.—^b Acts vi. 6; xiii. 3; Chapter iv. 14,
2 Tim. i. 6.—^c 2 John 11.—^d Psa. civ. 15.—^e Gal. v. 19.

no man—That is, appoint no man to church offices
without full trial and examination: otherwise thou
wilt be accessory to, and accountable for, his mis-
behaviour in his office. *Neither be partaker of
other men's sins*—As thou wilt certainly make thy-
self, if thou be the means of bringing those into the
ministry whom thou mightest have discovered to be
unfit for that office. *Keep thyself pure*—Free from
all such blameworthy practices, and from the blood
of all men. *Some men's sins are open*—Or mani-
fest; *beforehand*—Before any strict inquiry be
made; *going before to judgment*—Leading a per-
son immediately to judge them unworthy of any
spiritual office; *and some men they*—Their sins; *fol-
low after* inquiry has been made—Or are not dis-
covered perhaps till after their ordination. For which
reason no one ought to be appointed to sacred offices
hastily. *Likewise the good works*—And good qua-
lities; *of some are manifest beforehand*—Before
any particular inquiry be made; they are evident
to all. Such therefore may be admitted to sacred
offices without much examination; *and they*—Those
good works and good qualities; *that are otherwise*—
That remain concealed under the veils that humility
spreads over them; *cannot be entirely hid long*—From
thy knowledge, and must recommend such silent
and reserved Christians both to thy esteem, and that
of those who are intimately acquainted with them.

CHAPTER VI.

The apostle (1.) Prescribes the duty of servants toward their masters, whether believing or not, and charges Timothy to insist on it, in opposition to the Judaizing teachers, who perverted the gospel, 1-5. (2.) He shows the advantage of godliness with contentment, and the miserable consequences of indulging a covetous pursuit of riches, 6-10; and inculcates upon Timothy the duty of avoiding worldly-mindedness, and following after piety and virtue, 11, 12. (3.) He solemnly charges him to adhere faithfully to the directions he had given him, and to admonish rich men how to use their wealth, 13-21.

b

A. M. 4069. **L**ET as many ^aservants as are
A. D. 65. under the yoke count their own
masters worthy of all honour, ^bthat the name
of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let
them not despise *them*, ^cbecause they are bre-
thren; but rather do *them* service, because they
are ^dfaithful and beloved, partakers of the bene-
fit. ^eThese things teach and exhort.

3 If any man ^fteach otherwise, and consent
^gnot to wholesome words, *even* the words of

^a Eph. vi. 5; Col. iii. 22; Tit. ii. 9; 1 Pet. ii. 18.—^b Isa. lii. 5; Rom. ii. 24; Tit. ii. 5, 8.—^c Col. iv. 1.—^d Or, *be-
lieving*.—^e Chap. iv. 11.—^f Chap. i. 3.—^g Chapter i. 10;
2 Tim. i. 13; iv. 3; Tit. i. 9.—^h Tit. i. 1.—ⁱ Or, *a fool*.

NOTES ON CHAPTER VI.

Verses 1, 2. Because the law of Moses (Exod. xxi. 2) did not allow Israelites to be made slaves for life, without their own consent, it seems the Judaizing teachers, with a view to allure slaves to their party, encouraged them in disobeying the commands of their masters. This doctrine the apostle condemns here, as in his other epistles, (1 Cor. vii. 20-22; Col. iii. 22,) by enjoining Christian slaves to obey their masters, whether believers or unbelievers. *Let servants*—Or *slaves*, rather; (see on Eph. vi. 5, and Col. iii. 22;) *under the yoke*—Of heathen masters; *count them worthy of all honour*—All the honour due from a servant to a master, and show it by their obedience and respectful behaviour. *That the name of God*—God himself; and *his doctrine*—The doctrine of the gospel; *be not blasphemed*—That is, evil spoken of, as tending to destroy the political rights of mankind. *And they that have believing masters*—Which for any to have is a great privilege; *let them not despise them*—Pay them the less honour or obedience; *because they are brethren*—In Christ, believers; and in that respect on a level with them. They that live in a religious community know the danger of this, and that greater grace is requisite to bear with the faults of a brother than of a man of the world, or even of an infidel. *But rather do them service*—Serve them so much the more diligently; *because they are faithful*—Or *believers*, as *πιστοι* may be rendered; and *beloved*—Of God; *partakers of the benefit*—The common salvation. "Instead of encouraging slaves to disobedience, the gospel makes them more faithful and conscientious. And by sweetening the temper of masters, and inspiring them with benevolence, it renders the condition of slaves more tolerable than formerly. For, in proportion as masters imbibe the true spirit of the gospel, they will treat their slaves with humanity, and even give them their freedom, when their services merit such a favour."—Macknight. *These things teach and exhort*—Thus Paul the aged gives young Timothy a charge to dwell upon practical holiness. Less experienced teachers are apt to neglect the su-

our Lord Jesus Christ, ^hand to the A. M. 4069.
doctrine which is according to godli- A. D. 65.
ness,

4 He is ⁱproud, ^jknowing nothing, but
^kdoting about ^lquestions and strifes of words,
whereof cometh envy, strife, railings, evil sur-
misings,

5 ^mPerverse ⁿdisputings of ^omen of corrupt
minds, and destitute of the truth, ^psupposing
that gain is godliness: ^qfrom such withdraw
thyself.

^h 1 Cor. viii. 2; Chapter i. 7.—ⁱ Or, *sick*.—^j Chapter i. 4;
2 Tim. ii. 23; Tit. iii. 9.—^k 1 Cor. xi. 16; Chap. i. 6.—^l Or,
Gallings one of another.—^m 2 Tim. iii. 8.—ⁿ Tit. i. 11; 2 Pet.
ii. 3.—^o Rom. xvi. 17; 2 Tim. iii. 5.

perstructure, while they lay the foundation. But of so great importance did St. Paul see it to enforce obedience to Christ, as well as to preach *faith* in his blood, that after urging the life of faith on professors, (verse 12,) he even adds another charge for the strict observance of it, verse 13, &c.

Verses 3-5. *If any man teach otherwise*—Than strict, practical holiness, in all its branches; and *consent not to wholesome words*—*Υγιαίνουσι λογους*, literally, *healing, or healthful words*, words that have no taint of falsehood, or tendency to encourage sin; and *the doctrine which is according to godliness*—The sole design and direct tendency of which is to make people godly, and to promote the glory of God, while it secures the salvation of men; *he is proud*—Greek, *τενφωται*, *puffed up*; which is the cause of his not consenting to this doctrine; *knowing nothing*—As he ought to know; but *doting*—Greek, *νοσως*, *being sick*, or distempered in his mind; *about questions*—Dotingly fond of disputes; an evil, but common disease, especially where practice is forgotten. Such contend earnestly for singular phrases and favourite points of their own; but every thing else, however like the preaching of Christ and his apostles, is all *law and bondage*, and carnal reasoning. *And strifes of words, whereof cometh envy*—Of the gifts and success of others; *contention for the pre-eminence*. Such disputants seldom like the prosperity of others, or to be less esteemed themselves; *railings*—*Βλασφημιαι*, *evil speakings*, against those that differ from them; *evil surmisings*—Or unjust suspicions easily entertained against others; it not being their way to think well of those that hold opinions different from theirs. *Perverse disputings*—Carried on contrary to conscience, by men wholly corrupted in their minds, and destitute of the truth—Of the knowledge of, and faith in, the true doctrine of the gospel; *supposing that gain is godliness*—That what promises the greatest gain is the most worthy of their pursuit; or who reckon whatever produces most money to be the best religion. A far more common case than is usually supposed. *From such withdraw thyself*—Shun all society with them.

A. M. 4069. 6 But *godliness with contentment
A. D. 65. is great gain.

7 For ^p we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And ^q having food and raiment, let us be therewith content.

9 But ^r they that will be rich, fall into temptation, ^s and a snare, and *into* many foolish and

* Psa. xxxvii. 16; Prov. xv. 16; xvi. 8; Heb. xiii. 5.—^p Job i. 21; Psa. xlix. 17; Prov. xxvii. 24; Eccles. v. 15.—^q Gen. xxviii. 20; Heb. xiii. 5.—^r Prov. xv. 27; xx. 21; xxviii. 20;

hurtful lusts, ^t which drown men in A. M. 4069.
destruction and perdition. A. D. 65.

10 ^u For the love of money is the root of all evil: which while some coveted after, they have ^v erred from the faith, and pierced themselves through with many sorrows.

11 ^w But thou, ^x O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Matt. xiii. 22; James v. 1.—^y Chap. iii. 7.—^z Chap. i. 19.
^a Exodus xxiii. 8; Deuteronomy xvi. 19.—^b Or, *been seduced*.
^c 2 Tim. ii. 22.—^d Deut. xxxiii. 1; 2 Tim. iii. 17.

Verses 6-10. *But godliness*—The genuine fear and love of God, and obedience to his will; *with contentment*—The inseparable companion of vital piety; *is great gain*—Brings unspeakable profit in time as well as in eternity, and indeed is the only true abiding gain; for all other gain is perishing. *For we brought nothing into this world*—But were thrown naked upon the indulgent provision which our gracious Creator has been pleased to make for us; *and it is certain*—Whatever treasures insatiable avarice may amass; *we can carry nothing out*—But must, in a little time, return to the dust, stripped of all. To what purpose then do we heap together so many things? O let us remember *one thing is needful*, and let us, above all things, take care to ensure that. *And having*—While we continue in this transitory and uncertain life; *food and raiment*—Or *food and coverings*, rather; the word *σκεπασματα* comprehending not only clothes, but lodgings; (it signifies indeed *coverings* of every sort;) *let us be therewith content*—And not seek, with restless solicitude, the great things of this world, which are often of short continuance, and of a precarious as well as an unsatisfying nature. *But they*—Who, not content with these; (which are all that a Christian needs, and all that his religion allows him to desire;) *will be rich*—Who desire to be so, and resolve to use every means in order thereto; *fall*—Headlong; *into temptation*—Or trial, frequently great, peculiar, and distressing; *and a snare*—Which entangles them in sin and misery; *and into many foolish and hurtful lusts*—Or *desires*, which have no reason whatever in them, and which not only sink men below the dignity of their nature, but prove the occasion of much further mischief, yea, *drown men in destruction* here, and eternal *perdition* hereafter. “In this admirable picture the apostle represents men who are actuated by the desire of riches, and with the lusts excited by the possession of them, as pursuing, to the utmost verge of a precipice, those shadowy phantoms which owe all their semblance of reality to the magic of the passions, which riches, and the desire of them, have excited in their minds; and as falling into a gulf, where they plunge so deep that they are irrecoverably lost.” *For the love of money*—Commonly called prudent care of what a man has; *is the root*—Or source; *of all*—Of every kind of;

b

evil—Of *sin* and misery consequent thereon, in various respects. “The pernicious influence of this vice hath been taken notice of, and painted in striking colours, by moralists and poets, even among the heathen. But none of them have drawn the picture with such skill and effect as the apostle hath done in this and the preceding verse; where he hath set forth, in the strongest colouring, and with the fewest words, the deformity of the passion, and the evils which it produces, both in the bodies and in the minds of those who indulge it.”—Macknight. *Which, while some have coveted after*—Greek, *ορεγομενοι*, *reaching out to*, or eagerly coveting; *have erred*—*ἀπεπλανηθησαν*, *have wandered far from the faith*, or have wholly missed the mark. Indeed they aimed not at faith, but at something else; *and pierced themselves through*—Or *all round*, as *περικεφαλας* properly signifies; have stabbed themselves, as it were, from head to foot on all sides, so as to be like a person wholly covered with wounds; *with many sorrows*—Arising from a guilty conscience, tormenting passions, desires contrary to reason, religion, and one another. How cruel are worldly men to themselves!

Verses 11, 12. *But thou, O man of God*—Whatever all the world else do; (a man of God is either a prophet, a messenger of God, or a man devoted to God, a man of another world;) *flee*—As from a serpent, instead of coveting *these things*, and follow after *righteousness*—Truth, justice, mercy, with all their proper fruits; *godliness*—Sincere and fervent piety, implying devotedness to God, in heart and life, and a conformity to his image; *faith*—In all its branches, especially as having the perfections of God, and the truths and promises of his word for its object, implying an *evidence of things not seen*, and an *earnest of things hoped for*, with fidelity as to every trust committed to thee. This faith is the foundation of righteousness, the support of godliness, the root of every grace of the Spirit; *love*—To God and all mankind, friends or enemies, and especially to all the saints. This the apostle intermixes with every thing that is good: he, as it were, penetrates whatever he treats of with *love*, the glorious spring of all inward and outward holiness. *Patience*—Under all afflictions coming immediately from the hand of God; *meekness*—Under all provocations proceeding from man through God's per-

A. M. 4069. 12 ^a Fight the good fight of faith,
A. D. 66.

^a lay hold on eternal life, whereunto thou art also called, ^b and hast professed a good profession before many witnesses.

13 ^c I give thee charge in the sight of God, ^d who quickeneth all things, and *before* Christ Jesus, ^e who before Pontius Pilate witnessed a good ^f confession;

14 That thou keep *this* commandment with-

^a 1 Cor. ix. 25, 26; Chap. i. 18; 2 Tim. iv. 7.—^b Phil. iii. 12, 14; Verse 19.—^c Hebrews xiii. 23.—^d Chapter v. 21.
^e Deut. xxxii. 39; 1 Sam. ii. 6; John v. 21.—^f Matt. xxvii. 11; John xviii. 37.

mission. *Fight the good fight of faith*—Greek, αγωνιζε τον καλον αγωνα, *agonize the good agony*, or, *maintain the good combat*: the words, with those that follow, are plainly agonistical, and refer to the eagerness with which they who contended in the Grecian games struggled for, and laid hold on the crown; and the degree to which the presence of many spectators, or the cloud of witnesses, animated them in their contests. Some would translate the clause, *Exercise the good exercise*; but the word *exercise* does not, by any means, express the force of *αγωνα*, which always supposes an opponent to be resisted. *Lay hold on eternal life*—The prize just before thee; *whereunto thou art also called*—By the gospel and the grace of God; *and*—In pursuance thereof; *hast professed, &c.*—Or, rather, *hast confessed*; *a good confession*—Probably at his baptism or ordination, or perhaps at both; *before many witnesses*—Who were present on that solemn day, when thou wast dedicated entirely and irrevocably to the service of God, of Christ, of his church, and all mankind.

Verses 13-16. *I give thee charge, &c.*—See note on chap. v. 21; *in the sight*—In the presence; *of God*—Whose eye is upon us both; and *who quickeneth all things*—Who is the source of life, natural, spiritual, and eternal, and therefore is able to raise those from the dead that suffer for him; a suitable, though oblique intimation, that should Timothy, after the example of his great Lord, sacrifice his life to the honour of his profession, God, who raised Christ from the dead, would raise him. See 2 Tim. ii. 3, 10-12. The earnestness and solemnity with which the apostle addresses Timothy on this occasion, did not proceed from any suspicion of his fidelity as a minister, but from his own deep sense of the importance of the truths which Timothy was to confess and maintain. Hence the ministers of the gospel may learn that these truths ought to be often and earnestly insisted on by them in their public discourses. *And before*—In the presence of; *Jesus Christ, who before Pontius Pilate witnessed a good confession*—This was made by our Lord most explicitly before Caiaphas and the Jewish council, when, being asked whether he was *Christ the Son of the Blessed*, he acknowledged that he was; and added, *Ye shall see the Son of man sitting on the right hand of power, &c.*, Mark xiv. 61, 62.

out spot, unrebukable, ^f until the appearing of our Lord Jesus Christ: A. M. 4069. A. D. 66.

15 Which in his times he shall show, *who is the blessed and only Potentate*, ^b the King of kings, and Lord of lords;

16 ^c Who only hath immortality, dwelling in the light which no man can approach unto: ^d whom no man hath seen, nor can see; ^e to whom *be* honour and power everlasting. Amen.

^a Or, *profession*.—^b Phil. i. 6, 10; 1 Thess. iii. 13; v. 23. ^c Chap. i. 11, 17.—^d Rev. xvii. 14; xix. 16.—^e Chap. i. 17. ^f Exod. xxxiii. 20; John vi. 46.—^g Eph. iii. 21; Phil. iv. 20; Jude 25; Rev. i. 6; iv. 11; vii. 12.

This confession was adhered to by our Lord in the presence of Pilate, when he acknowledged himself *the King of the Jews*, John xviii. 33, 37; that is, acknowledged that he was *Messiah the prince*, and suffered death rather than conceal or retract it. And the apostle calls it a *good confession*, because all our hopes of salvation are built upon the truth of it. *That thou keep this commandment*—That thou observe whatsoever I have enjoined thee, or, that thou keep the doctrine which I have committed to thee; *without spot*—Without adding to it, detracting from it, concealing or misrepresenting any part of it; and *unrebukable*—So that no one may have cause to find any fault with thee, or reprove thee for thy neglect; *till the appearing of our Lord Jesus Christ*—Till he shall call thee hence by death; or the meaning of the exhortation is, that Timothy, by keeping the doctrines and precepts which the apostle had committed to him *without spot*, was to hand them down pure to his successors in the ministry, and thereby to contribute his part toward preserving them in the world till Christ's second coming. *Which appearing, is his appointed time*—(The power, the knowledge, the revelation of which remain in his own eternal mind;) *he shall show*—In the most awful and conspicuous manner; *who is the blessed and only Potentate*—Before whom no other name or power is worthy of being mentioned; *the King of kings, and Lord of lords*—These titles the apostle gave to God, because all who have dominion, whether in heaven or on earth, have it from God, and are absolutely subject to him. The eastern princes affected these titles very improperly, being weak, mortal men: the true *King of kings, and Lord of lords*, who hath the fates and lives of all the monarchs on earth entirely in his hands, is alone worthy of them. *Who only hath*—Undersived and independent; *immortality*—Life without beginning and without ending; and as this implies *immortality*, he only is *immutable*, as well as *immortal*; whence he is called, (Rom. i. 23,) *αἰθρατος Θεος, the incorruptible, or immutable God*, as also 1 Tim. i. 17. Every other being, angel or man, that hath life without end, hath it by his gift. *Dwelling in the light which no man can approach unto*—Which is absolutely inaccessible to mortals, and probably also to angels. *Whom no man hath seen, nor can see*—With bodily eyes; yet there is a

A. M. 4069. 17 Charge them that are rich in
A. D. 65. this world, that they be not high-
minded, nor trust in uncertain riches, but
in the living God, who giveth us richly all
things to enjoy;

18 That they do good, that they be rich in
good works, ready to distribute, willing to
communicate;

19 Laying up in store for themselves a
good foundation against the time to come,

^a Job xxxi. 24; ^b Psa. lii. 7; ^c lxxi. 10.—^d Gr. the uncertainty
of riches.—^e Prov. xxiii. 5.—^f 1 Thess. i. 9; Chap. iii. 15;
iv. 10.—^g Acts xiv. 17; xvii. 25.—^h Luke xii. 21; Chap.
v. 10; Tit. iii. 8.—ⁱ Rom. xii. 13.

sense in which the pure in heart shall see God, in
the future and eternal state: yea, shall see him as
he is, Matt. v. 8; 1 John iii. 2. To whom be honour,
&c.—Ascribed by every intelligent being in the uni-
verse, through eternal ages.

Verses 17-19. What follows seems to be a kind
of postscript. Charge them that are rich in this
world—Rich in such beggarly riches as this world
affords. For the clause, *ἐν τῷ κόσμῳ αὐτοῦ*, seems evi-
dently to be added to extenuate the value of riches,
which extend only to this transitory and precarious
world, and cannot attend us into the other; nor, if
they did, could at all influence our happiness there;
that they be not high-minded—That they do not
think better of themselves on account of their mon-
ey, or any thing it can purchase. But, alas! who
regards this advice? Nor trust in uncertain riches
—Which they may lose in an hour, either for hap-
piness or defence. Those who place their happi-
ness in the enjoyment of sensual pleasure, or in the
possession of the conveniences and elegancies of
life, naturally trust to their riches for their happi-
ness, because by their money they can procure
these things; and thus they become dead to all sense
of their dependance on God and his providence for
their happiness. But in the living God—All the
rest is dead clay; who giveth us—As it were, hold-
ing them out in his hand; richly—Freely, plenti-
fully; all things—Which we have; to enjoy—As
his gift, in him and for him. When we use them
thus, we do indeed enjoy all things. That they do
good—Make this their daily employ; that they be
rich—That they abound; in good works—To their
utmost ability; ready to distribute—Singly, to par-
ticular persons; willing to communicate—To join
in all public works of benevolence and beneficence.
These advices clearly show that there was not, at
this time, a community of goods among Christians
in general: for in that case there could have been
no room for the exhortation here given, and the dis-
tinction on which it is founded. Laying up in store
for themselves a good foundation—Hereby mani-
festing the truth of their faith in Christ, and in the
promises of his gospel, and the genuineness of their
love to God and mankind, and thereby proving that

that they may lay hold on eternal A. M. 4069.
life. A. D. 65.

20 O Timothy, keep that which is commit-
ted to thy trust, avoiding profane and vain
babblings, and oppositions of science falsely so
called;

21 Which some professing, have erred con-
cerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea,
which is the chiefest city of Phrygia Pacatiana.

^a Or, sociable.—^b Gal. vi. 6; Heb. xiii. 16.—^c Matt. vi. 20;
xix. 21; Luke xvi. 9.—^d Verse 12.—^e 2 Tim. i. 14; Tit. i.
9; Rev. iii. 3.—^f Chap. i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23.
^g Chap. i. 6, 10; 2 Tim. ii. 18.

they are united to Christ, and made heirs through
him of the heavenly inheritance; and, by bringing
forth these fruits of righteousness, obtain for them-
selves, from the free mercy of God in Christ, an
everlasting and abundant reward; that they may lay
hold on eternal life—This cannot be done by alms-
deeds, or any good works that we can perform;
which are all so defective, that they have need of a
pardon, instead of being sufficient to procure for us
eternal life. They, however, when performed, as
here directed, both manifest the reality of our grace,
and come up for a memorial before God, Acts x. 4;
and while they are, through Christ Jesus, to the
praise and glory of God, (Phil. i. 11,) shall assuredly
meet with an ample recompense from Him who is
not unfaithful to forget that work and labour of love
which his children thus show to his name, Heb. vi.
10; Gal. vi. 9.

Verses 20, 21. To conclude all: O Timothy, keep
that which is committed to thy trust—The original
expression, *τὴν παρακαταθήκην φύλαξον*, is, literally,
guard the deposit; namely, the purity of gospel
doctrine, with the dispensation of which thou art
intrusted; avoiding profane and vain babblings—
See chap. i. 4, and iv. 7; and oppositions of science
falsely so called—Such philosophical disquisitions
and debates, as both contradict one another, and
were contrary to the truth, though reckoned high
points of knowledge. Though it is not certain that
the name of Gnostics, or the knowing men, was
used in the church so early to denominate a distinct
sect, yet it is highly probable that they who op-
posed the apostle made extraordinary pretences to
knowledge, and this text seems sufficient to prove
it. Indeed, most of the ancient heretics were
great pretenders to knowledge. Which know-
ledge, some teachers professing to have attained,
(1 Tim. i. 6, 7,) have erred concerning the faith—
Have departed from the true Christian doctrine,
some entirely forsaking it, and others corrupting
it with gross adulterations. Grace be with thee—
To guide, in all things, thy judgment and thy
conduct. This epistle being chiefly designed for
Timothy's own use, no salutations were sent to
any of the brethren at Ephesus.

PREFACE

TO THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

CONCERNING the parentage, country, and education of Timothy, as also his conversion and appointment to the office of an evangelist, with some particulars of his life and labours, see the preface to the former epistle. That this second epistle was written while Paul was a prisoner at Rome is universally acknowledged; but whether during his first or second imprisonment, has been matter of debate. Hammond, Lightfoot, Cave, and Lardner, with several others, have maintained the former opinion; while Bishop Pearson, Whitby, Doddridge, Paley, and Macknight, with many more critics, contend for the latter: and the arguments they offer seem to be quite conclusive. The principal are the following:—1st. It appears from chap. i. 8, and ii. 9, that when the apostle wrote this epistle he was a prisoner in bonds: but these could not be his first bonds; for then he was, *in libera custodia*, dwelling in his own hired house, receiving all that came to him, no one forbidding him, (Acts xxviii. 30, 31,) and his bonds being known in Cesar's palace, and "to all others." But when he wrote this second epistle, he was *in arcta custodia*, in such close confinement, that Onesiphorus was obliged to "seek him out diligently," few knowing where he was to be found, chap. i. 17. Secondly, In his first bonds, many of the brethren, being encouraged by his bonds, "were bold to speak the word without fear," (Phil. i. 14,) but when he wrote this second epistle all men had forsaken him, chap. iv. 16. Thirdly, When he wrote his former epistle he had an expectation of being soon released, and of seeing his Christian friends again, chap. iii. 14; but in this epistle he not only gives no hint of any such expectation, but evidently signifies the contrary, observing, chap. iv. 6, "I am now ready to be offered," or "I am now offered," as *ηδη σπενδομαι* means, "and the time" *της εμης αναλυσεως εφεισηκε*, "of my dissolution is instant," or "is come." "I have finished my course," &c., "henceforth," *λοιπον*, "what remains, there is laid up for me a crown of righteousness," &c. From which words it is justly inferred, that when he wrote this he was in immediate expectation of death, either in consequence of Nero's menaces, or of some express revelation from Christ, such as Peter also probably had a little before his martyrdom. See 2 Peter i. 14. And from hence the ancients generally concluded that this was the last epistle that St. Paul wrote.

There appears to be no certainty where Timothy was when the apostle wrote this epistle to him; but his principal design in writing it seems evidently to have been, to prepare Timothy for those sufferings to which he foresaw he would be exposed; to forewarn him of the apostacy and corruption which were beginning to appear in the church, and at the same time to animate him by his own example, and from the powerful motives which the gospel furnishes, to the most vigorous and resolute discharge of every part of the sacred office to which he had been called. The epistle has three parts: I. The inscription, chap. i. 1, 2. II. An invitation, "Come to me," variously expressed; 1. Having declared his love to Timothy, verses 3–5, he exhorts him, "Be not ashamed of me," verses 6–14, and subjoins various examples, verses 15–18. 2. He adds the two-fold proposition, (1.) "Be strong;" (2.) "Commit the ministry" to faithful men, chap. ii. 1, 2. The former is treated of verses 3–13; the latter, verse 14; with further directions concerning his own behaviour, verse 15; chap. iv. 8. 3. "Come quickly," verse 9. Here St. Paul mentions his being left alone, verses 10–12.

PREFACE TO THE SECOND EPISTLE TO TIMOTHY.

Directs to bring his books, verse 13. Gives a caution concerning Alexander, verses 14, 15. Observes the inconstancy of men, and the faithfulness of God, verses 16-18. 4. "Come before winter:" salutations, verses 19-21. III. The concluding blessing, verse 22.

From this epistle, as well as from the first to the Thessalonians, we may draw a convincing argument in favour of the certain truth and unspeakable importance of Christianity. "The apostle had been for some time under close confinement at Rome, at the mercy of a cruel and capricious tyrant. He had seen himself deserted by his friends in his greatest extremity, and had nothing before him but the certain prospect of being called to suffer death in the same cause to which he had devoted his life. In this situation how does he behave? Does he seem to look back with concern on his past conduct, or to regret the sacrifice he had made of all his worldly interest? Can we discover any thing that betrays a secret consciousness of guilt, or even a suspicion of the weakness of his cause? Nay, does he drop a single expression that can be interpreted as a mark of fear, or discomposure of mind, in the apprehension of those gloomy scenes that lay before him? Surely if he had been an impostor, or had entertained the least doubt of the doctrines he had taught, something of this kind must have escaped him when writing to so intimate a friend, with whom he could intrust all the secrets of his breast. On the contrary, upon the most calm and deliberate survey, he expresses an entire satisfaction in reflecting on the part he had acted, and earnestly recommends it to his beloved pupil to follow his example in maintaining the glorious cause, even at the hazard of his life. He appears, throughout his epistle, to have felt a strong inward conviction of the truth of those principles he had embraced, and glories in the sufferings he endured in support of them, triumphing in the full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre. A behaviour like this, in one who had so considerable a share in establishing the Christian religion, and expected in a short time to seal his testimony to it with his blood, must be allowed a strong confirmation of the truth of those facts on which our faith depends. It is at least a convincing proof that the apostle was himself sincere in what he professed to believe; and when the several circumstances of his history are considered, and impartially weighed, it will appear as evident that he could not possibly be deceived, and, consequently, that his testimony is to be admitted in full force."—Doddridge.

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THE
SECOND EPISTLE OF PAUL THE APOSTLE

TO
T I M O T H Y .

CHAPTER I.

Paul (1.) Asserts his apostolical character, salutes Timothy, and declares his permanent and high regard for him, as a true believer, and sympathizing, affectionate brother, 1-5. (2.) Exhorts him to a diligent, courageous, and patient improvement of his spiritual gifts and graces in exercising the ministry of the glorious gospel, which he had received, 6-14. (3.) He relates, to the honour of Onesiphorus, how he had befriended him when many others at Rome had shamefully deserted him, 15-18.

A. M. 4070. **PAUL**, * an apostle of Jesus Christ
A. D. 66. by the will of God, according to
the promise of life which is in Christ Jesus,
2 * To Timothy, *my* dearly beloved son:
Grace, mercy, and peace, from God the Father
and Christ Jesus our Lord.
3 ^d I thank God, * whom I serve from *my*
forefathers with pure conscience, that ^f with-

out ceasing I have remembrance of A. M. 4070.
thee in my prayers night and day; A. D. 66.
4 * Greatly desiring to see thee, being mind-
ful of thy tears, that I may be filled with joy ;
5 When I call to remembrance ^h the unfeign-
ed faith that is in thee, which dwelt first in thy
grandmother Lois, and ⁱ thy mother Eunice ;
and I am persuaded that in thee also.

^a 2 Cor. i. 1.—^b Eph. iii. 6 ; Tit. i. 2 ; Heb. ix. 15.—^c 1 Tim. i. 2.—^d Rom. i. 8 ; Eph. i. 16.—^e Acts xxiii. 3 ; xxiii. 1 ; xxiv.

14 ; xxvii. 23 ; Rom. i. 9 ; Gal. i. 14.—^f 1 Thess. i. 2 ; iii. 10
^g Chap. iv. 9, 21.—^h 1 Tim. i. 5 ; iv. 6.—ⁱ Acts xvi. 1.

NOTES ON CHAPTER I.

Verses 1-5. *Paul, an apostle by the will of God*—See 1 Cor. i. 1-5 ; according to the promise of life—Appointed to exhibit, by preaching the gospel, and to bring men to, eternal life, promised by God to all true believers ; *in*—And through ; *Christ Jesus*—Who hath revealed and procured it. *I thank God, whom I serve from my forefathers*—That is, whom both I and my ancestors served, or, whom I serve as the holy patriarchs did of old ; *with a pure conscience*—He always worshipped God according to his conscience, both before and after his conversion. Before his conversion, however, his conscience was neither truly enlightened nor awakened ; for he was neither acquainted with the spirituality and extent of the moral law, nor with his own sinfulness and guilt through his violations of it. *That without ceasing I have remembrance of thee in my prayers*—See on Rom. i. 8, 9. To know that the apostle prayed for him continually, must have afforded great encouragement to Timothy amidst his labours and sufferings : *being mindful of thy tears*—Perhaps frequently shed, as well as at

the apostle's last parting with him ; *that I may be filled with joy*—In conversing with thee, and giving thee my dying charge and blessing. *When I call to remembrance, &c.*—That is, my desire to see thee is greatly increased by my calling to remembrance *the unfeigned faith*—In the gospel, and in its glorious Author ; *that is in thee*—Of which thou hast given convincing evidence ; *and which dwelt*—An expression not applicable to a transient guest, but only to a settled inhabitant ; *first in thy grandmother Lois*—Probably this was before Timothy was born. Here it is insinuated, to the great praise of Timothy's grandmother Lois, that, having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same ; and that the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him : a fit example this for the imitation of all mothers, who, if they take the same pains with their children, may hope that, by the blessing of God, their care will be followed with similar happy effects.

A. M. 4070. 6 Wherefore I put thee in remembrance, ^k that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For ^l God hath not given us the spirit of fear; ^m but of power, and of love, and of a sound mind.

8 ⁿ Be not thou therefore ashamed of ^o the testimony of our Lord, nor of me ^p his prisoner: ^q but be thou partaker of the afflictions of the gospel according to the power of God;

^k 1 Thess. v. 19; 1 Tim. iv. 14.—^l Rom. viii. 15.—^m Luke xxiv. 49; Acts i. 8.—ⁿ Rom. i. 16.—^o 1 Tim. ii. 6; Rev. i. 2. ^p Eph. iii. 1; Phil. i. 7.—^q Col. i. 24; Chap. iv. 5.—^r 1 Tim. i. 1; Tit. iii. 4.—^s 1 Thess. iv. 7; Heb. iii. 1.

Verses 6, 7. *Wherefore*—Because I remember this; *I put thee in remembrance*—Because of my love to thee; *that thou stir up the gift of God*—That is, every gift which the grace of God has given thee. The word *αναζωοποιεω* is a metaphorical expression, borrowed from stirring up fire when it is almost extinct, and thereby causing it to burn with a fresh flame. The meaning is, that Timothy was to embrace the opportunities which his station afforded him for improving his spiritual gifts, by boldly and diligently exercising them in inculcating and defending the doctrines of the gospel. *By the putting on of my hands*—Together with those of the presbytery, 1 Epist. iv. 14. And let nothing discourage thee, *for God hath not given us the spirit of fear*—That is, the spirit which God hath given us Christians, is not the spirit of fear, or of timidity, or cowardice, as *δειλας* signifies; *but of power*—Banishing fear; or of Christian courage in the midst of dangers and troubles; *and of love*—To God and all mankind, animating us to zeal and diligence in God's service, and in our endeavours to save men's souls. *And of a sound mind*—So as to act according to the best principles of reason and religion.

Verses 8-10. *Be not thou, therefore*—Discouraged by any dangers or trials; or *ashamed of the testimony of our Lord*—The gospel which testifies of Christ, or of testifying the truth and importance of it to all men; *nor of me his prisoner*—The cause of the servants of God, doing his work, cannot be separated from the cause of God himself. *But be thou partaker of the afflictions of the gospel*—Of such afflictions as I endure for the gospel's sake: or, be ready to undergo the persecutions and troubles which attend the profession and preaching of the gospel: *according to the power of God*—That is, as God shall enable thee; *who hath saved us*—By faith in his Son and in his gospel, from sin and misery, present and eternal, and therefore we may the more readily endure any temporal evils for the gospel. The love of the Father, the grace of our Saviour, and the whole economy of salvation, are here admirably described. *And called us with a holy calling*—A calling holy in regard, 1st, Of the author,

A. M. 4070. 9 ^r Who hath saved us, and ^s called us with a holy calling, ^t not according to our works, but ^u according to his own purpose and grace, which was given us in Christ Jesus ^v before the world began;

10 But ^w is now made manifest by the appearing of our Saviour Jesus Christ, ^x who hath abolished death, and hath brought life and immortality to light through the gospel:

^r Rom. iii. 20; ix. 11; Tit. iii. 5.—^s Rom. viii. 28.—^t Rom. xvi. 25; Eph. i. 4; iii. 11; Tit. i. 2; 1 Pet. i. 20.—^u Rom. xvi. 26; Ephesians i. 9; Col. i. 26; Titus i. 3; 1 Pet. i. 20. ^v 1 Cor. xv. 54, 55; Heb. ii. 14.

God; 2d, The means, his word and Spirit; 3d, The end, holiness; *not according to our works*—See on Rom. ix. 11; xi. 6. *But according to his own purpose and grace*—That is, his gracious purpose; (see on Eph. iii. 11;) *which was given us in Christ*—Through his mediation and grace; *before the world began*—He being appointed, in the everlasting and unchangeable counsels of God, to be the Redeemer and Saviour of all that should believe in and obey him. *But now is made manifest*—Is openly revealed and exhibited; *by the appearing of our Saviour*—By his manifestation in the flesh, and the publication of the gospel of his grace. *Who hath abolished death*—Hath obtained for persevering believers a glorious resurrection even from temporal death hereafter, and deliverance from the sting of it here; with a title to, and meetness for, the eternal life of both soul and body; so that death shall be completely swallowed up in victory. *And hath brought life and immortality to light*—Hath clearly revealed *by the gospel* that immortal life which he hath purchased for us. Or, if *αθανασιαν* be rendered, as it properly may, not *immortality*, but *incorruption*, the meaning will be, *he hath clearly revealed the life, or existence and happiness, of the soul immediately after death, and the incorruption of the body: or rather, hath made them clear; for the word φωτισω, here used, means to make a thing clear and plain which was formerly obscure, a translation which is more proper here than to bring to light.* "For the Israelites had an obscure knowledge of the immortality of the soul, and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, (Luke xx. 37,) and from what is related 2 Mac. vii. 9, 14, 23. Nevertheless, as these things were but obscurely revealed in the ancient oracles, the far more clear discovery of them in the gospel, but especially Christ's express promise to raise the dead, and give eternal life to believers, might with the greatest propriety be called a *making these things clear.*" The heathen also had some confused hopes of the immortality of the soul, but as they had no ground for these hopes but uncertain tradition and their own wishes, they were much in the dark concerning it.

A. M. 4070. 11 * Whereunto I am appointed a
A. D. 66. preacher, and an apostle, and a teacher
of the Gentiles.

12 ^bFor the which cause I also suffer these things: nevertheless I am not ashamed: ^cfor I know whom I have ¹believed, and am persuaded that he is able to ^dkeep that which I have committed unto him ^eagainst that day.

13 ^fHold fast ^gthe form of ^hsound words, ⁱwhich thou hast heard of me, ^kin faith

* Acts ix. 25; Eph. iii. 7, 8; 1 Tim. ii. 7; Chap. iv. 17.
^b Eph. iii. 1; Chap. ii. 9. — ^c 1 Pet. iv. 19. — ^d Or, trusted.
^e 1 Tim. vi. 20. — ^f Verse 18; Chap. iv. 8. — ^g Chap. iii. 14;
Tit. i. 9; Heb. x. 23; Rev. ii. 25. — ^h Rom. ii. 20; vi. 17.

Verses 11, 12. *Whereunto*—For proclaiming which good news; *I am appointed a preacher*—*Κηρυξ, a herald*; and *an apostle*—Invested with an extraordinary commission, and furnished with spiritual gifts to make me a successful teacher of the Gentiles—That is, of them chiefly. *For which*—Namely, my preaching to the Gentiles; *I suffer these things*—“By assigning his preaching salvation to the Gentiles through Christ, without obedience to the law of Moses, as the cause of his second bonds in Rome, he hath insinuated that the unbelieving Jews were active in getting him imprisoned, and tried for his life as a criminal.”—Macknight. *Nevertheless*—Though my condition may seem infamous; *I am not ashamed*—Either of my doctrine or of my sufferings. *For I know whom I have believed*—That is, whose word and promise I have credited, and to whom I have trusted all my important concerns: I know his power, and love, and faithfulness; and am persuaded, fully satisfied, he is able to keep that which I have committed to him—*Την παραθήκην μου, my deposit, until that day*—Of final retribution; meaning, undoubtedly, his immortal soul, or his whole person, soul and body. Thus Peter, (1 Epist. iv. 19.) *Let them that suffer according to the will of God, commit the keeping of their souls to him*, (or, as may be included, the preservation, or, if taken away, the restoration, of the life of their bodies,) *in well-doing, as unto a faithful Creator*, who never did, and never will, deceive, or disappoint the hopes of any that trust in him.

Verses 13, 14. *Hold fast the form*—The draught, pattern, or model; (*συντομικτως* signifies;) *of sound words*—Of pure and salutary doctrine; *which thou hast heard of me*—Hast received repeatedly from my own lips: keep this, not merely in theory, and in thy memory, but in thy heart; *in faith and love*—In that cordial faith and sincere love which are essentially necessary to our being in Christ Jesus, and which will ensure our being owned by him as his true disciples. Macknight thinks the phrase *ὑγιαίνοντων λόγων, sound, wholesome, or salutary words*, here used by the apostle, is an insinuation that the false teachers had introduced into their discourses a variety of high-sounding, mysterious

and love which is in Christ Je- A. M. 4070.
sus. A. D. 66.

14 ¹That good thing which was committed unto thee keep by the Holy Ghost ²which dwelleth in us.

15 This thou knowest, that ³all they which are in Asia be ⁴turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord ⁵give mercy unto ⁶the house of Onesiphorus; ⁷for he oft refreshed me, and ⁸was not ashamed of ⁹my chain:

¹ 1 Tim. i. 10; vi. 3.—² Chap. ii. 2.—³ 1 Tim. i. 14.
⁴ 1 Tim. vi. 20.—⁵ Rom. viii. 11.—⁶ Acts xix. 10.—⁷ Chap.
iv. 10, 16.—⁸ Matt. v. 7.—⁹ Chap. iv. 19.—¹⁰ Philem. 7.
¹¹ Verse 8.—¹² Acts xxviii. 20; Eph. vi. 20.

words and phrases of their own invention, on a pretence that they expressed the Christian doctrines better than those used by the apostles; and that Timothy was hereby required to “resist this bad practice, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel, and which he terms *wholesome words*, because, being dictated by the Spirit, (1 Cor. ii. 13,) they are more fit for expressing the doctrines of Christ than any words of human invention. The teachers in modern times, who, in explaining the articles of the Christian faith, use phrases different from the Scripture phraseology, would do well to attend to this apostolical injunction.” *That good thing which was committed, &c.*—Greek, *την καλην παρακαταθηκην*, literally, *the good deposit*. “Our translators have added the words *to thee*, which are not in the original; and besides are unnecessary, because the apostle is speaking of a deposit committed in trust to himself, as well as to Timothy; as is plain from the last words of the verse, *φυλαξον, guard by the Holy Ghost which dwelleth in us.*” Concerning this deposit, see on 1 Tim. vi. 20. “As the form of sound words, mentioned in the preceding verse, was a part of this deposit, an exhortation to guard them was extremely necessary, before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies that we ought to preserve them pure, without any alteration; and that all the translations which are made of them ought to exhibit, as nearly as possible, the very words which were dictated to the inspired writers by the Spirit of God.”

Verses 15–18. *This thou knowest*—Of this thou hast received information; *that all they which are in Asia*—He appears to mean those of Asia who were known to him by a profession of Christianity, and who had attended him at Rome for a while; *are turned away from me*—And have proved treacherous friends, after all their forward pretences. See on chap. iv. 16. “What! turned away from Paul, the aged, the faithful soldier, and now prisoner of

A. M. 4070. 17 But when he was in Rome, he
A. D. 66. sought me out very diligently, and
found me.

18 The Lord grant unto him ^a that he may

^a Matt. xxv. 34, 40.

Christ! This was a glorious trial, and wisely reserved for that time when he was on the borders of immortality.—Wesley. *Of whom are Phygellus and Hermogenes*—Probably he mentions these two persons as known to Timothy, or as having distinguished themselves by their profession, so that there was great reason to expect a different conduct from them. *The Lord give mercy unto the house*—Or family; of *Onesiphorus*—As well as himself; *for he oft refreshed me*—By his visits and liberalities, both at Ephesus and Rome; see verse 18; and *was not ashamed of my chain*—That is, he both owned and relieved me without fear or shame, in this time of my imprisonment. It appears that offices of kindness done to Paul, especially when in distress,

find mercy of the Lord ^a in that day: A. M. 4070.
and in how many things he ^b ministered unto me at Ephesus, thou knowest very well. A. D. 66.

^a 2 Thess. i. 10; Verse 12.—^b Heb. vi. 10.

made a deep impression on his mind, and filled him with gratitude. *When he was in Rome he sought me out*—An expression implying that the apostle was in such close confinement that few knew where he was to be found. *The Lord grant, &c., that he may find mercy of the Lord*—The Lord, in this latter clause, may mean the Lord Jesus; or the words may be a common Hebraism for, *May the Lord grant him mercy*. By praying first for the family of Onesiphorus, (verse 16,) the apostle intimated that Onesiphorus was at a distance from his family; and then his praying for that good man himself, implies that he was not dead, as the Papists suppose, inferring from this prayer of the apostle the lawfulness of praying for the dead.

CHAPTER II.

Here the apostle (1.) *Exhorts Timothy, in the strength of Christ, to labour in his ministerial work with courage, diligence, patience, and perseverance, in hopes of a happy issue, 1-13.* (2.) *He warns him against unprofitable and erroneous doctrines and teachers, 14-18.* (3.) *Comforts him with the assurance that God would save his true people, and uphold his church, though different sorts of professors would always be found in her while on earth, 19-31.* (4.) *He charges him to flee youthful lusts, and to preserve a meek spirit in all his endeavours to instruct and recover sinners from the miserable condition into which they were fallen, as the most likely way to be successful in winning souls, 22-26.*

A. M. 4070. THOU therefore, ^a my son, ^b be
A. D. 66. strong in the grace that is in
Christ Jesus.

2 ^c And the things that thou hast heard of
me ^d among many witnesses, ^e the same com-

^a 1 Tim. i. 2; Chap. i. 2.—^b Eph. vi. 10.—^c Chap. i. 13; iii. 10, 14.—^d Or, by.—^e 1 Tim. i. 18.

NOTES ON CHAPTER II.

Verses 1, 2. *Thou therefore, my son*—Animated by the example of fidelity and courage manifested by Onesiphorus; *be strong*—Εὐδυνας, *be encouraged and strengthened, in a firm reliance on the grace that is in Jesus*—And which he is always ready to communicate to all that pray for and expect it. *And the things*—The wholesome doctrine, (chap. i. 13,) *that thou hast heard of me*—To which I have often borne solemn testimony; *among many witnesses*—See 1 Tim. vi. 12. By these many witnesses, he seems to have meant the elders, deacons, and others, present when Timothy was set apart to the sacred office of the ministry, and received a solemn charge from the apostle to execute his trust faithfully. *The same commit thou*—With great seriousness, care, and diligence, before thou leavest Ephesus; *to faithful men, who shall be able to teach*

b

mit thou to faithful men, who shall A. M. 4070.
be ^a able to teach others also. A. D. 66.

3 ^b Thou therefore endure hardness, ^c as a
good soldier of Jesus Christ.

4 ^d No man that warreth entangleth himself

^a 1 Tim. iii. 2; Tit. i. 9.—^b Chap. i. 8; iv. 5.—^c 1 Tim. i. 18.—^d 1 Cor. ix. 25.

others—After thou art gone: that the truth may be continued, in an uninterrupted succession of such persons, who shall hand it down from one to another throughout all ages, even till the end of time.

Verses 3-7. *Thou therefore endure hardness*—Κακοπαθεισον, literally, *endure evil*; that is, expect persecutions and various sufferings, and, by the powerful aids of divine grace, endure them with courage, constancy, and patience; *as a good soldier of Jesus Christ*—Who endured much greater afflictions in the days of his flesh, and hath thereby shown all who engage to fight under his banner, and would approve themselves his faithful soldiers, that they must expect to meet with various hardships and sufferings, and in what spirit they must sustain them, that they may war a good warfare, and prove victorious. *No man that warreth entangleth himself*—

A. M. 4070. with the affairs of *this* life; that he
A. D. 66. may please him who hath chosen him
to be a soldier.

5 And ¹ if a man also strive for masteries, *yet*
is he not crowned, except he strive lawfully.

6 ² The ³ husbandman that laboureth must
be first partaker of the fruits.

7 Consider what I say; and the Lord give
thee understanding in all things.

8 Remember that Jesus Christ, ¹ of the seed
of David, ² was raised from the dead, ³ accord-
ing to my gospel :

¹ 1 Cor. ix. 25, 26. — ² 1 Cor. ix. 10. — ³ Or, *the husbandman, labouring first, must be partaker of the fruits.* — Rom. i. 3, 4; Acts ii. 30; xiii. 23. — 1 Cor. xv. 1, 4, 20. — Rom. ii. 16. — Acts ix. 16; Chap. i. 12. — Eph. iii. 1; Phil. i. 7; Col.

any more than is unavoidable, in the affairs of *this* life—With any other business or employment; that—Minding war only; he may please him who hath chosen him, &c.—Namely, his captain or general. In this and the next verse, there is a plain allusion to the Roman law of arms, and to that of the Grecian games. According to the former, no soldier, at least no legionary soldier, (as Grotius has here shown,) was suffered to engage in any civil occupation, such as agriculture, merchandize, mechanical employments, or any business which might divert him from his profession. According to the latter, no one could be crowned as conqueror who did not keep strictly to the rules of the game. The apostle, by applying these things to the ministers of the gospel, hath shown that all who undertake the office of the ministry should, on the one hand, avoid engaging in such secular businesses as would engross their attention, and require much time to execute; and, on the other, should be careful to observe all the rules of faith and practice enjoined in the gospel. *The husbandman that laboureth, &c.*—This should undoubtedly be rather rendered, *The husbandman must first labour, and then partake of the fruits; or, must labour before he partake of the fruits.* For it was entirely to the apostle's purpose to remind Timothy that the labour of the husbandman must precede the harvest; but whether he was to receive these fruits *first*, or before any others, was not the point in question. How much more, as if the apostle had said, oughtest thou to labour, O Timothy, in the ministry before thou art rewarded. *Consider what I say*—Concerning the necessity of devoting thyself wholly to the ministry, and enduring evil; and the Lord give thee understanding in all things—Belonging to the gospel, and thy duty as a Christian and a minister.

Verses 8–10. *Remember*—So as to be encouraged against, and supported under, any sufferings which thou mayest be called to endure for the truth; *that Jesus Christ, of the seed of David*—According to the flesh; see on Rom. i. 3; Heb. ii. 16; *was raised from the dead*—And thereby demonstrated himself to be the true Messiah. So our translators have ren-

9 ^a Wherein I suffer trouble, as an ^b evil-doer, ^c even unto bonds; ^d but the
word of God is not bound.

10 Therefore ^e I endure all things for the elect's sake, ^f that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 ^g It is a faithful saying: For ^h if we be dead with *him*, we shall also live with *him* :

12 ⁱ If we suffer, we shall also reign with *him* : ^j if we deny *him*, he also will deny us :

iv. 3, 18. — ^a Acts xviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14. — Eph. iii. 13; Col. i. 24. — ^b 2 Cor. i. 6. — ^c 1 Tim. i. 15. — Rom. vi. 5, 8; 2 Cor. iv. 10. — ^d Rom. viii. 17; 1 Pet. iv. 13. — ^e Matt. x. 33; Mark viii. 38; Luke xii. 9.

dered the clause, understanding the sense to be, Remember and adhere to this important fact, as the great foundation of the gospel. But the original expressions, *μνημονευσεν Ἰησοῦν Χριστὸν ἐγερθεῖνον ἐκ νεκρῶν*, are, literally, *Remember Jesus Christ raised from the dead, &c.* That is, think on him, keep him continually in remembrance, and it will be instead of a thousand arguments to support thee under, and carry thee through, all thy dangers and difficulties, thy labours and sufferings. *Wherein*—In the service of which gospel; *I suffer trouble as an evil-doer*—A malefactor, deserving some heavy punishment; *even unto bonds*—Imprisonment and chains. *But the word of God is not bound*—It will spread itself in spite of all opposition. "This short sentence," says Macknight, "is a beautiful display of the apostle's character. The evils which he was suffering for the gospel, though great, he reckoned as nothing, because of the joy which he felt from his persuasion that the honour of Christ and the happiness of mankind would be promoted by his sufferings, and because he knew that all the opposition which infidels were making to the gospel, would not hinder it from being preached and believed. They have bound me in chains, said he, and may put me to death, but the word of God they cannot bind. Not only the strength of the apostle's reasoning here, but the energy of his expression is admirable." *Therefore*—In hope of a glorious reward, to be conferred in due time on them and myself. *I endure all things for the elect's sake*—That is, that I may thereby promote the salvation of God's people. See on 2 Thess. ii. 13. Observe the spirit of a real Christian! Who would not wish to be like-minded! *That they may obtain salvation*—From sin and all its consequences, or deliverance from all evil; *with eternal glory*—The enjoyment of all good.

Verses 11–14. *It is a faithful saying*—A saying as important as it is true. *If we be dead*—Greek, *συνάπορευομεν*, die, or have died, with him—To the world and sin, and be ready to die for him; *we shall live with him*—In that everlasting happiness which he hath prepared for all his people. *If we suffer with him*—Persecution, or whatever he may be pleased

A. M. 4070. 13 ^a If we believe not, yet he abideth
A. D. 66. faithful : ^a he cannot deny himself.

14 Of these things put *them* in remembrance,
^b charging *them* before the Lord ^c that they
strive not about words to no profit, *but* to the
subverting of the hearers.

15 Study to show thyself approved unto God,

^a Rom. iii. 3; ix. 6.—^a Num. xxiii. 19.—^b 1 Tim. v. 21; vi. 13; Chap. iv. 1.—^c 1 Tim. i. 4; vi. 4; Tit. iii. 9, 11.

to appoint or permit to happen to us, with faith and patience becoming a Christian; *we shall also reign with him*—In heavenly glory: see on Rom. viii. 17; 1 Pet. iv. 13. *If*—Intimidated with these transitory evils, *we desert his cause*, and *deny him*—Before men, that we may escape suffering for him; *he also will deny us*—In the great day, before his Father and the holy angels, Matt. x. 33; Luke xii. 9. *If we believe not*—That he will deny us, presuming upon his mercy; *yet he abideth faithful*—And will fulfil his threatenings on such as expose themselves to them; *he cannot deny himself*—Cannot falsify his word, or fail to make it good. Or the verse may be interpreted in a more general sense thus: If *we believe not* the truths and promises of his gospel, or if *we are unfaithful*, (as some render *απιστευει*, considering it as opposed to *πιστος*, faithful,) *yet he abideth faithful*, and will steadily adhere to those rules of judgment, and distribution of rewards and punishments, which he hath so solemnly laid down in his word: for it is certain *he cannot deny himself*, or frustrate his own public declarations. Therefore be diligent, as if the apostle had said, in the discharge of thy duty, and shrink not from it for fear of suffering. *Of these things put them in remembrance*—Remind those who are under thy charge of these powerful motives to persevere in patiently suffering ill, and diligently doing well; *charging them before the Lord*—As in his presence, and as they will answer it to him; *not to strive*—Greek, *μη λογομαχειν*, *not to contend, or quarrel, about words*—An evil to which they are prone; *to no profit*—Such a contention is altogether unprofitable, and even tends to the subverting of the hearers—The diverting their attention from true, vital religion, and the important truths on which it is built, and filling their minds with pride and passion, and numberless other disorders and vices. There is an awful solemnity, as Doddridge justly observes, in this charge, which plainly shows the great folly and mischief of striving about little controversies. Indeed, consequences such as those here referred to, are wont to flow from most religious disputes as they are commonly managed; so that they tend to nothing but to the subverting of the faith and morals of those who engage keenly in them. They ought therefore to be carefully avoided by all who desire to promote true piety and virtue, agreeably to the apostle's direction.

Verse 15. *Study to show thyself approved, &c.*—Greek, *σπουδασον σεαυτον δοκιμον παρασθαι τω Θεω*, literally, *be zealous, make haste, or diligently endeavour, to present thyself approved to God, what*

b

a workman that needeth not to be ^{A. M. 4070.}
ashamed, rightly dividing the word of ^{A. D. 66.}
truth.

16 But ^d shun profane and vain babblings:
for they will increase unto more ungodliness.

17 And their word will eat as doth a ^e canker:
of whom is ^e Hymeneus and Philetus;

^d 1 Timothy iv. 7; vi. 20; Titus i. 14.—^e Or, gangrene.
^e 1 Tim. i. 20.

ever men may judge of thee and thy services; a workman that needeth not to be ashamed—Either on account of unfaithfulness, unskilfulness, lukewarmness, negligence, or sloth; *rightly dividing the word of truth*—Greek, *ορθομεντρα*, literally, *rightly cutting up the word*—In allusion, as some think, to the action of the Jewish priests in dissecting the victims, and separating the parts in a proper manner, as some were to be laid on God's altar, and others to be given to those who were to share in the sacrifices. Or rather, the metaphor may be taken from the distribution made by a steward in delivering out to each person under his care such things as his office and their necessities require; or to the action of one who carves at a table, and distributes meat to the guests, according to their ages, and their state of health. In this manner the apostle himself divided the word to the Corinthians, feeding them *with milk*, as *babes in Christ*, and *not with meat*, as not being then *able to bear it*. See Heb. v. 12–14. The Vulgate version renders the clause, *recte tractantem, rightly handling the word*, which gives the apostle's meaning very well. Thus those ministers handle it who duly explain and apply the whole gospel, so as to give each hearer his due portion. But they that give one part of the gospel to all, (the promises and comforts, suppose, to unawakened, hardened, and scoffing sinners,) have real need to be ashamed. To divide or handle the word of truth aright, implies that it be done, 1st, With evidence and demonstration, so as to convince the conscience, Acts ii. 37; 1 Cor. ii. 4. 2d, With sincerity and faithfulness, delivering the whole counsel of God, Acts xx. 27. 3d, With power and authority, Matt. vii. 29; 1 Thess. i. 5. 4th, With wisdom and seasonableness, as men are able to bear it, Mark iv. 33; John xvi. 12. 5th, With meekness, gentleness, love, and all winning insinuations, verses 24, 25; 1 Thess. ii. 7. 6th, With courage and boldness, Jer. i. 17; Eph. vi. 19.

Verses 16–18. *But shun profane and vain babblings*—See on 1 Tim. i. 4; *for they will increase, &c.*—Though the evil of some of them may not immediately appear, and they may seem trifling rather than mischievous, they will advance unto more impiety; for the persons who so babble, having been prevailed on by Satan to quit the right way of experimental and practical godliness, will proceed not only to neglect, but even to deny, the most essential articles of the Christian faith. *And their word*—Their doctrine; *will eat as doth a canker*—Will destroy the souls of men, as a gangrene destroys the body, spreading itself further and further till the whole is

A. M. 4070. 18 Who ^f concerning the truth have
A. D. 66. erred, ^g saying that the resurrection is
past already; and overthrow the faith of some.

19 Nevertheless ^h the foundation of God
standeth ^{sure}, having this seal, The Lord
ⁱ knoweth them that are his. And, Let every

^f 1 Tim. vi. 21.—^g 1 Cor. xv. 12.—^h Matt. xxiv. 24; Rom.
viii. 35; 1 John ii. 19.

infected. *Of whom*—Of which sort of ungodly talkers; *are Hymeneus and Philetus*—The apostle mentions these two by name as empty babblers, whom the faithful were to resist, because their errors were of the most dangerous nature, as is evident from the account which the apostle gives of them in the next verse. Of Hymeneus, see on 1 Tim. i. 20; Philetus is mentioned nowhere else in Scripture. Probably these teachers denied that Jesus Christ came in the flesh, (see 1 John iv. 2.) consequently they denied the reality both of his death and resurrection. *Who concerning the truth have erred*—*Ἐσχησαν, have gone wide of the mark*; have fallen into a most dangerous and destructive error, by their allegorical interpretations, explaining away one of the most fundamental doctrines of Christianity, and maintaining *that the resurrection is past already*—That is, that there is no other but a spiritual resurrection, from a death in sin to a life in righteousness, which consequently is already past with regard to all true Christians; *and overthrow the faith of some*—In a capital point, namely, concerning the resurrection of the body, and a future life of glory designed for it, as well as for the soul. By explaining the doctrine of the resurrection in a figurative sense, these false teachers probably endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body not only as impossible in itself, but as a thing highly disadvantageous had it been possible.

Verse 19. *Nevertheless the foundation of God*—That is, the foundation of God's church, represented as a house, verse 20; 1 Tim. iii. 15; 1 Pet. ii. 5; in which God dwells, Eph. ii. 22; as a family inhabiting a house, Heb. iii. 3; as a temple, Eph. ii. 21; in which God displays his glory, communicates his blessings, receives the prayers, praises, and oblations of his people, and is worshipped *in spirit and in truth*. The foundation of this church is, 1st, The great truth spoken of verse 8, namely, the resurrection of Christ, the principal support of the whole fabric of Christianity, as manifesting Christ to be the Son of God, Rom. i. 4; confirming his doctrine, showing the efficacy of his atonement, Rom. iv. 25; obtaining for us the Holy Spirit, John xvi. 7; showing the necessity of our rising to a new life, Rom. vi. 4, 5; Eph. ii. 5, 6; proving that we shall rise at the great day; that immortality is before us; and that we ought, therefore, to set our affections on, and seek, the things above. 2d, The doctrine of our resurrection through Christ, which is a capital article of Christianity, (Heb. vi. 1; 1 Cor. xv. 19,) and all the other fundamental doctrines of the gospel connected

one that nameth the name of Christ A. M. 4070.
depart from iniquity. A. D. 66.

20 ^k But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; ^l and some to honour, and some to dishonour.

^k Or, steady.—^l Nah. i. 7; John x. 14, 27; Num. xvi. 5.
^m 1 Tim. iii. 15.—ⁿ Rom. ix. 21.

with that of Christ's and his people's resurrection, termed, (Eph. ii. 20,) *the foundation of the apostles and prophets*; that is, the foundation laid by them. See the note there, and on 1 Tim. iii. 15, 16. 3d, Christ himself, in whom all these doctrines are yea and amen, is the foundation of his church, and of the knowledge, experience, and practice of every individual belonging to it, of which see the note on 1 Cor. iii. 11. This three-fold foundation *standeth sure*—Remains immovable and the same, throughout all ages. But who build on this foundation? Who are true members of this church, true worshippers in this spiritual temple? This we learn from the next clause. *Having this seal*—Or *inscription*, as the word *σφραγις* often signifies, meaning the mark made by a seal, as well as the seal itself. So it signifies Rev. ix. 4; and the expression is here used with propriety, in allusion to the custom of engraving upon some stones laid in the foundation of buildings, the names of the persons by whom, and the purposes for which, the structure was raised. See Zech. iii. 9. And nothing can have a greater tendency to encourage the confidence and hope, and at the same time to engage the obedience of sincere Christians, than the double inscription here mentioned. One part of this is, *The Lord knoweth*—Or *acknowledgeth*; *them that are his*—Namely, those who truly turn to him in repentance, faith, and new obedience, or who *confess with their mouth the Lord Jesus*, even when their confessing him might be followed with the loss of all things, with imprisonment and martyrdom, and who *believe with their heart unto righteousness, that God hath raised him from the dead*, Rom. x. 9, 10. All such he assuredly knows, acknowledges, and will favour and protect as his. Dr. Whitby supposes that the apostle alludes here to Num. xvi. 5, *To-morrow the Lord will show who are his, and who is holy*; and that the clause has a peculiar reference to the apostles, in opposition to heretical teachers. Let it be observed, however, that all these will manifest that they are the Lord's not merely by *naming the name of Christ*—Or making a profession of Christianity; but by *departing from iniquity*—Without which they would not be worthy of being accounted members even of the visible church, as they would show themselves visibly, or evidently, to be of the devil, by doing his works, John viii. 4; 1 John iii. 8.

Verses 20, 21. *But in a great house*—Such as the Christian Church soon became, taking in multitudes of Gentiles in all parts of Asia, Macedonia, Greece, and Italy, and such as it has long been, and now is; *there are not only vessels of gold and silver*—De-

A. M. 4070. 21 ^m If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^a prepared unto every good work.

22 Flee also youthful lusts: but ^a follow righteousness, faith, charity, peace, with them that ^b call on the Lord ^a out of a pure heart.

23 But ^c foolish and unlearned questions

^a Isaiah lii. 11.—^b Chapter iii. 17; Titus iii. 1.—^c 1 Timothy vi. 11.—^d Acts ix. 14; 1 Corinthians i. 2.—^e 1 Timothy i. 5; iv. 12.

signed for the most honourable uses; but of wood and of earth—Intended for uses less honourable. The apostle alludes to the houses of nobles, princes, and other great persons, in which are usually found vessels of different materials, and for various uses. Thus, in the visible church, there always have been, are, and will be, persons of different gifts or abilities, and intended for different offices, as is also represented where the apostle compares the members of the church of Christ to the different members of the human body, as Rom. xii. 4, 5; 1 Cor. xii. 12-27, and elsewhere. And some to honour, and some to dishonour—That is, 1st, Some designed and qualified for more honourable offices than others; and, 2d, Some whose holy tempers and practices are an honour to the religion they profess; and others who, if by departing from outward iniquity they obtain a name and place among the people of God, and are reckoned members of the visible church, yet, by their hypocrisy, formality, lukewarmness, and negligence, are so far from adorning the doctrine of God their Saviour, or from being an honour to the cause of Christ, that they are a disgrace to it. But if a man purge himself from these—1st, By making application by faith to Christ's cleansing blood, 1 John i. 7; 2d, By praying for and receiving God's purifying Spirit, Ezek. xxxvi. 25-27; 1 Pet. i. 2; 3d, By receiving and obeying the purifying word, John xv. 3; 1 Pet. i. 23; 4th, By exercising purifying faith, Acts. xv. 9; and, 5th, By self-denial and mortification Rom. viii. 13; he shall be a vessel unto honour—He shall be a credit to the religion of Jesus; sanctified—That is, separated from sin and sinners, and dedicated to God in heart and life; meet for the master's use—For the service of Christ; prepared unto—And employed in; every good work—Which he is called to perform. Add to this, not only may those who are vessels unto dishonour in the bad sense, and a reproach to the Christian cause, become an honour to it by their vital piety and active virtue; but those whose gifts are inferior, and who are like vessels of wood and earth, only fit for lower offices in the church, may, by properly exercising their gifts and graces, so improve them as to become qualified for higher and more useful offices; and be, as it were, vessels of silver and gold. For to him that hath, that makes a right use of, and improves what he hath, shall more be given, Matt. xiii. 12. Still,

avoid, knowing that they do gender A. M. 4070. A. D. 66. strifes.

24 And ^a the servant of the Lord must not strive; but be gentle unto all men, ^b apt to teach, ^c patient;

25 ^a In meekness instructing those that oppose themselves; ^b if God peradventure will give them repentance ^c to the acknowledging of the truth;

^a 1 Tim. i. 4; iv. 7; vi. 4; Verse 16; Tit. iii. 9.—Tit. iii. 3.—^b 1 Tim. iii. 2, 3.—^c Or, forbearing.—Gal. vi. 1.—Acts viii. 22.—^d 1 Tim. ii. 4; Chap. iii. 7.

however, they will be but vessels; empty in themselves, and useless, if not filled by, and employed for, the Lord.

Verse 22. Flee youthful lusts—Or desires, namely, those peculiarly incident to youth; that is, shun all occasions of exciting or gratifying them, whether, on the one hand, the love of sensual pleasure and the inclination to gratify the appetites and senses of the body, or, on the other, pride, ambition, vain-glory, rashness, contention, obstinacy; vices to which young persons are peculiarly obnoxious; and which some who are free from sensual lusts, are at little pains to avoid; but follow, &c.—That is, instead of making provision for these carnal dispositions, or yielding to their motions when they arise, pursue, with the greatest ardour and intenseness of mind, and with all diligence and constancy, righteousness—in all its branches; every part of thy duty toward God and man; faith—Or fidelity; charity—That is, love; peace with them that call on the Lord, &c.—Especially with all the true people of God.

Verses 23-25. But foolish and unlearned questions—Or unimportant subjects of inquiry and debate; avoid, knowing that they gender strifes—Or contentions in the church; and certainly it is a most important part of the duty of a Christian minister to guard against all occasions of offence and mischief. For the servant of the Lord must not strive—Or contend eagerly and passionately, as do the vain wranglers spoken of in the preceding verse; but be gentle—Or mild, forbearing, and long-suffering; unto all men; apt to teach—Chiefly by patience and unwearied assiduity. In meekness—Of which he has always need; instructing those who oppose themselves—Or who set themselves in opposition to the doctrines of the gospel; if peradventure—Or by any means; God may give them repentance to the acknowledgment—The belief and profession; of the truth—In these verses, "the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned, our Lord generally exercised in teaching. Yet, on some occasions, he departed from his usual mildness, and with great severity reprov'd notorious sinners; such as the scribes and Pharisees. In the same manner, the prophets and apostles used strong speech in checking obstinate offenders; while those who

A. M. 4070. 26 And that they may ⁶ recover themselves ² out of the snare of the

A. D. 66.

⁶ Gr. *awake*.—¹ 1 Tim. iii. 7.

showed any candour and honesty in their opposition to the truth, they instructed with the greatest meekness."—Macknight. *That they may recover themselves*—Or rather, *may awake*, and deliver themselves; *out of the snare of the devil*—In which they have lain sleeping, and, as it were, intoxicated. "In order to understand this beautiful image," says Doddridge, "it is proper to observe, that the word *αναψυξαι* properly signifies to *awake* from a deep sleep, or from a fit of intoxication, and refers to an artifice of fowlers to scatter seeds impregnated with some drugs intended to lay birds asleep, that they

devil, who are ⁷ taken captive by him at his will.

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⁷ Gr. *taken alive*.

may draw the net over them with the greater security." *Who are taken captive by him*—Greek, *ελωρημενοι*, *caught alive*. The word denotes the action of a fisher, or hunter, who takes his prey alive in order to kill it; which is properly applied to Satan's insnaring men in order to destroy them. And the snares in which he takes them are those prejudices, errors, lusts, and vices, in which he entangles, and by which he detains them his captives, in the most shameful bondage, danger, and misery, while they have been dreaming, perhaps, of liberty and happiness.

CHAPTER III.

In this chapter the apostle (1.) Foretels again the great departure from practical godliness which should prevail in the Christian world, and the enemies to the truth and holiness of the gospel which should arise in it, 1-9. (2.) He proposes his own example for Timothy's imitation, in opposition to them, 10-13. (3.) He exhorts him to adhere to the doctrines which he had learned from him and from the Scriptures, which, being inspired by God, are sufficient to direct men in the way of salvation, 14-17.

A. M. 4070. THIS know also, that ^a in the last days perilous times shall come.

A. D. 66.

2 For men shall be ^b lovers of their own

^a 1 Tim. iv. 1; Chap. iv. 3.—^b Phil. ii. 21.—^c 2 Pet. ii. 3.

NOTES ON CHAPTER III.

Verses 1, 2. The apostle, at the close of the preceding chapter, having intimated to Timothy that false teachers did and would arise in the church, he, in the beginning of this chapter, foretels that in future times, through the pernicious influence of corrupt doctrines propagated by these teachers, many professing Christians, and, among the rest, the false teachers themselves, would become so wicked, that it would become dangerous to the truly pious to live among them. As if he had said, It is the more necessary to urge thee, as I do, to use every precaution and every effort which may tend to preserve the purity and honour of the Christian Church, since, after all we can do for this purpose, sad scenes will open in it. *This know also*—Besides what I formerly told thee concerning the apostacy, (1 Tim. iv. 1,) *that in the last, or latter days*—That is, under the gospel dispensation, called the latter days, as being intended to wind up the economy of providence, and to remain in full force even to the end of the world: *perilous times shall come*—In which it will be difficult for the faithful followers of Jesus to discharge their consciences, and yet, at the same time, to maintain their safety. *For men*—Even within the pale of the outward church, *will be*—In great numbers, and to a higher degree than ever,

selfes, ^c covetous, ^d boasters, ^e proud, ^f blasphemers, ^g disobedient to parents, unthankful, unholy,

A. M. 4070. A. D. 66.

^d Jude 16.—^e 1 Tim. vi. 4.—^f 1 Tim. i. 20.—^g Rom. i. 30.

lovers of themselves—Only, (the first root of evil,) not of God and their neighbours. "The vices mentioned in this and the two following verses have always existed in the world. But their being spoken of here as characteristic of the latter days, implies that, besides being common in these days, they would be openly avowed and defended. Accordingly, it is well known, the clergy of the Romish Church have defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit them, and gone before them in the practice of them." *Covetous*—*φιλαργυροι*, *lovers of money*, (the second root of evil,) so as to be impelled to the basest practices, by the hopes of obtaining it. The Catholic clergy, it is well known, have carried their love of money to such a height, that they pretend to sell heaven for money, even to the wickedest of men, under the name of indulgences; *boasters*—Of what they have, or are, or can do; *proud*—Thinking highly of themselves on these accounts; *blasphemers*—Of God, and revilers of their fellow-creatures; *disobedient to parents*—Notwithstanding all the obligations they are under to them. "In the language of the Hebrews, parents signified superiors of every denomination. The disobedience of the Romish clergy to princes and magistrates, and even their dethroning princes, is well known. It

A. M. 4070. 3^h Without natural affection,
 A. D. 66. ¹ truce-breakers, ¹ false accusers,
^k incontinent, fierce, despisers of those that are
 good,
 4^l Traitors, heady, high-minded, ^m lovers of
 pleasures more than lovers of God;

5 Having a form of godliness, but A. M. 4070.
^a denying the power thereof: ^o from A. D. 66.
 such turn away.
 6 For ^p of this sort are they which creep into
 houses, and lead captive silly women laden
 with sins, led away with divers lusts;

^h Rom. i. 31. — ¹ Rom. i. 31. — ¹ Or, *make-bates*, Tit. ii. 3.
^k 2 Pet. iii. 3. — ² Pet. ii. 10. — ^m Phil. iii. 19; 2 Pet. ii.

13, &c.; Jude 4, 19. — ^a 1 Tim. v. 8; Tit. i. 16. — ^o 2 Thess.
 iii. 6; 1 Tim. vi. 5. — ^p Matt. xxiii. 14; Tit. i. 11.

may also signify their encouraging children to become monks and nuns, contrary to the will of their parents." *Unthankful*—To other benefactors, and to God for the blessings of providence and grace; *unholy*—Though they profess themselves to be devoted to God, and consecrated to his service by the most solemn rites.

Verses 3-5. *Without natural affection*—Even to their own children, as well as of piety toward their parents. "The clergy of the Church of Rome, being forbidden to marry, can have neither wives nor children openly; and so are without the affections natural to mankind. At least they dare not avow their having these affections. It may likewise be meant of the laity, who shut up their female children in nunneries, on pretence of superior sanctity; but in reality from interested motives." *Truce, or rather, covenant breakers*—For this sin the Roman Catholic clergy have been remarkable, having not long ago professedly held it as a principle of religion, that no faith is to be kept with heretics; and having set subjects free from their oaths of allegiance to their princes. But *ασπονδοι* may signify persons who, being offended, will enter into no treaty of reconciliation, and so may be translated *implacable*, as in Rom. i. 31. *False accusers*—Or *slanders*, as *διδωλοιοι* may be properly rendered; in which, as the word implies, they will imitate that diabolical malignity which renders the great enemy of mankind so justly odious. Thus the Romish clergy have imputed all manner of crimes to those who have resisted their corruptions. *Incontinent*—Or *intemperate* in their pleasures. *Fierce*—Against their opposers, and in their resentments cruel in their revenge. *Despisers of those that are good*—That is, of those who maintain the truth, and are real followers of Christ. Or, as *αφιλ αγαθοι* may be translated, *without love to goodness, or good men*. *Traitors*—To those that place the greatest confidence in them; yea, such base traitors as to give up their brethren into the hands of persecutors, and even their nearest relations, who oppose their corrupt practices, to death. *Heady*—Rash in enterprising things which can only issue in the disturbance of society, or the ruin of those that undertake them. *High-minded*—Puffed up with such insolence and self-sufficiency as to despise any remonstrance which can be made to bring them to a wiser and more decent conduct. *Lovers of pleasure*—Namely, sensual pleasure, rather than lovers of God—And who will therefore sacrifice all considerations of religion to the gratification of their appetites. Indeed, the love of pleasure naturally extinguishes all sense of God

and love to him. "It is observable, that the apostle's description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in the latter times. Hence we may learn what a pernicious thing the excessive love of sensual pleasure is! It has been the source of those monstrous perversions of religion which took place among Christians in the dark ages. And, governed by it, many, in every age, destroy their health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites."—Macknight. *Having a form*—Or appearance; *of godliness*—In observing with exactness the rituals and external ordinances of religion, but not regarding, nay, even *denying* and blaspheming the inward power and reality of it. A prediction too evidently fulfilled even at this day, and that not only among the Papists. *From such*—Even from all in whom thou discernest a temper like that here described; *turn away*—Avoid all intimacy with them, lest they should avail themselves of it as an advantage for doing further mischief. Let it therefore evidently appear that thou givest them no countenance. Or, as some would render the original expression, *τους αποστρεψ*, *these turn away*; that is, turn out of the church all teachers who have any resemblance to the persons I have mentioned. For they are introducing the corruptions which, in after times, their successors will carry to the height I have described.

Verses 6, 7. *For, &c.*—As if he had said, There is need to watch against such, because there are some of them already in the church; *for of this sort* are those artful deceivers who *creep into houses*—Insinuate themselves into families, and, having the appearance of godliness, *lead captive silly women*—Gain such influence over women of low rank and mean understandings as to obtain the direction of their consciences and purses; women who, whatever pretences they may make to sanctity, *are laden with sins*, and *led away with divers lusts*—Or desires, which these seducers know how to flatter, so as to make such persons their own property. "This, with the two subsequent verses, is thought by some a prophetic description of the practices of the Romish monks and friars in the dark ages, who, by hypocritical pretensions to extraordinary sanctity, and by auricular confession and other wicked arts, deluded and corrupted their female votaries. But practices similar to those began very early in the church, and, by a gradual progress, were at length, under the Romish hierarchy, formed into a regular system of

A. M. 4070. 7 Ever learning, and never able
A. D. 66. ^a to come to the knowledge of the
truth.

8 Now as Jannes and Jambres withstood
Moses, so do these also resist the truth: men
of corrupt minds, reprobate concerning the
faith.

9 But they shall proceed no further: for their

^a 1 Tim. ii. 4.—Exod. vii. 11.—1 Tim. vi. 5.—Rom.
i. 28; 2 Cor. xiii. 5; Tit. i. 16.—^b Or, of no judgment.—^c Ex.
vii. 12; viii. 18; ix. 11.—Phil. ii. 22; 1 Tim. iv. 6.

deceit. We may therefore suppose, that as in the prophecies which foretel the political state of the world, so in those concerning the apostacy, in which its religious state is represented the general course of things through a succession of ages is foretold, rather than the state of things in any particular age. This will be allowed, when it is considered that not the rise only, but the progress and downfall of the apostacy is foretold in these prophecies. So that their subject being a series of things which were to happen throughout a long course of years, and which were gradually to produce a widely-extended and confirmed state of corruption in the church, there is no reason for limiting their fulfilment to any particular period.—Macknight. *Ever learning*—Pretending to hear with great eagerness, and, it may be, charmed with every appearance of fervour and novelty in their teachers, but, being tossed about with every wind of doctrine, they are never able to come to the experimental and practical knowledge of the truth—As it is in Jesus, or to attain any fixed and steady principles of religion.

Verses 8, 9. *Now as Jannes and Jambres*—Some ancient writers speak of these persons as the chief of Pharaoh's magicians, whose names, though not recorded by Moses, yet being handed down by tradition, are preserved in Jonathan's Chaldee Paraphrase on Exod. vii. 11; withstood Moses—We learn from Exod. vii. 11, 22, that Pharaoh's magicians imitated three of Moses's miracles by their enchantments; that is, by repeating a form of words known only to themselves, in which they invoked certain demons, and, as they fancied, constrained them to do the things desired. By thus pretending to work miracles equal to those of Moses, they resisted him in his attempts to persuade Pharaoh to let the Israelites go. *So these also resist the truth*—That is, the true and genuine gospel; namely, as he seems to mean, by false miracles. In the early ages of Christianity the heretical teachers are said to have been much addicted to the study of magic, and that some of the Gnostics pretended to have the secret books of Zoroaster. *Clemens Alexand. Strom.*, lib. v. p. 104. And we know that in later times the monks and friars have been great pretenders to miracles. Hence (verse 13) they are called *γοητες, magicians. Men of corrupt minds*—Impure notions and wicked inclinations; *reprobate, ἀδοκίμοι, disapproved, with respect to the faith*—And worthy of being rejected

folly shall be manifest unto all men, A. M. 4070
^a as theirs also was. A. D. 66.

10 But thou hast fully known my doctrine,
manner of life, purpose, faith, long-suffering,
charity, patience,

11 Persecutions, afflictions, which came unto
me at Antioch, at Iconium, at Lystra;
what persecutions I endured: but out of

^a Or, thou hast been a diligent follower of.—Acts xiii. 45, 56.
^b Acts xiv. 2, 5.—Acts xiv. 19, &c.—Psa. xxxiv. 19; 2
Cor. i. 10; Chap. iv. 7.

as enemies to it. Or, as some render the clause, *void of judgment as to the faith*; quite ignorant, as well as careless, of true spiritual religion. *But they shall proceed no further*—Or, as Doddridge renders the clause, *they shall not proceed much further*, in these artifices, and in gaining proselytes; for their *folly shall be made manifest unto all*—*Ανοια, their want of understanding*. The apostle might justly call the errors of the authors of the apostacy, and the base arts by which they established their authority, *foolishness*, because, though they thought themselves superlatively wise in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason as are the imaginations and actions of fools. *As theirs also was*—To the Israelites, and even to the Egyptians themselves. That is, "the vile arts by which the corrupters of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians were made plain to the Israelites, by the stop which God put to their enchantments. And thus, the truth being set in a more clear light, the wisdom and righteousness of God, in permitting these corruptions to take place for a while, will be demonstrated." They who are acquainted with the history of the ancient heretics, and of the Romish Church, and of the Reformation, need not be informed how exactly this whole prophecy hath been fulfilled.

Verses 10-13. *But thou hast a better pattern to follow*; for *thou hast fully known my doctrine*—In all the branches of it; *manner of life*—My conduct toward God, his people, and all men; *purpose*—The end and design of my ministry, namely, the glory of God in the salvation of men, and not any honour, interest, or advantage of my own; *faith*—My fidelity in the discharge of my duty; *long-suffering*—When treated in the most injurious manner; *charity*—Or *love* rather, to all men, saints or sinners, not excepting even mine enemies and persecutors; *patience*—Under great and long-continued trials; *persecutions*—From Jews and Gentiles; *afflictions*—Τοις παθημασιν, sufferings; *at Antioch*—In Pisidia; *at Iconium, at Lystra*—See the margin; *what persecutions I endured*—Timothy being a native of Lystra, and Paul's disciple and companion when the apostle was stoned in that city, and dragged out of the streets as one dead, he may have been present on

A. M. 4070. *them* all the Lord delivered me. A. D. 66. 12 Yea, and ° all that will live godly in Christ Jesus shall suffer persecution.

13 ^a But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But ° continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them* ;

° Psa. xxxiv. 19 ; Acts xiv. 22 ; Matt. xvi. 24 ; Josh. xvii. 14 ; 1 Cor. xv. 19 ; 1 Thess. iii. 3.—^a 2 Thess. ii. 11 ; 1 Tim. iv. 1 ; Chap. ii. 16.

that occasion, and even one of those who stood round him when he revived, Acts xiv. 20. *But out of them all the Lord delivered me*—And therefore be not thou discouraged if thou meetest with similar trials; *yea, and all that will live godly*—That will conduct themselves by the strict rules of piety prescribed in the gospel of Christ, not turning aside to the right hand or the left, and having the Spirit of Christ, without which we are not his; *shall suffer persecution*—More or less: there is no exception. Therefore count the cost, reader. Art thou resolved to live godly in Christ Jesus, out of whom there is no godliness? Hence we infer, that either the apostle was mistaken in making this assertion, or those who think they are religious, and are not persecuted in some shape or other, deceive themselves. *But evil men and seducers*—Though they may escape persecution, are yet in a more wretched state, for they provoke God to give them up to the lusts of their own hearts, and so *shall wax worse and worse*—More corrupt in heart and life, and more obstinate in their opposition to the gospel and its faithful ministers; *deceiving and being deceived*—He who has once begun to deceive others, is both the less likely to recover from his own errors, and the more ready to embrace the errors of other men.

Verses 14, 15. *But continue thou in the things which thou hast learned*—That is, continue to believe and obey them; *and hast been assured of*—Namely, of their absolute certainty and infinite importance; *knowing of whom thou hast learned them*—And what convincing evidence I have given thee that I have been commissioned by God to attest and teach them. *And that from a child*—*ἄπο βρεφός*, from an infant; *thou hast known the Holy Scriptures*—Of the Old Testament, which only were extant when Timothy was an infant. The apostle calls them holy or sacred Scriptures, or writings, because they were given by inspiration of the Holy Ghost, through the instrumentality of holy men, because they treat on holy things, contain holy doctrines, precepts, and promises, and are designed and calculated to make people holy. It must be remembered, that Timothy's mother and grandmother, being pious Jewish women, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the prophets. And their care in thus instructing him, being commended by the apostle, shows us that

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15 And that from a child thou hast known ^a the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. A. M. 4070. A. D. 66.

16 ^a All scripture is given by inspiration of God, ^b and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17 ⁱ That the man of God may be perfect, ^k thoroughly furnished unto all good works.

° Chap. i. 13 ; ii. 2.—^a John v. 39.—^b 2 Pet. i. 20, 21. ^b Romans xv. 4.—ⁱ 1 Timothy vi. 11.—^k Or, perfected. ^k Chap. ii. 21.

little children ought to be made acquainted with the Scriptures as early as possible; and that they may derive much benefit even from that imperfect knowledge of them, and of the principles of religion, which they are capable of attaining in their tenderest years. *Which are able to make thee wise unto salvation*—Even the Scriptures of the Old Testament were able to make men thus wise, through faith in the Messiah, before he came. How much more are those of the Old and New Testaments, taken together, able, in God's hand, to make us more abundantly wise unto salvation, through faith in him actually come, even such a salvation as was not known before Jesus was glorified? See 1 Pet. i. 10-12.

Verse 16. *All Scripture*—Or the whole Scripture, received by the Jewish Church, *θεοπνευτος*, is inspired of God—Respecting the inspiration of the books of the Old Testament, I find two opinions, says Dr. Benson, on this passage: "1st, That the writers of the several books had all the thoughts, and even the very words, suggested to them by the Spirit of God: and that they were the penmen of the Spirit to commit to writing just what he dictated. 2d, Others think with more latitude; and allow, indeed, that Moses received the Law from God; and that the prophets were inspired by the Spirit to foretel future events, which lay out of the reach of human foresight; but that they were left to express themselves in their own words and phrases, in which they give a faithful account of what the Spirit dictated to them, 2 Pet. i. 20, 21. But as to what was handed down by authentic tradition, or the facts with which they themselves were thoroughly acquainted, they could, as faithful historians, commit them to writing, and that without any extraordinary inspiration. And their account, as far as our present copies are exact, may be depended upon as satisfactory and authentic." He adds, "If the Spirit presided, strengthened their memories, and preserved them from mistakes, this last opinion may not be much amiss." See *Introduction to the New Testament*, pp. 7, 8, where the subject of the divine inspiration of the Scriptures is more particularly considered. *Is profitable for doctrine*—All the great and important doctrines of religion necessary to be known in order to salvation, are there taught, and that more clearly and fully than elsewhere; and with an authority and influence to be found in no

other writings. For reproof—Or conviction, as *ελεγχων* rather signifies; and that not only of error in judgment, but of sin in practice, and of condemnation and wrath due to us on account of sin; as also the depravity of our nature; of our weakness and inability to save ourselves, and of righteousness and salvation for us in Christ. For correction—Or amendment, as *επανορθωσις* may be properly rendered; showing us clearly, 1st, What evils in temper, word, or work, are to be avoided: 2d, What graces and virtues must be possessed and practised; furnishing us, at the same time, with all proper and needful motives to holiness of heart and life, showing us where our strength lies. For instruction—Or training and building persons up, in righteousness—Leading them on from one degree of piety and virtue to another, with a progress which will continually advance in proportion to the regard they pay to these divine writings. For the Spirit of God not only once inspired those who endited them, but continually inspires and supernaturally assists those that read them in humility, simplicity, and faith, with earnest prayer to the Father of lights for a right understanding of

them, and for inclination and power to reduce their contents to practice. That the man of God—Not only every Christian minister, or public teacher of religion, but every man devoted to the service of God; may be perfect—May come to the measure of the stature of Christ's fulness, Eph. iv. 13, &c., where see the note, and on Col. i. 28; or may stand complete in the whole will of God; thoroughly furnished unto all good works—Fitted for discharging every part of his duty. Thus we see that the apostle's encomium on the Jewish Scriptures consists of two parts; their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby fitted for every part of his work. Our Lord also, on various occasions, bare testimony to the Jewish Scriptures, and to their connection with the gospel. What then are we to think of those teachers who are at so much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connection with the gospel; and, instead of illustrating and confirming the gospel, were rather an encumbrance to it?

CHAPTER IV.

The apostle (1.) Most solemnly charges Timothy to be diligent in his ministrations, as an apostacy from the truth was advancing, 1-5. (2.) Encourages him, from his own approaching but glorious and happy martyrdom, 6-8. (3.) Desires him to come to Rome as quickly as possible, and bring Mark and certain things with him, as his brethren there were generally gone, or sent off from him, 9-13. (4.) Cautions against Alexander the coppersmith; complains of the brethren's deserting him at his first trial; but trusts that God, who had stood by him, would always preserve and support him, 14-18. (5.) Concludes with salutations and his usual benediction, 19-22.

A. M. 4070. I ^a CHARGE thee therefore before
A. D. 66. God, and the Lord Jesus Christ,
^b who shall judge the quick and the dead at
his appearing and his kingdom;

^a 1 Tim. v. 21; vi. 13; Chap. ii. 14.—^b Acts x. 42.

NOTES ON CHAPTER IV.

Verses 1-4. Having, in the preceding chapter, explained to Timothy the duties of his office, as an evangelist, the apostle now proceeds solemnly to charge him, in the presence of God and of the Lord Jesus Christ, to be diligent and faithful in all the duties of the ministry; by preaching the true doctrine, confuting gainsayers, rebuking sinners, and exhorting both the teachers and people under his care to conduct themselves properly in every respect. His words are peculiarly solemn. I charge thee, therefore—This is an inference drawn from the whole preceding chapter; before God and the Lord Jesus Christ—Now and always present with us, observing our whole behaviour; who shall judge the quick and the dead—Bringing every work into judgment with every secret thing, and rendering unto every man according to his deeds, Rom. ii. 6; at his appearing and his kingdom—That is, at his coming, when he shall most manifestly exercise his kingly and judicial

2 Preach the word; be instant A. M. 4070.
in season, out of season; reprove, A. D. 66.
^c rebuke, ^d exhort with all long-suffering and
doctrine.

^c 1 Tim. v. 20; Tit. i. 13; ii. 15.—^d 1 Tim. iv. 13.

power in the sight of all intelligent beings. Preach the word—The pure gospel doctrine, in all its branches. Be instant—Importunate, pressing; insist on and urge the great truths and duties of the religion of Jesus; in season, out of season—That is, continually, at all times and places. The Greek, *εκαιρος, ακαιρος*, may be rendered, when there is a good opportunity, and when there is no opportunity; or, not only when a fair occasion is given, but even when there is none, one must be made. Reprove—*Ελεγχων*, convince the consciences of men, and endeavour to reclaim them from their erroneous principles and practices; rebuke—Them, for their impieties and immoralities, without fearing the face of any man; and exhort to zeal and diligence in the pursuit of every grace, and the performance of every duty; with all long-suffering—Though thou mayest not immediately see the desired success; and doctrine—That is, still continue to warn and teach. And the rather seize the present opportunity with

A. M. 4070. 3 ° For the time will come, when
A. D. 66. they will not endure ^fsound doctrine;

° but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their ears* from the truth, and ^bshall be turned unto fables.

5 * But watch thou in all things, ¹endure afflictions, do the work of ^kan evangelist, ¹make full proof of thy ministry.

6 For ¹I am now ready to be offered, and

* Chap. iii. 1.—^f 1 Tim. i. 10.—^g Chap. iii. 6.—^h 1 Tim. i. 4; iv. 7; Tit. i. 14.—ⁱ St. Luke Evangelist, epistle, verse 5 to verse 16.—^j Chap. i. 8; ii. 3.—^k Acts xxi. 8; Eph. iv. 11.

all earnestness; *for the time will come*—And is fast approaching; *when they*—Even the professors of Christianity; *will not endure sound doctrine*—Wholesome, salutary, healing doctrine—Doctrine calculated to save them from their errors and sins, and to heal their spiritual disorders. *But after their own lusts*—According to their own desires; *shall they heap to themselves teachers*—As smooth as they can wish; *having itching ears*—Fond of novelty and variety; which disposition the number of new teachers, as well as their empty, soft, or philosophical discourses will please. Such teachers and such hearers seldom are much concerned with what is strict and searching, or calculated to excite them to aspire after a conformity to the Lord Jesus. Not enduring sound doctrine, they will reject the sound preachers, and gather together all that suit their own taste. *And*—So greatly will their minds be perverted, that *they shall turn away their ears from the truth*—From the true, genuine doctrine of the gospel; *and be turned unto fables*—Unto vain, idle stories, and uncertain opinions and traditions. See on 1 Tim. i. 4.

Verses 5-8. *But watch thou*—Both over thyself and flock, and withstand the beginnings of all these corruptions; let thy mind be awake and watchful; *in all things*—Whatever thou art doing, let this be thy earnest, constant, persevering exercise. Observe, reader, the Scripture *watching* or *waiting* implies steadfast faith, patient hope, labouring love, unceasing prayer; yea, the mighty exertion of all the affections of the soul that a man is capable of: *endure afflictions*—Or *adversity*, as *κακοπαθεισων* signifies. Expect ill-treatment from the enemies of the gospel, and other trials, and bear them patiently. *Do the work of an evangelist*—Which was next to that of an apostle. *Make full proof of thy ministry*—So perform all the duties of thy calling, as fully to approve thyself to be a faithful minister of Christ. *For, &c.*—And the rather do these things, considering how soon the world will lose whatever advantage it may now receive from my personal labours. *For I am now ready to be offered*—Or *poured out*, as *σπενδομαι* means, as a libation upon God's altar. See on Phil. ii. 17. *And the time of my departure is at hand*—So undoubtedly God had shown him. *I have fought*

the time of ^m my departure is at A. M. 4070.
A. D. 66. hand.

7 ° I have fought a good fight, I have finished *my course*, I have kept the faith:

8 Henceforth there is laid up for me ° a crown of righteousness, which the Lord, the righteous Judge, shall give me ° at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

¹ Or, *fulfil*, Rom. xv. 19; Col. i. 25; iv. 17.—² Phil. ii. 17. ³ Phil. i. 23; 2 Pet. i. 14.—⁴ 1 Cor. ix. 24, 25; Phil. iii. 14; 1 Tim. vi. 12; Heb. xii. 1.—⁵ 1 Cor. ix. 25; James i. 12; Rev. ii. 10.—⁶ Chap. i. 12.

a, rather *the, good fight*—Greek, *τον αγωνα τον καλον ηγωνισμαι*, *I have contended the good contention*; or, as Macknight renders it, *I have combated the good combat*. *I have finished my course*—Of duty and of suffering: or, *I have finished the race*; for he likens his labour in the gospel not only to fighting and wrestling, but also to a race, which was likewise one of the Olympic exercises. *I have kept the faith*—Committed to my trust, and with the strictest fidelity have endeavoured to preserve it free from all additions and corruptions. *Henceforth*—*λοιπον*, *what remains*; *there is laid up for me a crown of righteousness*—Namely, of that righteousness which God has imputed to me, and wrought in me, and enabled me to practise. Having compared his labours as an apostle to the exertions of the combatants, wrestlers, and racers, in the Grecian games, he represents his reward under the idea of a crown, because a crown was the reward bestowed on the victors in those exercises. It was not, however, a crown of leaves like theirs, but of righteousness, which he expected Christ to bestow on him, counting his faith to him for righteousness, and rewarding him for all the fruits brought forth by this righteousness. See on Phil. i. 11. *Which the Lord, the righteous Judge, shall give me at that day*—This text evidently proves, that the great and most glorious reward of faithful Christians is referred to the day of general judgment. But, as Doddridge observes, "it would be very precarious to argue from hence, that there shall be no prelibation and anticipation of this happiness in a separate state. And when the many texts, which have been so often urged in proof of that intermediate happiness, are considered, it is surprising that any stress should be laid on the objection which has been drawn from such passages as this." *And not to me only*—This increases the joy of Paul, and encourages Timothy; *but to all that love his appearing*—Which only a true Christian can do. Many of those Paul himself had gained, and he rejoiced to think, that through his having gained them, they should receive an unutterable and eternal reward of felicity and glory.

Verses 9-11. *Do thy diligence*—Endeavour by all means; *to come shortly unto me*—The apostle, now about to leave the world, wished to enjoy Timothy's

A. M. 4070. 10 For ^a Demas hath forsaken me, A. D. 66. ^r having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 ^a Only ^a Luke is with me. Take ^a Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ^a Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and

^a Col. iv. 15; Philem. 24.—^r 1 John ii. 15.—^r Chapter i. 15.—^r Col. iv. 14; Philem. 24.—^v Acts xii. 25; xv. 37; Col. iv. 10.—^r Acts xx. 4; Eph. vi. 12; Col. iv. 7; Tit. iii. 12.

company and conversation for a little while, both that that evangelist might comfort him, and might be comforted and strengthened by him, so that he might suffer death courageously when called to do so. Accordingly, it is said by some, that he actually suffered martyrdom at Ephesus. For, &c.—As if he had said, I have the more need of thy company and assistance, because I have been deserted by some who ought to have acted in a very different manner: *Demas*—Once my fellow-labourer, (Philem. 24.) *hath forsaken me*—By calling the departure of Demas to Thessalonica a forsaking him, the apostle intimates that he departed without his permission. *Having loved this present world*—And gone where his secular views invited him. *Crescens*—Probably a preacher also, is gone with my consent to Galatia. *Titus to Dalmatia*—Having now left Crete. These either went with him to Rome, or visited him there. *Only Luke*—Of my fellow-labourers; *is with me*—For, from verse 21, where the salutations of some of the Roman brethren by name are mentioned, it appears that the apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse, but his chief support was, that God was with him. Of the character of Luke, see on Col. iv. 14, and the preface to his gospel. *Take Mark and bring him*—Who, though he once departed from the work, *is now profitable to me for the ministry*—Mark, mentioned in this passage, is by some thought to be a different person from the writer of the gospel which bears his name.

Verse 13. *The cloak*—Perhaps the toga which belonged to him as a Roman citizen, or an upper garment, which might be needful as winter came on. The word *φαλονη*, however, so rendered, also signifies a bag, in which sense the Syriac translator understood it, paraphrasing the expression, *a bag containing books*; or a kind of portmanteau, the contents of which might be more important than the thing itself. *Which I left at Troas with Carpus*—Who was probably his host there; *when thou comest bring with thee, and the books, especially the parchments*—What the books here referred to were, commentators have not attempted to conjecture: but Dr. Benson fancies the parchments were the letters which he received from the churches, and the autographs of his own letters to the churches. For that

the books, but especially the parchments. A. M. 4070. A. D. 66.

14 ^r Alexander the copper-smith did me much evil: ^a the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood ^a our words.

16 At my first answer no man stood with me, ^a but all men forsook me: ^b I pray God that it may not be laid to their charge.

^r Acts xix. 33; 1 Tim. i. 20.—^r 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6.—^r Or, our preachings.—^r Chap. i. 15.—^b Acts vii. 60.

he employed persons to transcribe his letters is probable from Rom. xvi. 22, where the name of the amanuensis of that epistle is inserted. In those fair copies the apostle wrote the salutations with his own hand, (1 Cor. xvi. 21; Gal. vi. 11; Col. iv. 18; 2 Thess. iii. 17,) and thereby authenticated them as his letters.

Verses 14, 15. *Alexander the copper-smith*—Or brazier; *did me much evil*—This seems to have been the person mentioned 1 Tim. i. 20: probably he was one of the Judaizing teachers, who violently opposed the true doctrine of the gospel. *The Lord reward him*—The Alexandrian, and six other MSS., the Syriac and the Vulgate versions, and some of the Fathers, read here, *αποδοσει, the Lord will reward him*: and it is probable the words ought to be considered as spoken prophetically. At least, as Doddridge observes, "what we know of Paul's character must lead us to conclude, that if he did not mean the words as a mere prediction, he did not, however, wish evil to him as evil, but only that he might be so animadverted upon as to prevent the contagion of his bad example from spreading in the church, and to bring him to repentance and reformation, that so he might be preserved from final destruction." *Of whom be thou ware also*—Be thou upon thy guard wherever thou happenest to meet with him; *for he hath greatly withstood our words*—Hath used every means in his power to prevent the progress and advancement of the true gospel.

Verse 16. *At my first answer*—*ἀπολογία, apology*, or defence, before the emperor, or, as is more generally thought, the prefect of the city in his absence; *no man*—None of the Christians here at Rome; *stood*—Appeared in court; *with me, but all*—Either through treachery or cowardice; *forsook me*—"Many circumstances make it astonishing that Paul should have been deserted by the Christians at Rome in this extremity. When he wrote his epistle to the church there, which must have been almost ten years before this, he speaks of their faith as celebrated through the world, Rom. i. 8. He salutes a vast number of illustrious persons by name, and mentions many of them as his particular friends, chap. xvi. 3-15; and we may assure ourselves that during the two years he spent there in his hired house, when access was granted to all that desired it, the

A. M. 4070. 17 ° Notwithstanding, the Lord
A. D. 66. stood with me, and strengthened
me; ^d that by me the preaching might be
fully known, and *that* all the Gentiles might
hear: and I was delivered ° out of the mouth
of the lion.

° Matt. x. 19; Acts xxiii. 11; xxvii. 23.—^d Acts ix. 15; xxvi.
17, 18; Eph. iii. 8.—° Psa. xxii. 21; 2 Pet. ii. 9.

number, and probably the zeal of the Christian converts would be greatly increased, as indeed he expressly assures the Philippians that it was, and that some of Cesar's palaces were added to them, Phil. i. 12; iv. 22." How then did it happen that he was thus forsaken? The true answer seems to be, that the cruel persecution which Nero had raised against the Christians at Rome, (in which they were worried in the skins of wild beasts, wrapped up in pitched clothes, and then chained to stakes, and set on fire to give light in the streets by night,) had taken place before this; and it is probable that many of the excellent persons above mentioned had suffered death for their religion; and that others, according to our Lord's advice, had retired to a distance from Rome, while some were so terrified that they concealed themselves; or at least had not courage to appear with him before the tribunal. For these last mentioned the apostle prays, *May it not be laid to their charge*—He was sensible of the danger to which his friends would have exposed themselves by appearing with him at his trial; he knew likewise the infirmity of human nature; and therefore he made great allowance for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

Verses 17, 18. *Notwithstanding*—I was not left entirely destitute; for, though men forsook me, *the Lord stood with me*—According to his promise, Luke xxi. 15; and *strengthened me*—With that inward fortitude of mind which no human support could have inspired; *that by me the preaching*—The gospel which we preach; *might be fully known*—Πληροφωρηθῆναι, literally, *might be carried with a full sail*; that is, fully and boldly declared. That the apostle could thus courageously bear witness to the gospel when all his friends forsook him, and his enemies were so fiercely raging against him, was a glorious testimony to the honour of Christianity. *And that all the Gentiles might hear*—This implies that he made his defence in a manner which he was persuaded would be taken notice of and reported abroad, much to the honour of that sacred cause which was dearer to him than his life. *And I was delivered out of the mouth of the lion*—By the lion Nero is generally thought to be meant, or rather his prefect, Helius Cesarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. But the expression may be understood proverbially, as denoting an escape from the greatest danger; in

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18 ^f And the Lord shall deliver me A. M. 4070.
from every evil work, and will pre- A. D. 66.
serve *me* unto his heavenly kingdom; ^g to
whom *be* glory for ever and ever. Amen.

19 Salute ^h Prisca and Aquila, and ⁱ the
household of Onesiphorus.

^f Psa. cxli. 7.—^g Rom. xi. 36; Gal. i. 5; Heb. xiii. 21.
^h Acts xviii. 2; Rom. xvi. 3.—ⁱ 2 Tim. i. 16.

which sense it is used Psa. xxii. 21. *And the Lord*—Whose power and faithfulness are always the same; *shall deliver me from every evil work*—From all sin, and especially from doing any thing inconsistent with the honour of the gospel, and the salvation of my own soul; which is of far greater consequence than delivering me from death. *And preserve me to his heavenly kingdom*—An infinitely better kingdom than that of Nero.

Verses 19-22. *Salute Prisca*—This word is a contraction of the name Priscilla; or, as Estius supposes, Priscilla may be the diminutive of Prisca. *Erastus abode at Corinth*—When I came from thence, being chamberlain of the city, Rom. xvi. 23. He is likewise mentioned, Acts xix. 22, as one who administered to Paul. *But Trophimus have I left at Miletum sick*—It has been very justly argued from this text, that a power of working miracles did not always reside in the apostles; and indeed if it had, one can hardly imagine that any good and useful man would have been sick and died under their notice; which would have been quite inconsistent with the scheme of Providence. Timothy's frequent infirmities afford a further argument to the same purpose. *Do thy diligence to come before winter*—Sailing being then dangerous. Some, comparing Heb. xiii. 23 with this text, have concluded that Timothy did come, and was seized at Rome, and confined longer than Paul himself. But it seems much more probable that the epistle to the Hebrews was written during Paul's first imprisonment, and consequently several years before this. *Eubulus greeteth thee, and Pudens*—Though these persons, like the other Roman brethren, did not appear with the apostle at his first answer, they did not flee from the city, nor desert him altogether; but visited him in his prison, and desired him to send their salutation to Timothy. Linus is said, by some of the ancients, to have been the first bishop of Rome, after the apostles Paul and Peter. But Theodoret speaks of this only as a tradition. Claudia is said to have been a British lady, whom Paul was the instrument of converting, and that she first carried the gospel into Britain. But of this there is no evidence. According to tradition, the Apostle Peter was now in Rome, and suffered martyrdom at the same time with St. Paul. But seeing Paul says, verse 11, *Only Luke is with me*, and verse 16, *At my first answer no one appeared with me*; also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written may justly be doubted. If he suffered martyrdom along

A. M. 4070. 20 ^k Erastus abode at Corinth : but
A. D. 66. ^l Trophimus have I left at Miletum
sick.

21 ^m Do thy diligence to come before winter.
Eubulus greeteth thee, and Pudens, and Linus,
and Claudia, and all the brethren.

^k Acts xix. 22 ; Rom. xvi. 23.—^l Acts xx. 4 ; xxi. 29.

with Paul, as the ancients affirm, he must have
come to Rome after Paul wrote his second letter
to Timothy. *Grace be with you*—This being a
benediction distinct from the one bestowed on Ti-

22 ⁿ The Lord Jesus Christ be with A. M. 4070.
thy spirit. Grace be with you. A. D. 66.
Amen.

¶ The second *epistle* unto Timotheus, ordained the
first bishop of the church of the Ephesians, was
written from Rome, when Paul was brought be-
fore Nero the second time.

ⁿ Verse 9.—^o Gal. vi. 18 ; Philem. 25.

mothy in the preceding clause, it must have been
designed for such of the brethren where Timothy
was, as maintained the truth of the gospel in pu-
rity.

PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO
TITUS.

TITUS was originally a Gentile, and converted to Christianity by St. Paul, as appears from the apostle's calling him, (chap. i. 4,) "his own son after," or according to, "the common faith;" though the particular time of his conversion cannot be ascertained. The earliest account which we find of him (for Luke does not once mention his name in the Acts) is in Gal. ii. 1, where the apostle informs us he took him with him from Antioch to Jerusalem, to attend the council that was held there, to consider of the question concerning the circumcision of the converted Gentiles, fourteen years after Paul's own conversion. At which time, it appears, the Judaizers in Jerusalem urged the necessity of having Titus circumcised; but Paul would not suffer him to submit to that rite, that he might not seem to abridge the liberty of the Gentile converts. Some years after this, the apostle sent him to Corinth, as appears from 2 Cor. ii. 13, where his piety and disinterested and zealous preaching of the gospel procured him a kind reception. Coming from thence to Paul, in Macedonia, he brought him such intelligence, concerning the state of the Corinthian church, as gave him the highest satisfaction. And, as Titus had expressed a particular regard for the Corinthians, the apostle thought proper to send him back again to them, that he might edify them by the exercise of his ministry among them, and excite them to finish, without delay, the collection for the poor saints in Judea, which they had begun during Titus's former visit to them, 2 Cor. vii. 6, 15; viii. 6, 16, 17; xii. 18. The apostle, it appears, at the same time made him the bearer of his second epistle to them. After this, we hear no more mention of him till he is spoken of, in this epistle, as having been with Paul in Crete, where, it appears, the apostle had preached the gospel with great success; (probably after his first, and before his second, imprisonment at Rome;) Christian churches having been formed in several cities of that island. To which success, it is probable, the labours of Titus had contributed no little, and that he was therefore much beloved by, and had great authority over, the new converts there. On this account, and also because the apostle knew his fidelity and ability for such an office, not judging it proper to remain in the island himself, he left Titus there to superintend these churches, and regulate their affairs. This circumstance shows the high esteem and great affection which the apostle had for Titus; as does also the manner in which he speaks of his discharging the commission he gave him to the Corinthians, and his terming him his "brother, partner, and fellow-helper," in his second epistle to the members of that church, chap. ii. 13; viii. 23.

Although learned men have thought it probable that this epistle was written during the apostle's last progress through the Asiatic churches, some time before his second imprisonment at Rome, and, consequently, that it was the last of his epistles, except the second to Timothy; yet nothing can be certainly determined, either as to its date or the place from which it was sent; for, though the spurious postscript supposes it to have been written from Nicopolis, yet the contrary is plainly intimated, chap. iii. 12: as the apostle does not say, I propose to winter "here," (which would have been most natural, if he had resided there when he was writing,) but "there;" which shows he was at that time in some other place. It is plain, however, Titus was at Crete when he received it-being left there, as has been observed, to settle the churches in that island, and ordain elders to minister and preside in them. Accordingly, the greatest part of the epistle is taken up in giving him

PREFACE TO THE EPISTLE TO TITUS.

directions for the more successful discharge of this office among the Cretans; and particularly for his behaviour toward those corrupt Judaizing teachers, who endeavoured to pervert the faith, and disturb the peace of the Christian church everywhere.

This epistle is very similar, as to its tenor and style, to the two epistles to Timothy, and they cast much light upon one another; and are worthy the serious attention of all Christian ministers and churches in all ages. This has four parts: I. The inscription, chap. i. 1-4. II. The instruction of Titus to this effect: 1. Ordain good presbyters: (5-9:) 2. Such as are especially needful at Crete: (10-12:) 3. Reprove and admonish the Cretans: (13-16:) 4. Teach aged men and women; (chap. ii. 1-5;) and young men, being a pattern to them; (6-8;) and servants, urging them by a glorious motive: (9-15:) 5. Press obedience to magistrates, and gentleness to all men; (chapter iii. 1, 2;) enforcing it by the same motive: (3-7:) 6. Good works are to be done; foolish questions avoided; heretics to be shunned; 8-11. III. An invitation of Titus to Nicopolis, with some admonitions, 12-14. IV. The conclusion, 15.

THE
EPISTLE OF PAUL THE APOSTLE
TO
TITUS.

CHAPTER I.

Here Paul, after asserting his apostolic character, and saluting Titus, (1,) Reminds him of the special reasons for which he left him in Crete, 1-5. (2,) Directs him on what principles he should act in the ordination of those elders, who were to take the oversight of particular churches, 6-9. (3,) He cautions him against seducing teachers, whom it was necessary zealously to confute, and represents the bad national character of the Cretians, directing him to rebuke them sharply, that they might be sound in the faith, 10-16.

A. M. 4069. **PAUL**, a servant of God, and an
A. D. 65. apostle of Jesus Christ, according
to the faith of God's elect, and ^a the acknow-
ledging of the truth ^b which is after godliness ;

2 ¹ In ^o hope of eternal life, which A. M. 4069.
God, ^d that cannot lie, promised ^e be- A. D. 65.
fore the world began ;
3 ^f But hath in due times manifested his

^a 2 Timothy ii. 25.—^b 1 Timothy iii. 16 ; vi. 3.—^c Or, For.
^e 2 Tim. i. 1 ; Chap. iii. 7.

^d Num. xxiii. 19 ; 1 Tim. ii. 13.—^e Rom. xvi. 26 ; 2 Tim.
i. 9 ; 1 Pet. i. 20.—^f 2 Tim. i. 10.

NOTES ON CHAPTER I.

Verse 1. *Paul, a servant of the one living and true God*—In some of his other epistles, Paul calls himself *a servant of Jesus Christ* ; but this is the only one in which he calls himself *a servant of God* : an appellation which some think he took because the Judaizing teachers in Crete affirmed that he had apostatized from God, by receiving into his church the uncircumcised Gentiles, and thereby freeing them from obedience to the law of Moses, as a term of salvation. *And an apostle of Jesus Christ*—By this title he distinguishes himself from other pious and holy men, who were all servants of God ; and asserts his apostleship, not to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age who should read this letter, sensible that every thing he ordered Titus to inculcate was of divine authority. *According to the faith of God's elect*—That is, God's true people ; the propagation of which faith was the proper business of an apostle. *And the acknowledging of the truth*—That is, the doctrine of the gospel here termed the truth, to distinguish it from the errors of heathenism, and the shadows of the Mosaic law ; and because it teaches the true, and the only true way of salvation for Jews and Gentiles ; *which is after godliness*—Which in every point agrees with and supports the true, vital, spiritual worship and service of God ; and indeed has no other end or scope. These two verses contain the sum of Christianity, which Titus was always to have in his eye.

Verses 2-4. *In hope*—Which doctrine lays a foundation for, and shows us how we may attain a well-grounded and lively hope ; *of eternal life*—The grand motive and encouragement of every apostle and every servant of God. *Which God, that cannot lie*—Nor deceive any of his creatures, hath not only, as in the former dispensation, intimated to us, but expressly *promised*—To all obedient believers ; *before the world began*—Or, *before the times of the ages*, as Macknight renders *προ χρόνων αἰώνων* ; observing, “the promise here referred to is that which God made to Adam and Eve, and their posterity, at the fall, when in passing sentence on the serpent, he said of the seed of the woman, *It shall bruise thy head*. The same promise was renewed in the covenant with Abraham : *In thy seed shall all the nations of the earth be blessed*.” That this included a promise of eternal life to all believers has frequently been shown. It is true, “supposing the word *αἰώνιος*, in this clause, to signify *eternal*, the literal translation of the passage would be, *before eternal times*. But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, *before the world began*. As Locke observes on Rom. xvi. 26, the true, literal translation is, *before the secular times*, referring us to the Jewish jubilees, by which times were computed among the Hebrews, as among the Gentiles they were computed by *generations of men*.” *But hath in due times*—Or, *in his own times*, as the phrase *καιροῖς ἰδίοις* properly signifies. God's own times are fittest

A. M. 4069. word through preaching, which is A. D. 65. committed unto me, according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one

1 Thess. ii. 4; 1 Tim. i. 11.—1 Tim. i. 1; ii. 3; iv. 10. 2 Cor. ii. 13; vii. 13; viii. 6, 16, 23; xii. 18; Gal. ii. 3. 1 Timothy i. 2.—Rom. i. 12; 2 Cor. iv. 13; 2 Peter i. 1. Eph. i. 2; Col. i. 2; 1 Tim. i. 2; 2 Tim. i. 2.—1 Cor. xi. 34.—Or, left undone.

for his own work. What creature dares ask, Why no sooner? Manifested his word—His gospel, containing that promise, and the whole truth which is after godliness; through preaching—The public declaration thereof; which is committed unto me—Or, wherewith I am intrusted. According to the commandment—Or sovereign pleasure; of God our Saviour—And who dares exercise this office on any inferior authority? By affirming that Christ intrusted him with the preaching of the gospel according to the commandment of God, or as it is expressed 1 Cor. i. 1; 2 Cor. i. 1, by the will of God, the apostle carried his own authority to the highest pitch. To Titus, mine own son—Begotten of God by my preaching, and a true follower of me, and my assistant in the Lord's work. See on Phil. ii. 22. After the common faith—Common to me and all my spiritual children. Grace, mercy, and peace, &c.—See on 1 Tim. i. 2.

Verse 5. For this cause left I thee in Crete—Crete is one of the largest islands in the Mediterranean, being in length, from east to west, about 250 miles, in breadth about 50, and in circuit about 600; and anciently it must have been very populous, being famous for its 100 cities. It is now called Candia, from its chief city, which bears that name. In the year 1204 the Venetians took Canea, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it, and almost entirely expelled the Venetians from Crete; and they have kept possession of it ever since. After the gospel was planted in Crete by the apostle and his assistant Titus, it took such deep root, and spread itself so widely through the island, that it has subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek Church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation. That thou shouldst set in order the things that are wanting—That is, that thou shouldst perfect what was left unfinished at my departure, or mightest settle the affairs which I had not time to settle

wife, having faithful children, not A. M. 4069 accused of riot, or unruly. A. D. 65.

7 For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Acts xiv. 23; 2 Timothy ii. 2.—1 Timothy iii. 2, &c. 1 Tim. iii. 12.—1 Tim. iii. 4, 12.—Matthew xxiv. 45; 1 Cor. iv. 1, 2.—Lev. x. 9.—1 Tim. iii. 3, 8.—1 Tim. iii. 2.—Or, good things.—2 Thess. ii. 15.—1 Tim. i. 15; iv. 9; vi. 3.—Or, in teaching.—1 Tim. i. 10; vi. 3.

myself; and ordain elders—Pastors or teachers, the same with bishops, verse 7; in every city—Where there are churches; as I had appointed—Or commanded thee. The apostle proceeds, in the four next verses, to show what ought to be the character and qualifications of the persons fit to be ordained.

Verses 6-9. If any be blameless—As to his conduct, shunning the appearance of evil, and walking in all the ordinances and commandments of God; the husband of one wife—See on 1 Tim. iii. 2; having faithful, or believing children—As τέκνα πιστά may be properly rendered; that is, not infidels, but such as embrace the Christian faith; not accused of riot—ἀσωτία of luxury, or intemperance; or unruly—ἀνυπακούα, refractory or disobedient. The apostle required that the children of the person who was to be ordained an elder should be believers in Christ, and of a sober, exemplary behaviour, because the infidelity and vices of children never fail to reflect some blame on their parents. And the children of ministers ought certainly, from that consideration, as well as in order to the salvation of their own souls, carefully to avoid every irregularity, and even impropriety of conduct. For a bishop—Or elder, as he is called, verse 5; must be blameless—In order to his being useful; as the steward of God—One intrusted by God with the care of immortal souls, and with the dispensation of the mysteries of the gospel; not self-willed—ἑαυτῶν, literally, pleasing himself; but all men for their good to edification; not soon angry—Or easily provoked, as ὀργιλον means; not given to wine, &c.—See on 1 Tim. iii. 2-7; sober—Or prudent, as σὺφρονος may be properly rendered. It implies, especially, the proper government of our angry passions; so that on all occasions we behave with prudence; temperate—In the use of every sensual pleasure; one who has so the command of himself that he keeps all his appetites under due restraint. Holding fast the faithful word—That is, the word of the truth of the gospel. There is a great beauty, says Macknight, in the word ἀνεκχώρητος, as here used. It signifies the holding fast the true

A. M. 4069. 10 For ^bthere are many unruly and
A. D. 65. vain talkers and ^cdeceivers, ^despecial-
ly they of the circumcision :

11 Whose mouths must be stopped, ^ewho
subvert whole houses, teaching things which
they ought not, ^ffor filthy lucre's sake.

12 ^gOne of themselves, *even* a prophet of
their own, said, The Cretians *are* always liars,
evil beasts, slow bellies.

^b 1 Tim. i. 6. — ^c Rom. xvi. 18. — ^d Acts xv. 1. — ^e Matt. xxiii. 14. — ^f 1 Tim. vi. 5. — ^g Acts xvii. 28. — ^h 2 Cor. xiii. 10. — ⁱ Chap. ii. 2. — ^k 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4.

doctrine, in opposition to those who would wrest it from us; *as he hath been taught*—*Kara tyn didaxhn, according to the teaching*, namely, of the apostles; *that by sound, or salutary doctrine, he may be able both to exhort*—Believers to zeal and diligence in the performance of their duty; *and to convince gainsayers*—Those that oppose the truth, of their errors and sins.

Verses 10, 11. *For there are many unruly*—Subject to no order; *and vain talkers*—*Μαυολογοι*, persons who utter a multitude of foolish and trifling things, especially concerning genealogies and fables; *and deceivers*—*ψευδαγαροι*, deceived in their own minds, or deceivers of the minds of others; who delude their disciples with false opinions, in order to reconcile their consciences to wicked practices; *especially they of the circumcision*—Namely, the Jewish teachers, who, though converted to Christianity, taught the necessity of observing the Jewish law, together with faith in Christ, Acts xxi. 20. *Whose mouths must be stopped*—Namely, by conviction from reason and Scripture; *who subvert whole houses*—Overthrow the faith of whole families by their false doctrine, and as he seems to mean, carry them over to Judaism; *teaching things which they ought not*—Which are most false and mischievous; *for filthy lucre's sake*—For the sordid purpose of drawing money from their disciples.

Verses 12–14. *One of themselves*—That is, one of their own countrymen, who could not be unacquainted with their conduct, or disposed to belie them; *even a prophet of their own*—This was the poet Epimenides, who, among the Romans, was reputed to have foretold future events. Cicero, speaking of him, (*De Divinat.*, lib. i.,) says he was *futura præsciens, et vaticinans per furorem*; one who foreknew and foretold things future by ecstasy. Besides, as all poets pretended to a kind of inspiration, the names *prophet* and *poet* were used as synonymous both by the Greeks and Romans. *The Cretians are always liars, &c.*—Epimenides said this in his book concerning oracles, a passage which Glassius hath quoted entire, p. 2076. According to Bishop Warburton, (*Div. Legat.*, vol. i. p. 159,) the Cretians were universally hated, and branded as liars, by the other Greeks, because, by showing in their island the tomb of Jupiter, the father of gods and men, they published what the rest of the Greeks concealed in their mysteries, namely, that their gods were dead men. *Evil beasts*—Or *wild beasts*, rather, as *θηρια*

13 This witness is true: ^hwherefore ⁱ A. M. 4069.
rebuke them sharply, that they may ^j A. D. 65.
be ^ksound in the faith;

14 ^kNot giving heed to Jewish fables, and
^lcommandments of men that turn from the truth.

15 ^mUnto the pure all things *are* pure: but
ⁿunto them that are defiled and unbelieving
is nothing pure; but even their mind and con-
science is defiled.

¹ Isaiah xlix. 13; Matt. xv. 9; Col. ii. 22. — ² Luke xi. 30–41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. — ³ Rom. xiv. 23.

signifies, fierce, savage; *slow bellies*—Lazy gluttons, as averse to action as wild beasts are after gorging themselves with their prey. So that in these words the poet suggests “a remarkable contrast, to show what a mixture there was of fierceness and luxury in the characters of the Cretians. Savage beasts are generally active and nimble, but these men, while they had the fury of lions and tigers, indulged themselves so much in the most sordid idleness and intemperance that they grew, as it were, all belly. As for their proneness to falsehood, it is well known that *κηρυσειν, to talk like a Cretian*, was a proverb for lying; (as *κορινθιασειν, to live like a Corinthian*, was for a luxurious and debauched life;) and it is remarkable that Polybius scarce ever mentions this nation without some severe censure.” *This witness is true*—Namely, in the general, though some particular persons may be found of a different character. *Wherefore rebuke them sharply*—*Αποτομως*, with a cutting severity. From this Blackwall infers, “that it is a vain pretence that only gentle and soft expressions are to be applied to people that renounce good principles, and corrupt the gospel.” But it ought to be observed, that St. Paul speaks of reproving *vice*, not *error*. Besides, though Titus was to reprove the Cretians sharply, “the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make a person sound, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them; whereby the consciences of the offenders being awakened, would sting them bitterly.” *Not giving heed to Jewish fables*—See 1 Tim. i. 4; *and commandments of men*—Of Jewish and other teachers; *that turn from the truth*—Forsake the true doctrine of the gospel. “It appears, from the following verse, that the apostle, in saying this, had in view the precepts of the Judaizers concerning meats, clean and unclean, which, although originally the precepts of God, were now abolished under the gospel. Therefore, if these things were any longer enjoined as obligatory, they were not enjoined by God, but by the *precepts of men*.” See Doddridge and Macknight.

Verses 15, 16. *Unto the pure*—Namely, believers whose hearts are purified by faith, Acts xv. 9; *all*

A. M. 4000. 16 They profess that they know
A. D. 65. God; but ^o in works they deny him,

being abominable, and disobedient, A. M. 4000.
and unto every good work ^oreprobate. A. D. 65.

^o 2 Tim. iii. 5; Jude 4.—^o Rom. i. 28.

^o Or, void of judgment.

things are pure—All kinds of meats are lawful to be used; *but unto them that are defiled*—Who are still under the guilt and power of sin; *and unbelieving*—Destitute of true, saving faith, to purify them; *nothing is pure*—Nothing they do, enjoy, or possess: they are still defiled with guilt, and are exposed to condemnation and wrath from God. The apostle joins *defiled* and *unbelieving*, to intimate that nothing can be clean without true faith. For *even their mind*—Their understanding, whereby they should distinguish between what is lawful and what is unlawful, and their conscience, whereby they should judge of their own actions; *is defiled*—Blinded, perverted, and polluted with past guilt and present depravity; and consequently so are they, and all they

do. *They profess that they know God*—And glory in their relation to him as his peculiar people, and boast of having the true knowledge of his will from the Mosaic revelation; see Rom. ii. 17; *but in works they deny him*—Live in contradiction to the very law they profess to know, as if they were utterly ignorant of him and it; *being abominable*—Worthy to be abhorred and avoided by all; *and disobedient*—To the plainest dictates of duty to God and man; *and unto*—Or, with respect to; *every truly good work reprobate*—*Ἀδοκίμοι*, without discernment; neither judging truly, nor acting rightly: or *disapproved* and condemned, when brought to the standard of God's word, though almost among the first to condemn others.

CHAPTER II.

Here the apostle directs Titus, (1.) To inculcate upon professing Christians, whether elder or younger, such duties as become sound doctrine, and to exemplify them in his own practice, 1-8. (2.) To exhort servants to conduct themselves in a manner suitable to their station, and so as to adorn their Christian profession, 9, 10. (3.) To enforce these duties from the holy nature, design, and tendency of the gospel, the joyful prospect which it opens before believers of eternal happiness, the love of our Redeemer, and the design of his death endured for us, 11-14, with all becoming authority, 15.

A. M. 4000. BUT speak thou the things which
A. D. 65. become ^asound doctrine:

² That the aged men be ¹sober, grave, temperate, ^bsound in faith, in charity, in patience;

³ ^oThe aged women likewise, that *they be*

in behaviour as becometh ²holiness; A. M. 4000.
not ³false accusers, not given to much A. D. 65.

wine, teachers of good things;

⁴ That they may teach the young women to be ⁴sober, ^dto love their husbands, to love their children,

^a 1 Tim. i. 10; vi. 3; 2 Tim. i. 13; Chap. i. 9.—¹ Or, vigilant.
^b Chap. i. 13.—^c 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

² Or, holy women.—³ Or, make-bates, 2 Tim. iii. 3.—⁴ Or, wise.—^d 1 Tim. v. 14.

NOTES ON CHAPTER II.

Verses 1, 2. The apostle, having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with that office in the church; also having laid open the bad character and evil practices of the Judaizing teachers and their disciples in Crete, and ordered him to rebuke them sharply, he now proceeds to give him a short view of the duties of his office as superintendent both of the teachers and of the people in that island. *But speak thou, &c.*—As if he had said, Though false teachers dwell upon fables, traditions, and the commandments of men, which disorder and poison the souls of the hearers, do thou inculcate *the things which become*—Or agree with; *sound*, wholesome, salutary doctrine—Calculated to restore and preserve spiritual health; to invigorate all the faculties of the soul, and keep them in a healthy state. *That the aged men be sober*—*Νηφάλως*, vigilant, as veteran soldiers, not to be easily surprised; *grave*—Or serious, as *συννός* may be

rendered; *temperate*—Or prudent, as *σώφρωνας* signifies; see on chap. i. 8; *sound in the faith*—Sincere and steadfast in their belief of, and adherence to, all the great doctrines of the gospel; *in charity*—*Ἀγάπῃ*, love, to God and man; *patience*—A virtue particularly needful for, and becoming them.

Verses 3-6. *The aged women likewise*—All of them in general, and not merely such as were employed by the church in teaching the young of their own sex the doctrines and precepts of Christianity; *that they be in behaviour*—*Ἐν καταστάσει*, in their deportment, including their dress, as the word implies; *as becometh holiness*—Or holy persons, as *ἱεροπρεπεῖς* may be rendered, that is, such as is agreeable to their holy profession, and will manifest the holiness of their hearts; *not false accusers*—Slanderers, or evil speakers; *not given to much wine*—If they use a little for their many infirmities; *teachers*—For their age and experience call them to be so; *of good things*—Only, and not of any thing of a contrary nature. *That they may teach the young women*—

A. M. 4069. 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands,^f that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things showing thyself a pattern of good works: in doctrines showing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be

^a 1 Cor. xiv. 24; Eph. v. 22; Col. iii. 18.—^f Rom. ii. 24.
^b Or, discreet.—^g 1 Tim. iv. 12.—^h Eph. vi. 24.—ⁱ 1 Tim. vi. 3.—^k Neh. v. 9; 1 Timothy v. 14.—^l 2 Thess. iii. 14.
^m Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18.

These Timothy was to instruct himself; Titus, by the elder women; to be sober—Or wise. The original expression, *ωσὸς σοφῶν γυναικῶν τὰς νεαράς*, is, literally, *That they may render the young women wise*, or prudent, namely, in the performance of the duties of their station; to love their husbands, their children—In a due manner, with a tender, temperate, holy, wise affection. O how hard a lesson! To be discreet—Particularly in the love of their children; chaste—Particularly in the love of their husbands; keepers at home—Whenever they are not called out by works of necessity, piety, and mercy; good—Well-tempered, sweet, soft, obliging; obedient to their husbands—Whose will, in all things lawful, is a rule to the wife; that the word of God—The doctrine of the gospel, and the Christian religion; be not blasphemed—Or evil spoken of, particularly by unbelieving husbands, who usually lay all the blame of what they think wrong in their wives, on their religion. Young men exhort to be sober-minded—Or, rather, prudent and discreet, as *ωσὸς σοφῶν* signifies.

Verses 7, 8. In all things—In all these and other respects not here mentioned; showing thyself a pattern of good works—Of every thing amiable and excellent; of every disposition and practice which thou enjoimest to others. Titus himself was then young. In doctrine—Or in thy teaching, namely, in public; uncorruptness—As to the matter of it; or without any mixture of error; gravity—Or seriousness, as to the manner of delivering it; weightiness, solemnity; sound—Or wholesome; speech—Even, in private conversation; that cannot be condemned—Or found fault with on any principles of reason or religion: or, as some render it, *that cannot be confuted*; that he who is of the contrary part—An unbeliever, or an opposer of the truth; may be ashamed—Of his unbelief of, and opposition to it; having no evil thing to say of you—Of thee, of the elders thy assistants, or of any, whether old or young, who are under thy care, but may be obliged, with all his prejudices, to acknowledge that thou art a worthy president of a worthy and useful society of people.

Verses 9, 10. Exhort servants—See the notes on the passages referred to in the margin. To please them—Their masters; well in all things—Lawful, or wherein it can be done without sin; not answering again—Though blamed unjustly. This honest

b

ashamed, having no evil thing to say of you. A. M. 4069. A. D. 65.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

^a Ephesians v. 24.—^b Or, gainsaying.—^c Matthew v. 16; Philippians ii. 15.—^d Romans v. 15; Chapter iii. 4, 5.
^e Or, that bringeth salvation to all men, hath appeared.
^f Luke iii. 6.

servants are most apt to do. Not purloining—Secretly stealing any part of their masters' goods, not taking or giving any thing without their masters' leave: this, fair-spoken servants are most apt to do. But showing all good fidelity—And honesty in every thing, great and small; that they may adorn the doctrine of God our Saviour—May render it amiable and honourable, even in the eyes of their heathen masters, and of others, when they shall observe its influence on all its possessors, even on those in the lowest stations in life. This is more than St. Paul says of kings. How he raises the lowness of his subject! So may they the lowness of their condition!

Verses 11, 12. For the grace of God—The free, unmerited favour of God, which is the primary meaning of the word grace, see on Rom. xi. 6, and the influence of the divine Spirit, which the word grace also signifies; see 2 Cor. xii. 9; Heb. xiii. 9; which bringeth salvation—The original expression, *ἡ χάρις τοῦ Θεοῦ, ἡ σωτηρία*, is literally, *the grace of God, the saving grace*; that is, which is saving in its design and tendency, and which actually saves all who truly receive it, even in the present world, from the ignorance and error, guilt and depravity, weakness and wretchedness, in which they formerly lay involved, into the favour and image of God, and a state of fellowship with him, hereby giving them a title to, a meetness for, and an anticipation of, eternal salvation; hath appeared—*Ἐνεφανήθη*, hath been manifested, or hath shone forth, even like the luminaries of heaven, as the word signifies; namely, in and by the gospel, which has not been kept concealed in a corner, as the Jewish law was, being confined to one particular people of little note in the world, but was commanded by its author to be preached to every creature, Mark xvi. 15; and even in the apostle's days, had been made known in a great measure to all nations, for the obedience of faith, Rom. xvi. 26; or to men of all nations and conditions, to barbarians as well as to Jews, Greeks, and Romans, to servants as well as masters, to bond as well as free. As if the apostle had said, (connecting this verse with the preceding,) It concerns all persons, in whatever situation or condition, and especially all members of the visible church, to perform their several duties faithfully and diligently, because the doctrine of the gos-

A. M. 4069. 12 Teaching us, ' that denying
A. D. 65. ungodliness, * and worldly lusts, we
should live soberly, righteously, and godly,
in this present world ;

* Luke i. 75.—† 1 Pet. iv. 2.—‡ 1 Cor. i. 7.

pel, (which is the effect of God's grace, and in a peculiar manner displays, offers, and invites men to receive it, and is the means whereby that grace is communicated, and whereby it saves men,) is published indifferently to all nations, as well as Jews, and therein to persons of all ranks and conditions. Or, if this interpretation be not thought to answer fully to the universality of the apostle's declaration, *the grace of God hath appeared to all men*, there is no sufficient reason why we may not understand him as speaking of that unmerited love and favour he hath manifested by the works of creation, (which display his goodness, as well as his wisdom and power, to the whole universe,) and by the dispensations of his providence, and of those enlightening, awakening, convincing, quickening, and drawing influences of the Spirit of grace, which certainly are not entirely withheld from any child of man. See on John i. 4-9. *Teaching*—As a master his pupils, as they are able to receive his instructions, (so the word *παίδευσα* signifies,) even all who are unbelieving and disobedient; *that denying*—*Ἀρνησάμενοι, having renounced*; *ungodliness*—Whatever is contrary to the knowledge, fear, and love of God; *and worldly lusts*—*Ἐπιθυμίας, desires*, such as are founded in worldly men, and have the things of the present world for their object, as riches, honours, pleasures, including not only desires of unlawful things, but those which, though fixed on lawful objects, are inordinate and excessive. These must be resisted and renounced, as contrary to the sobriety and righteousness enjoined in the next clause, and utterly inconsistent with that spiritual and heavenly mind which Christianity is intended and calculated to produce. This is the negative part of religion. It has also a positive part, which is, 1st, *To live soberly*—Greek, *σωφρονως, temperately, prudently*, and in all purity and holiness. "Sobriety, in the Scripture sense, is rather the whole temper of a man, than a single virtue in him. It comprehends all that is opposite to the *drowsiness* of sin, the *folly* of ignorance, and the *unholiness* of disorderly passions. Sobriety is no less than all the powers of the soul being consistently and constantly *awake*, duly governed by heavenly prudence, and entirely conformable to holy affections."—Wesley. *Righteously*—Righteousness, distinguished here from *godliness*, consists in abstaining from injuring any one in his person, reputation, or fortune; in discharging all the duties belonging to the relations in which a man stands to others, and to the station in which he is placed; in being true and just in all his dealings; in performing his covenants and promises faithfully; and, in short, in rendering to every man his due, and doing to all as he would they should do to him; *and godly*—*Or piously*, as persons devoted to God in heart and life,

13 ' Looking for that blessed A. M. 4069.
A. D. 65. ' hope, and the glorious ' appearing
of the great God, and our Saviour Jesus Christ ;
14 ' Who gave himself for ' us, that he might

* Acts xxiv. 15.—† Col. iii. 4.—‡ Gal. i. 4.

fearing him with a reverential, awful, filial, and watchful fear; loving him with a love of esteem, desire, gratitude, and complacency, because of his loveliness and loving-kindness; being zealous for his glory, and doing every thing in order to it; obedient to his will in all things, great and small, and that from a sense of duty to him; resigned and patient under the dispensations of his providence; aspiring after, and earnestly pursuing, a conformity to him, and the everlasting enjoyment of him; and, in order to all this, using every means of grace he hath appointed, and waiting upon him in all his ordinances; *in this present world*—Notwithstanding the many snares, difficulties, and dangers, the temptations, trials, troubles, pains, and pleasures of it. Or, *in this present age*, as *ἐν τῷ νῦν αἰωνί* properly signifies; that is, we must be thus godly and righteous in this ungodly and unrighteous age, and sober, as above explained, in this age, in which examples of intemperance, imprudence, and the disregard of such sobriety everywhere abound. No wonder that the apostle attributes this religion, in these various branches of it, to the free grace of God!

Verses 13, 14. *Looking*—With eager desire and lively expectation; *for the blessed hope*—That is, for the blessedness for which we hope; the grace of hope being here put for the object of it, future and eternal felicity. *And the glorious appearing*—Very different from his former appearance in a state of poverty, reproach, and suffering; *of the great God and our Saviour*—The original expression, *ἐπιφανειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν*, are literally, *the appearing, or manifestation, of the glory of the great God and our Saviour Jesus Christ*: or, *of the great God, even our Saviour Jesus Christ*. If the words be taken in the former sense, the apostle may be considered as alluding to our Lord's words, Luke ix. 26, where the Lord Jesus is spoken of as *coming in his own glory and in his Father's, and of his holy angels*; and, (Matt. xvi. 27,) *the Son of man shall come in the glory of the Father with his angels*. Beza, however, is of opinion, that one person only is spoken of, namely, Jesus Christ, to whom he thinks the title of the great God is given in this verse; and with him Whitby agrees, both because the article is wanting before *Σωτῆρος, Saviour*, and because, as God the Father is not said properly to appear, so the word *ἐπιφανεια, appearing*, never occurs in the New Testament but when it is applied to Jesus Christ. But to this Macknight answers, "1st, That the article wanting before *Saviour* may be supplied, as our translators have done here before *ἐπιφανεια, appearing*, and elsewhere, particularly Eph. v. 5, *In the kingdom, τοῦ Χριστοῦ καὶ Θεοῦ, of Christ and of God*: and, 2d, That the apostle does not speak of the *appearing of the Father*, but of the *appearing of the*

A. M. 4069. redeem us from all iniquity, ^a and
A. D. 65. purify unto himself ^a a peculiar peo-
ple, ^b zealous of good works.

^a Heb. ix. 14.—^b Exod. xv. 16; xix. 5.

glory of the Father; agreeably to what Christ him-
self declared, that at his return to judgment he will
appear surrounded with the glory of his Father." Whitby, however, as an additional reason for think-
ing that Christ is only spoken of, observes, that "not
only all the ancient commentators on the place do
so interpret this text, but the Ante-Nicene Fathers
also; Hippolytus speaking of the appearance of our
God and Saviour Jesus Christ, and Clemens of
Alexandria proving Christ to be both God and man,
our Creator, and the Author of all our good things,
from these very words of St. Paul." *Who gave
himself for us*—Namely, to die in our stead; *that
he might redeem us*—Miserable bond-slaves; *from
all iniquity*—As well from the power and the
very being, as from the guilt of our sins; *and purify
to himself*—From all pollution of flesh and spirit,
(see on 2 Cor. vii. 1.) *a peculiar people*—Who should
thankfully own themselves his property, and express
their gratitude for such inestimable favours, by being
not only careful to avoid the practice of evil, but
zealous of good works—Active in all the duties of
life, and in every office of righteousness and good-
ness to each other. "This is said in allusion to
Exod. xix. 5; Deut. vii. 6, where God calls the Jews
a peculiar and a special people to himself, because

15 These things speak, and ^e ex- A. M. 4069.
hort, and rebuke with all authority. A. D. 65.

^d Let no man despise thee.

^b Eph. ii. 10; Ch. viii. 8.—^c 2 Tim. iv. 2.—^d 1 Tim. iv. 12.

he had made them his property by *redeeming* them
from the bondage of Egypt, and had distinguished
them from the rest of mankind as his, by rites and
ordinances of his own appointment. Christ hath
made believers *his peculiar people* by giving himself
for them, to *redeem* them from all iniquity, and to
purify them to himself, a people *zealous*, not of rites
and ceremonies, but of *good works*. This being the
great end of Christ's death, how dare any person,
pretending to be one of Christ's people, either speak
or think lightly of good works, as not necessary to
salvation?"—Macknight.

Verse 15. *These things*—Namely, concerning the
universality of divine grace, and the excellent pur-
poses for which it is given, the coming of Christ to
judgment, the end for which he died during his first
appearing on earth, and concerning the character of
his people as zealous of good works; *speak and ex-
hort*—Show them their duty, and exhort them to
comply with it. *And rebuke*—All opposers, or *confute*
(as *ελεγε* also means) such as teach otherwise; *with
all the authority* due to truth, and as one that knows
he has a divine commission to support him. *Let no
man despise thee*—That is, let none have just cause
to despise thee: yet they surely will. Men who
know not God, will despise a true minister of his word.

CHAPTER III.

The apostle directs Titus (1.) To inculcate obedience to civil magistrates, and a good behaviour toward all men, as enforced
by the consideration of the marvellous change made by converting grace on true believers, whether originally Jews or Gen-
tiles, 1-7. (2.) Particularly to enforce the necessity of being diligent in the performance of all good works, as being
excellent in themselves, and useful to mankind, 8. (3.) To avoid all idle disputes, to censure erroneous persons, and
excommunicate them if obstinate, 9-11. (4.) Speedily to visit him at Nicopolis, along with Apollos and Zenas, 12-15.

A. M. 4069. PUT them in mind ^a to be subject
A. D. 65. to principalities and powers, to
obey magistrates, ^b to be ready to every good work,

^a Rom. xiii. 1; 1 Pet. ii. 12.—^b Col. i. 10; 2 Tim. ii. 21;
Heb. xiii. 21.

NOTES ON CHAPTER III.

Verses 1-3. *Put them*—All the Cretian Christians;
in mind to be subject—Passively, not resisting; *to
principalities*—Supreme rulers; *and powers*—Sub-
ordinate governors; and *to obey magistrates*—Act-
ively, as far as conscience permits. It is probable
that the reason why the apostle enjoined this so par-
ticularly was, because the Judaizing teachers in
Crete affirmed, that no obedience was due from the
worshippers of the true God to magistrates who
were idolaters, and because by that doctrine they

b

2 ^c To speak evil of no man, ^d to be A. M. 4069.
no brawlers, *but* ^e gentle, showing all A. D. 65.
^f meekness unto all men.

^a Eph. iv. 31.—^b 2 Tim. ii. 24, 25.—^c Phil. iv. 5.—^d Eph.
iv. 2; Col. iii. 12.

were beginning to make not only the Jewish, but the
Gentile believers, bad subjects, and liable to be
punished as evil-doers. *To be ready to every good
work*—In every relation which they sustain; *to speak
evil of no man*—Neither of magistrates, nor of any
others. "The word *βλασφημειν*, besides *evil-speaking*,
denotes all those vices of the tongue which proceed
either from hatred or from contempt of others, and
which tend to hurt their reputation, such as railing,
reviling, mocking speeches, whisperings, &c." *To
be no brawlers*—Greek, *μαχαρις ειναι*, *not to be con-*

A. M. 4069 3 For ^a we ourselves also were
A. D. 65. sometimes foolish, disobedient, de-
ceived, serving divers lusts and pleasures,
living in malice and envy, hateful, and hating
one another.

4 But after that ^b the kindness and ¹ love of

^a 1 Corinthians vi. 11.—^b Chapter ii. 11.—¹ Or, pity.
¹ Timothy ii. 3.

tentious, or quarrelsome, to assault none; but gentle—*Επιεικεις*, yielding, when assaulted, and often giving up their own right rather than contend; showing—in their tempers, words, and actions; all meekness—A mild, inoffensive, and kind behaviour; unto all men—Even enemies, and such as we ourselves once were. For we ourselves also—Or, even we ourselves, though now new creatures in Christ Jesus; were sometimes, *ποτε*, formerly, foolish—*Ανοητοι*, ignorant, of God and divine things; unreasonable, particularly in rejecting the Lord Jesus, though demonstrated to be the true Messiah by the most incontrovertible evidences; and imprudent, or destitute of true wisdom, (as the word also implies,) being enemies to ourselves, in that we were disobedient to the divine commands, though holy, just, and good; and refused to hearken to the glad tidings of salvation announced in the gospel of his grace. The cause of this unreasonable and foolish conduct was, that we were deceived by the grand enemy of our souls, the subtle serpent that lies in wait to deceive; deluded by the allurements of this insnaring world, and erred, or wandered, (as the word *πλανημενοι* means,) from the right way of truth and righteousness into by-paths of error and sin, promising ourselves liberty; but serving—*Δουλουντες*, enslaved to, divers lusts—*Επιθυμιας*, desires, irregular and inordinate; (see on chap. ii. 12;) and pleasures—Which perished in the using, but nevertheless were alluring us forward to everlasting miseries. Such was the state of our understanding, will, and affections. But what were our tempers? Such was our conduct toward God and ourselves; but what was it toward our fellow-creatures? The apostle tells us: living in malice—Instead of exercising benevolence and love toward all men; and envy—Grieving at the good enjoyed by others, instead of rejoicing therein, as it was our duty to have done; hateful—Ourselves, while under the tyranny of such detestable passions, worthy to be abhorred by God and man; and hating one another—On account of little clashings and oppositions in our temporal interests, while we forgot the great ties and bonds which ought to have endeared us to each other. Dr. Whitby, arguing from Acts xxiii. 1; 2 Tim. i. 3; Phil. iii. 6, pleads that the above description could not be applicable to Paul himself, even while he was in his unconverted state; and with him Dr. Macknight agrees; forgetting, it seems, the malicious and vengeful passions which evidently dwelt in him while he was Saul the persecutor, breathing out threatenings and slaughter against the best people upon earth, the disciples of the Lord Jesus; binding and delivering into prisons

God our Saviour toward men ap- A. M. 4069.
peared, A. D. 65.

5 ¹ Not by works of righteousness which we have done, but according to his mercy he saved us, by ¹ the washing of regeneration, and renewing of the Holy Ghost;

^a Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9.—¹ John iii. 3, 5; Eph. v. 26; 1 Pet. iii. 21.

both men and women, and being exceedingly mad against them, punishing them oft in every synagogue, pursuing them into strange cities, and persecuting them even unto death, Acts ix. 1; xxii. 4; xxvi. 11. On account of which conduct, when the eyes of his understanding were opened by the wonderful miracle of grace which the Lord Jesus wrought for him, he always reckoned himself the chief of sinners. But besides the persecuting spirit which he manifested toward the Christians, when he had a just view of his temper and behaviour in other respects, and became acquainted with the purity of God's holy law, he was so convinced of the depravity of his nature, and of the imperfection of his best obedience, that, notwithstanding all he says in the passages above quoted by Whitby, he could undoubtedly, as Dr. Doddridge justly observes, "apply what he here wrote to much of his own character while an enemy to Christianity." The reader will easily see that the duty inculcated in this passage is highly reasonable, and of peculiar importance, namely, that we should be ready to show that mercy to others which God hath shown to us; and that, from a recollection of the errors and sins which we were chargeable with in our unconverted state, we should exercise compassion toward those who are still ignorant and out of the way, but who may hereafter be brought to the saving knowledge of the truth, and be created anew in Christ Jesus, as we have been.

Verses 4-7. But after that the kindness—*Χρηστοτης*, the goodness, the benignity, και φιλανθρωπια, and philanthropy, love toward man, of God our Saviour, appeared—*Επεφανη*, was manifested, or shone forth, namely, through the preaching of the gospel. The Father is here called God our Saviour, as is evident from verse 6, where the same person is said to have poured out the Holy Ghost on believers, through Jesus Christ our Saviour. Indeed, the title of our Saviour justly belongs to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it; on which account the title of Saviour is given to the Son likewise. Not by works of righteousness which we have done—The best of which were so defective and polluted by sin while we were in our unregenerate state, that, instead of meriting acceptance, they needed forgiveness. But according to his mercy—His compassion for us in our state of sin and misery, and his free, unmerited love; he saved us—From our state of ignorance and guilt, of depravity, weakness, and misery. Observe, reader, the apostle does not say, he will save us, but, he hath saved us, true believers in Christ being already enlightened, justified,

A. M. 4089. 6 ^{Which he shed on us} abundantly, through Jesus Christ our Saviour;

7 ^{That being justified by his grace,} we should be made heirs ^{according to the hope of eternal life.}

8 ^{This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be care-}

^{Ezek. xxxvi. 25; Joel ii. 28; John i. 16; Acts ii. 33; x. 45; Rom. v. 5.—^{Gr. richly.} Rom. iii. 24; Gal. ii. 16; Chap. ii. 11.—^{Rom. viii. 23, 24.} Chap. i. 2.—^{1 Tim. i. 15; Chap. i. 9.}}

and made new creatures, and therefore in a great measure saved. See on Eph. ii. 8; 2 Tim. i. 9. *By the washing of regeneration*—That is, by regeneration itself, the thing signified, and not merely by baptismal water, the outward and visible sign; which regeneration cleanses the soul from the filth of sin, (as water washes the body,) implying the *renewing influences of the Holy Ghost*: see on Ezek. xxxvi. 25, 27; Eph. v. 26, 27. *Which he shed on us abundantly*—*Illosque, richly*, through our believing with our heart unto righteousness, on *Jesus Christ our Saviour*—In virtue of whose sacrifice and intercession it has been imparted to us, sinful and guilty children of men. *That being justified*—Acquitted from the guilt of sin, and accounted righteous; *by his grace*—His mere mercy, his unmerited favour, through the redemption that is in Jesus Christ; see on Rom. iii. 24–28; *we should be made heirs*—All who are justified being adopted into God's family, born of God's Spirit, and made his children, and therefore his heirs, Rom. viii. 17; *according*—Agreeably; *to the hope of eternal life*—With which we are inspired, and for which his promises, in and through Christ Jesus, made to all such, lay a firm foundation, 2 Tim. i. 1; Tit. i. 2.

Verse 8. *This is a faithful saying*—A saying of infallible truth and infinite importance; (see on 1 Tim. i. 15;) *and these things I will that thou affirm constantly*—*Βολομαι σε διαβεβαιωσαι*, I will that thou strenuously, zealously, and continually assert, as a matter of unspeakable moment; *that they who have believed in the living and true God*—Or rather, *who have believed God*, (as the words *οι πιστευοντες τω Θεω* signify,) namely, with respect to the revelation which he has made of his will; *might be careful*—*Ινα φρονιζωσι*, may think, consider, contrive, prepare, and take care; *to maintain*—Greek, *προισαδαι*, to excel, take the lead, and go before others; in *good works*—Of all kinds which they have ability and opportunity to perform, namely, works of piety toward God, and of justice and mercy for the good of men. Though the apostle does not lay these for the foundation of men's confidence and hope of eternal life, yet he brings them in, as we see here and elsewhere, in their proper place, and then mentions them, not slightly, but as affairs of great importance. He insists that all believers should fix their thoughts upon them, use their best contrivance, their utmost en-

deavours, not barely to practise, but to excel, to be eminent and distinguished in them, because, though they do not procure our reconciliation with God, yet they are *good*—*Καλα, amiable and honourable*, as the word means, namely, to the Christian profession, and bring glory to God; *and are profitable to men*—To those who do them, and to those who are the objects of them: to the former, as being the means of exercising, and thereby increasing, their grace, and preparing them for a greater reward in the everlasting kingdom of their God and Saviour; and to the latter, as lessening their miseries and increasing their happiness in a variety of ways.

9 But ^{avoid foolish questions, and genealogies, and contentions, and strivings about the law;} ^{for they are unprofitable and vain.}

10 A man that is a heretic, ^{after the first and second admonition,} ^{reject;}

11 Knowing that he that is such, is subverted, and sinneth, ^{being condemned of himself.}

^{Verses 1, 14; Chap. ii. 14.—^{1 Tim. i. 4; 2 Tim. ii. 23; Chap. i. 14.—^{2 Tim. ii. 14.} 2 Cor. xiii. 2.—^{Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10.—^{7 Acts xiii. 46.}}}}

deavours, not barely to practise, but to excel, to be eminent and distinguished in them, because, though they do not procure our reconciliation with God, yet they are *good*—*Καλα, amiable and honourable*, as the word means, namely, to the Christian profession, and bring glory to God; *and are profitable to men*—To those who do them, and to those who are the objects of them: to the former, as being the means of exercising, and thereby increasing, their grace, and preparing them for a greater reward in the everlasting kingdom of their God and Saviour; and to the latter, as lessening their miseries and increasing their happiness in a variety of ways.

Verse 9. *But avoid foolish questions*—Questions of no consequence; *and genealogies*—See on 1 Tim. i. 4; 2 Tim. ii. 23; *and contentions, &c., about the law*—About the observance of the ceremonial law, or some little things contained therein; *for they are unprofitable, &c.*—Not only consuming to no purpose that time which is capable of being much better improved, but also tending to discompose men's minds, to alienate the affections of Christians from each other, and to render them indifferent to the proper duties of life.

Verses 10, 11. *A man that is a heretic*—Greek, *αιρετικον, a party or schism-maker*, namely, in the church, among the true, genuine people of God; or one that causes divisions among those that are united in Christian fellowship; see on Rom. xvi. 17; *after the first and second admonition*—From thee and the elders of the church, given with proper solemnity; *reject*—Avoid, and declare him unfit to be any longer looked upon as a member of your community. "This is the only place in the whole Scripture where this word *heretic* occurs; and here it evidently means a man that obstinately persists in contending about foolish questions, and thereby occasions strifes and animosities, schisms and parties, among the faithful. This, and this alone, is a heretic in the Scripture sense. And his punishment likewise is here fixed. *Shun*, avoid, leave him to himself, have no fellowship with him. As for the Popish sense of the word, 'A man that errs in fundamentals,' although it crept, with many other things, early into the church, yet it has no shadow of foundation either in the Old or New Testament."—Wesley. *Knowing that such a one*—Who is so fond of his own darling notions, that he will ruin the peace of the

A. M. 4069. 12 When I shall send Artemas unto thee, or ^a Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and ^a Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn ^b to ³ maintain good

^a Acts xx. 4; 2 Tim. iv. 12.—^a Acts xviii. 24.—^b Verse 8.
³ Or, *profess honest trades*, Eph. iv. 28.

church, and will not submit to thy remonstrances, and those of the wiser and better part of the society; is *subverted*—Or *perverted*, as *εξεστραται* may be properly rendered; and *sinneth*—In making such obstinate efforts to diffuse his notions, and form a party to himself; *being condemned of himself*—Convinced in his own conscience that he acts wrong, as he cannot but see it to be evil to cause strife, animosity, contention, and disunion among those that fear God, and were, before he thus troubled them, united in Christian love. “In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of the doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money, or the lust of power, or from an immoderate propensity to sensual pleasures.”—Macknight; who observes further, “This method of treating heretics is worthy of attention; for the Spirit of God doth not order heretics to be banished, and their goods confiscated; far less doth he order them to be imprisoned, tortured, and burned, if they will not retract their errors. He doth not even give allowance to rail at or speak evil of them. Such methods of treating heretics never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a Christian brother, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommunication, is what the church and every society hath a right to do, agreeably to our Lord’s rule, (Matt. xviii. 15, 17,) and is all that should be done in such a case.”

Verse 12. *When I shall send Artemas to thee, or Tychicus*—To succeed thee in thy office; *be diligent to come unto me*—Tychicus is often mentioned in St. Paul’s epistles, but of Artemas we know nothing: only from this passage it appears that he was a faithful and able teacher, and fit to supply Titus’s place

works for necessary uses, that they ^a be ^o not unfruitful. A. M. 4069. A. D. 65.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

^c Romans. xv. 26; Philippians i. 11; iv. 17; Colossians i. 10; 2 Peter i. 8.

in Crete. *At Nicopolis*—There was a city of this name in Macedonia, on the confines of Thrace; also one in Epirus, and another in Pontus. The one in Epirus was built opposite to Actium, and named Nicopolis, or *the city of victory*, in memory of the victory which Augustus obtained over Antony and Cleopatra. It is probable that this was the Nicopolis here referred to: many think the Nicopolis in Macedonia was intended. *For I have determined to winter there*—This manner of speaking shows that the apostle was at liberty when he wrote this epistle, and consequently that it was written in the interval between his first and second imprisonment, and not from Nicopolis; for he was not there when he wrote it, but only expected to be there by and by. See the preface.

Verses 13–15. *Bring*—Or send forward; *Zenas the lawyer*—Zenas is mentioned in this passage only, and called *νομικον*, *the lawyer*, because, according to Jerome’s interpretation, which is also that of Dr. Benson, he had formerly been a teacher of the law among the Jews; see Matt. xxii. 35, where the same appellation is given to one of that profession. He might possibly, however, as others think, be a Roman lawyer; and *Apollos*—It is probable that Zenas and Apollos were to pass through Crete, either in their way to the apostle, or to some place whither he had sent them. He therefore desired Titus to help them forward on their journey by supplying them with such necessaries as they were in want of, that they might not be retarded. *And let ours also*—All our brethren in Crete, whether ministers or private members of the church; *learn*—By thy admonition and example; *to maintain good works*—Works of charity and bounty; *for necessary uses*—For the relief of the poor brethren, that they may not want any necessary; *that they*—The Cretian believers; *be not unfruitful*—Unserviceable to those among whom they dwell. Perhaps, at some former period, they had not assisted Zenas and Apollos as they ought to have done. *Greet them that love us in the faith*—That is, for the faith’s sake, and with such a love as Christianity requires.

PREFACE

TO THE

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

ONESIMUS, a servant, or slave rather, to Philemon, an eminent person in Colosse, having run away from his master, came to Rome, where, hearing some of the discourses, as is probable, which Paul delivered in his own hired house, he became a sincere convert to the faith of the gospel. After his conversion, he abode with the apostle for some time, and served him as his son in the gospel, with the greatest assiduity and affection. But being made sensible of his fault in running away from his master, and of its being his duty to return to him, the apostle sent him back with this letter, in which, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only requests Philemon to forgive and receive him again into his family, but to esteem and put confidence in him as a sincere Christian." And when we consider the earnestness with which the apostle solicited Onesimus's pardon, and the benevolence and generosity of Philemon's disposition, we cannot doubt that the latter readily received him again, and even gave him his freedom, in compliance with the apostle's insinuation, verse 21, that "he would do even more than he had asked." This certainly must have been the case, if this Onesimus was the person of the same name mentioned by Ignatius, in his epistle to the Ephesians, as one of their bishops, as Grotius thinks he was.

Some have thought this letter not worthy to be ranked among the epistles of St. Paul, as being written upon an occasion of no great moment. But it must be acknowledged to contain instructions of great importance to both ministers and people. For therein, as Chrysostom has observed, the apostle has left to the former an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station toward his inferior, who had injured him, and to restore the inferior to the favour of the other, which he had lost through his unfaithfulness; and that not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior. It also sets before all ministers, even those of the highest dignity in the church, a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently it would give them a greater capacity of doing them good. To these uses of this epistle, Macknight adds that it is therein intimated, "1. That all Christians are on a level. Onesimus, the slave, on becoming a Christian, is the apostle's son, and Philemon's brother. 2. That Christianity makes no alteration in men's political state. Onesimus, the slave, did not become a freeman by embracing Christianity, but was still obliged to be Philemon's 'slave for life,' unless his master gave him his freedom. 3. That slaves should not be taken nor detained from their masters without their masters' consent, verses 13, 14. 4. That we should not contemn persons of low estate, nor disdain to help the meanest, when it is in our power to assist them; but should love and do good to all men, verses 15-17. 5. That, where an injury hath been done, restitution is due, unless the injured party gives up his claim. 6. That we should forgive sinners who are penitent, and be heartily reconciled to them, verses 17-19. 7. That we should never despair of reclaiming the wicked, but do every thing in our power to convert them. Indeed, if this epistle had served no other purpose but to show the world what sort of man the Apostle Paul

PREFACE TO THE EPISTLE TO PHILEMON.

was in private life, it would justly have merited a place in the canon of Scripture. For, in it the writer hath displayed qualities which by men are held in the greatest estimation; such as consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners; qualities not to be found either in the enthusiast or in an impostor." "Indeed," as Doddridge observes, "it is impossible to read over this admirable epistle, without being touched with the delicacy of sentiment, and the masterly address, that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the apostle. And if this letter were to be considered in no other view than as a mere human composition, it must be allowed a master-piece in its kind. As an illustration of this remark, it may not be improper to compare it with an epistle of Pliny, that seems to have been written upon a similar occasion; (lib. ix. lit. 21;) which, though penned by one that was reckoned to excel in the epistolary style, and though it has undoubtedly many beauties, yet must be acknowledged, by every impartial reader, vastly inferior to this animated composition of the apostle."

As to the date of this epistle, it appears from verses 1, 10, 13, 23, that it was written when St. Paul was a prisoner, and when he had hopes of obtaining his liberty; (verse 22;) and as Timothy joins him in this epistle, and also in that to the Colossians, it is probable it was written about the same time with the latter, especially as in both epistles Epaphroditus, Mark, Demas, and Luke join in the salutations; and Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9. It must therefore have been written at Rome, about the end of A. D. 63, or in the beginning of 64.

THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.

After an encearing salutation, Paul, (1,) highly commends and thanks God for Philemon's steady faith in Christ and fervent love to the saints, particularly the poor, 1-7. (2,) In a most obliging and affecting manner recommends Onesimus, formerly a runaway slave, but now a noted convert to Christ, and returning to his master, 8-22. (3,) Concludes with salutations and a benediction, 23-25.

A. M. 4068. PAUL, ^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, ^b and fellow-labourer,

2 And to *our* beloved Apphia, and ^c Archippus ^d *our* fellow-soldier, and to ^e the church in thy house :

3 ^f Grace to you, and peace from God *our* Father and the Lord Jesus Christ.

^a Ephesians iii. 1; iv. 1; 2 Timothy i. 8; Verse 9. ^b Philippians ii. 25.—^c Colossians iv. 17.—^d Philippians ii. 25.

Verses 1-3. *Paul, a prisoner of Jesus Christ*—To whom, as such, Philemon could deny nothing. Paul does not call himself an apostle, because he wrote to Philemon only in the character of a friend, to request a favour rather than to enjoin what was fit, verses 8, 9; *and Timothy*—Who was now with Paul at Rome, though, it is probable, not in prison; *our brother*—So the apostle calls him, to add dignity to his character; *unto Philemon, our dearly beloved*—That is, the dearly beloved of us both; *and fellow-labourer*—In the gospel. This shows that Paul and Philemon were personally known to each other. *And to our beloved Apphia*—Thought by some of the fathers to be Philemon's wife, to whom also the business about which Paul writes in part belonged; *and Archippus our fellow-soldier*—In that holy warfare in which we are engaged. This person, Lightfoot thinks, was Philemon's son. The apostle, by addressing this letter not only to Philemon, but to these persons also, and to all the believers that met in his house, and by wishing them all manner of felicity, interested the whole of Philemon's family to aid him in his solicitation for Onesimus. *Grace to you, &c.*—See on Rom. i. 7.

Verses 4-6. *I thank my God, &c.*—This epistle, which infinitely transcends all the wisdom of this world, gives us an admirable specimen how Chris-

4 ^g I thank my God, making mention of thee always in my prayers, A. M. 4068. A. D. 64.

5 ^h Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual ⁱ by the acknowledging of every good thing which is in you in Christ Jesus.

^g Rom. xvi. 5; 1 Cor. xvi. 19.—^h Eph. i. 2.—ⁱ Eph. i. 16; 1 Thess. i. 2; 2 Thess. i. 3.—^j Eph. i. 15; Col. i. 4; Phil. i. 9, 11.

tians ought to treat of secular affairs from higher principles; *making mention of thee in my prayers*—See Rom. i. 9; *Hearing of thy love and faith*—By telling Philemon that he thanked God always in his prayers for his increasing faith and love, he, in a very delicate manner, prepared him for listening to the request he was about to make in behalf of Onesimus. For it was telling him, in an indirect manner, that his own benevolent disposition would lead him to pardon Onesimus, although he had greatly offended him." *That the communication of thy faith may become effectual, &c.*—That is, that thy liberality to the saints, proceeding from thy faith, or the fruits of thy faith communicated to them, in the many good offices which thou dost, may be effectual for bringing others to the acknowledgment of those good things which are in thee and thy family; *in, or toward, Christ Jesus*—Or, as others understand the verse, the apostle prayed that Philemon's endeavours to communicate his faith in Christ to others, or to bring them to believe in Christ as he did, might be rendered effectual through the evident excellence of his own example and that of his family, inducing them to entertain a favourable opinion of that religion which produced such beneficial effects on the conduct of those who embraced it.

A. M. 4068. 7 For we have great joy and con-
A. D. 64. solation in thy love, because the bow-
els of the saints ^a are refreshed by thee, brother.

8 Wherefore, ¹ though I might be much bold
in Christ to enjoin thee that which is conven-
ient,

9 Yet for love's sake I rather beseech *thee*,

^a 2 Cor. vii. 13; 2 Tim. i. 16; Verse 20.—¹ 1 Thess. ii. 6.

Verse 7. *For we have great joy and consolation*—Timothy and I are greatly rejoiced and comforted; *in, or by, thy love*—To God and his people; *because the bowels of the saints*—That is, the saints themselves, to whom it seems Philemon's house was open; *are refreshed by thee, brother*—So the apostle terms him; not merely because he was a believer in Christ, but because he was one whom he tenderly loved. "The refreshment of which the apostle speaks was produced by the relief which Philemon's works of charity brought to them in their distresses. And the saints who were thus refreshed were not those only who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ, or who went about preaching the gospel. Perhaps also the apostle meant that the knowledge of Philemon's charitable actions gave great joy even to the saints who had no need of his good offices."—Macknight.

Verses 8, 9. *Wherefore*—Because we are so well assured of thy benevolent disposition, and thy constant readiness to do every good in thy power; *though I might be much bold in Christ*—Might take great freedom in virtue of my relation to him, and the authority he has given me; *to enjoin thee and others that which is convenient*—Proper and reasonable to be done. *Yet for love's sake, &c.*—That is, instead of using my authority; *I rather beseech thee*—By that love which thou bearest to the saints and me. In how handsome a manner does the apostle just hint at, and immediately drop, the consideration of his power to command, and tenderly entreat Philemon to hearken to his friend, his aged friend, and now a prisoner for Christ! to Paul, his spiritual father; Paul, grown old in the service of the gospel, and now also confined with a chain for preaching it; considerations which must have made a deep impression on Philemon, who, being himself a sincere Christian, could not but wish to gratify one who, at the expense of unspeakable labour and suffering, had done the greatest service to mankind, by communicating to them the knowledge of God, of Christ, and of the gospel.

Verses 10-14. *I beseech thee*—There is a beautiful emphasis in the repetition of these words, which he had introduced in the preceding verse; *for my son*—The son of my age. The order of the original words is this; *I entreat thee for a son of mine, whom I have begotten in my bonds, Onesimus*—On this Macknight remarks as follows: "Onesimus's name at the end of the sentence has a fine effect, by keep-

being such a one as Paul the aged, A. M. 4068.
and now also a prisoner of Jesus A. D. 64.
Christ.

10 I beseech thee for my son ^a Onesimus,
^o whom I have begotten in my bonds :

11 Which in time past was to thee unprofit-
able, but now profitable to thee and to me :

^a Verse J.—^o Col. iv. 9.—¹ 1 Cor. iv. 15; Gal. iv. 19.

ing the reader in suspense. This every person of taste must perceive. The apostle would not so much as mention Onesimus's name till he had prepared Philemon for hearing it; and when he does mention it, instead of calling him a *fugitive slave*, or even a *slave* simply, he calls him *his own son*, to show that he had a tender affection for him, and was much interested in his welfare. And then, by telling Philemon that he had begotten him in his bonds, he insinuated that Onesimus was not discouraged from becoming a Christian by the apostle's bonds. Being, therefore, a firm believer, he was not unworthy of the pardon the apostle solicited for him. Indeed, in this beautiful passage there is a group of the most affecting arguments closely crowded together. On the one hand we have Philemon's own reputation for goodness; his friendship to the apostle, his respect for his character, reverence for his age, (now it is supposed about sixty or sixty-three,) compassion for his bonds, and at the same time an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand we have Onesimus's repentance and return to virtue, his profession of Christianity, notwithstanding the evils to which it exposed him, and his being the object of his spiritual father's tender affection. In short, every word contains an argument. Philemon therefore must have been exceedingly affected by this moving passage." *Who in time past was to thee unprofitable*—We have just seen with what endearment the apostle called Onesimus *his son*, begotten in his bonds, before he mentioned his name; here we see with what fine address, as soon as he had mentioned it, he touches on his former misbehaviour, giving it the softest name possible, and instantly passing on to the happy change that was now made upon him, so disposing Philemon to attend to his request, and the motives whereby he enforced it: *but now profitable*—No one should be expected to be a good servant before he is a good man. The apostle manifestly alludes to his name *Onesimus*, which signifies *profitable*. *To thee and to me*—Or rather, *even as to me*. To show the sincerity of Onesimus's repentance, the apostle mentions the experience which he himself had had of his benevolent disposition, in the many affectionate services which he had received from him during his confinement. After such a proof Philemon could have no doubt of Onesimus's piety and fidelity. "It has been justly observed, that it was strange Onesimus, who had been so wicked in the pious family of Philemon, amidst all the religious opportunities he enjoyed there, should

A. M. 4068. 12 Whom I have sent again: thou
A. D. 64. therefore receive him, that is, mine
own bowels:

13 Whom I would have retained with me,
that in thy stead he might have ministered
unto me in the bonds of the gospel:

14 But without thy mind would I do nothing;
that thy benefit should not be as it were of
necessity, but willingly.

15 For perhaps he therefore departed for

* 1 Cor. xvi. 17; Phil. ii. 30.—† 2 Cor. ix. 7.—‡ Gen.
xlv. 5, 8.

meet with conversion in his rambles at Rome. Instances have often happened somewhat of a similar nature; but it is very unjustifiable, and may probably be fatal, for any to presume on the like extraordinary interpositions of providence and grace in their favour."—Doddridge. *Whom*—How agreeable and useful soever he might have been to me here; *I have sent back to thee again; thou therefore receive him*—Into thy family with readiness and affection. Receive him, did I say? nay rather, receive, as it were, *my own bowels*—A person whom I so tenderly love, that he may seem, as it were, to carry my heart along with him whithersoever he goes. Such is the natural affection of a father in Christ toward his spiritual children. As Bengelius observes, by laying aside his apostolical authority, St. Paul had brought himself to a level with Philemon; and now to exalt Onesimus, and to display that dignity which a man acquires by becoming a sincere Christian, he calls him, not *his son* simply, but *his own bowels*; or, as it is expressed verse 17, *his very self*. *Whom I would have retained, that in thy stead, &c.*—That he might have performed those services for me, which thou, if present, wouldst gladly have performed thyself. Thus the apostle insinuates to Philemon the obligation he was under to assist, with his personal services, him who was his spiritual father; and more especially while he was confined with a chain for preaching the gospel of Christ. *But without thy mind*—That is, without thy express consent; *would I do nothing*—In this affair. From this we learn, that however just our title may be to beneficent actions from others, they must not be compelled to perform them; they must do them voluntarily; *that thy benefit should not be as it were of necessity*—Or by constraint, for Philemon would not have refused it; *but willingly*—"If Onesimus had remained with the apostle in Rome, and Philemon had pardoned him at the apostle's intercession, that favour would not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The apostle, therefore, sent him back to Philemon, that his receiving him might be known to have proceeded from his own merciful disposition."—Macknight.

Verses 15, 16. *For perhaps he therefore departed*
—*Δια τὸ το ἐχρησθῆ, for this reason he was separated*

a season, that thou shouldest receive him for ever;
A. M. 4068.
A. D. 64.

16 Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

* Matt. xxiii. 8; 1 Tim. vi. 2.—† Col. iii. 23.—‡ 2 Cor.
viii. 23.

rated; a soft expression, to denote Onesimus's running away from his master; for it contains an insinuation that this had happened providentially; *for a season*—Προς ὥραν, *for an hour*, a little while; *that thou shouldest receive him*—Ἰνα αὐτίωσ αὐτόν ἀπέχης, *mightest have or possess him; for ever*—That is, as Dr. Doddridge paraphrases the clause, "That he might not only be dear and useful to thee during all the remainder of his life, as a servant, whose ear is, as it were, bored to the door of thy house, (to allude to the Hebrew custom, Exod. xxi. 6,) but that he might indeed be a source of eternal delight to thee in that infinitely better world, where all distinctions between masters and their slaves shall cease, even that world of complete liberty and everlasting friendship."—The apostle here made the same kind of apology for Onesimus which Joseph made for his brethren, (Gen. xlv. 5,) *Now therefore be not grieved; for God did send me before you to preserve life*. The providence of God often brings good out of evil. Yet we must not for that reason do evil that good may come. *Not now as a servant*—Or *slave*, as he was formerly, when ignorant and wicked, much less as a fugitive slave, to be long frowned upon; *but above a slave*, or even a common *servant*—As standing in another, a much more dear and honourable relation; as a *brother beloved, especially to me*—Whom he has attended with great assiduity in my afflictions; *but how much more unto thee*—To whom he belongs; *both in the flesh*—As a dutiful servant; *and in the Lord*—As a fellow-Christian. That Philemon might not be offended at him for calling his fugitive slave *his brother*, the apostle acknowledges him for his own brother also, as being now a son of God, and an heir of life eternal.

Verses 17-20. *If thou count me therefore a partner*—Κοινωνόν, a companion, one having fellowship with thee in Christ, or a sharer with thee in the blessings of the gospel, the dearest bond of friendship; *receive him as myself*—Even as thou wouldst receive me, if I could have the satisfaction of paying thee a visit in person. *If he hath wronged thee*—Εἰ τι ἔδωκες, *if he hath injured thee in any thing; or oweth thee ought*—We cannot infer from this that Onesimus had robbed his master: it seems to be no more than a soft way of expressing the loss which Philemon had sustained by being deprived of

A. M. 4068. 19 I Paul have written it with
A. D. 64. mine own hand, I will repay it:
albeit I do not say to thee how thou owest unto
me even thine own self besides.

20 Yea, brother, let me have joy of thee in
the Lord: ^a refresh my bowels in the Lord.

21 ^b Having confidence in thy obedience, I
wrote unto thee, knowing that thou wilt also
do more than I say.

22 But withal prepare me also a lodging: for

^a Verse 7.—^b 2 Cor. vii. 16.—^c Phil. i. 25; ii. 24.—^d 2 Cor.
i. 11.—^e Col. i. 7; iv. 12.—^f Acts xii. 12, 25.

his slave's service; *put that on my account*—Charge it to me. *I have written this with my own hand*—And do thereby, as it were, give thee legal security for it; *I will repay it*—If thou requirest it; *albeit I do not say, &c.*—That is, not to say to thee, that as I was the instrument of thy conversion to Christ; *thou owest unto me even thine own self besides*—Besides pardoning Onesimus, thou owest to me, under God, thy very existence as a Christian, or the present and everlasting salvation of thy soul. What an immense obligation! Yet rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would himself pay to Philemon every thing Onesimus owed him. How ungrateful would Philemon have showed himself if he had refused to grant the apostle's desire. *Yea, brother*—Let me prevail upon thee in this request; *let me have joy of thee in the Lord*—Let me obtain this kindness from thee for the Lord's sake, which will much rejoice me. *Refresh my bowels*—Give me the most exquisite and Christian pleasure; *in the Lord*—In a matter so agreeable to the will of Christ. The word *αναπαύω*, rendered *refresh*, "is very emphatical. It literally signifies, *to appease, or quiet*, which strongly intimates the commotion he felt, through the ardour of his concern for Onesimus; and seems to represent the eagerness of his desire for his re-establishment in Philemon's family, by the appetite of hunger."—Doddridge.

Verses 21, 22. *Having confidence in thy obedience*—That thou wilt comply with my request; *I wrote*—Rather, *I have written; to thee*—With great freedom; *knowing that thou wilt do more than I say*—Wilt show Onesimus more kindness than I have expressed. Some commentators think the apostle here insinuates to Philemon, that it would be proper for him to give Onesimus his freedom, and many are of opinion that he actually did so. *But withal*—*Αυα δε, but at the same time*, that I beseech thee to pardon Onesimus, I request thee also to *prepare me a lodging*—In Colosse. "The apostle," says Macknight, "having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and not a lodging in Philemon's

^a I trust that ^a through your prayers A. M. 4068.
I shall be given unto you. A. D. 64.

23 There salute thee ^b Epaphras, my fellow-prisoner in Christ Jesus;

24 ^c Marcus, ^d Aristarchus, ^e Demas, ^f Lucas, my fellow-labourers.

25 ^g The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

^a Acts xix. 29; xxvii. 2; Coloss. iv. 10.—^b Coloss. iv. 14.
^c 2 Tim. iv. 11.—^d 2 Tim. iv. 22.

own house, as some suppose. It seems he proposed to stay a while in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine." Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus. *For I trust*—*ἐλπίζω, I hope; that through your prayers I shall be given unto you*—Shall be restored to liberty. The efficacy which in Scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to it in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual, it must, as James observes, (chap. i. 6,) be offered *in faith*; that is, in a full persuasion of the wisdom and power, goodness and faithfulness of God, and a confidence in him that, when we ask with sincerity, earnestness, and importunity, what is according to his will, or what his word authorizes us to ask, he will grant our petitions, as far as will be for our good and his glory. See 1 John v. 14, 15. On this passage, Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to God's people on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, or directed others so to do.

Verses 23–25. *There salute thee Epaphras, &c.*—Respecting these persons, see on Col. iv. 10, 12, 14. In that chapter, verse 10, *Aristarchus* is called the apostle's fellow-prisoner; but as that particular is not mentioned here, it is not improbable that he had obtained his liberty about the time when this letter was written. *Demas* afterward forsook the apostle, namely, during his second imprisonment, from love to this present world, 2 Tim. iv. 10. *The grace of our Lord Jesus Christ*—That is, his unmerited favour, and the influences of his Spirit; *be with your spirit*—Imparting that wisdom and power, that peace and comfort, which nothing but the communications of his grace can give. As the word *ὑμῶν, your*, is plural, it signifies that the apostle's wish did not respect Philemon alone, but all the persons mentioned in the inscription of this letter.

PREFACE

TO THE

EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

AS most of the principal doctrines of the gospel are more expressly asserted and more fully explained in this epistle to the Hebrews than in any other of the inspired writings, it is peculiarly important that its authenticity and divine authority should be established. In order to this, it is only necessary to show that it was written by St. Paul, whose inspiration and apostleship are universally acknowledged, and consequently the divine authority of all his official writings. Now that he was the author of this epistle seems to be satisfactorily proved by the following arguments, advanced by Dr. Whitby and many others.

First, from the words of St. Peter, (2 Epist. iii. 15, 16,) "As our beloved brother Paul, according to the wisdom given unto him, hath written unto you," it is evident, 1. That Paul had written to them to whom St. Peter was then writing, namely, to the believing Jews in general, (2 Peter i. 1,) many of whom were dispersed in divers countries, as mentioned 1 Peter i. 1. 2. That he had written to them a certain letter, distinct from all his other epistolary writings, as appears from those words, "as also in all his epistles," that is, his other epistles. Since then none of the ancients say that this epistle was lost, it must be that which bears the name of "the epistle to the Hebrews." Some indeed have thought, the epistle intended by St. Peter might be that written to the Romans, in which St. Paul speaks to the Jews by name, chap. ii. 17. But, 1. That passage is plainly addressed to the unbelieving Jews, and concerned them only: whereas, St. Peter writes to the brethren, chap. iii. 12; the beloved, verses 1, 14, 17; to them who had "received like precious faith," chap. i. 1. He therefore could not mean the Jews, of whom St. Paul speaks in the epistle to the Romans.

A second argument to prove that St. Paul was the author of this epistle is taken from these words, "Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you: They of Italy salute you," chap. xiii. 23, 24. For it was customary with St. Paul, when he wrote to the churches, to call Timothy his brother: see 2 Cor. i. 1; Col. i. 1; 1 Thess. iii. 2; Philemon 1. Timothy was a prisoner at Rome in the seventh year of Nero, and set at liberty the eighth, says Dr. Lightfoot, Harm., pp. 139, 140. Of which here the author of this epistle gives notice, and says, he would come with him to them; that is, to the Jews in Judea, to whom we shall soon see this epistle was written. Now Timothy, we know, was still the companion of St. Paul. Lastly, he desires them to pray for him, which is frequently done by St. Paul in most of his epistles, but is never done in any of the catholic epistles. And, in requesting their prayers, he adds a circumstance which more fully characterizes him; "Pray for me," says he, "that I may be restored to you the sooner." Now Paul had been sent bound from Judea to Rome, and therefore his return from Rome to Judea was properly a restoring of him to them. And that he was thus restored to them, we learn from Chrysostom declaring, that, being set at liberty, he went to Spain, thence to Judea, and so back to Rome.

Thirdly. That this epistle was written or composed by St. Paul, may yet more strongly be concluded from the authority of the ancients; for that they did deliver this as the epistle of St. Paul, and that they were not rash in so doing, we learn from the words of Origen. Now among the ancients we may reckon Clemens Romanus, the companion of, and co-worker with, St. Paul; who, as Eusebius

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and St. Jerome observe, entertained many sentiments which are in this epistle, and used many expressions, word for word, taken thence; which show that this epistle was not new, and that it is duly reckoned among the writings of this apostle. Clemens Alexandrinus cites those words of St. Paul, "Without faith it is impossible to please God," Heb. xi. 6; adding, that "faith is the substance of things hoped for, and the evidence of things not seen," chap. xi. 1; *κατα τον θειον αποστολον*, "according to the divine apostle." And again he saith, *Ο θειος αποστολος*, "The divine apostle fears not to say, 'Remember the former days, in which being enlightened, ye suffered a great fight of affliction,'" Heb. x. 32. And so he proceeds to cite the apostle's words to the end of the chapter, and then gives the substance of chap. xi., and the exhortation in the beginning of chap. xii., verses 1, 2. And that this divine apostle was St. Paul, we are assured from these words: "Paul also writing to the Hebrews, relapsing from the faith unto the law, saith, 'Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat,'" Heb. v. 12. In the third century Origen, citing the very words now mentioned, and the following words, "For every one that useth milk is unskilful in the word of righteousness," (verses 13, 14,) saith, "He that wrote this was the same Paul who said to the Corinthians, 'I have fed you with milk, and not with meat,'" &c., 1 Cor. iii. 2. In his Philocalia he says, "The Apostle Paul, who said to the Corinthians, 'These things happened in a figure, and they were written for us on whom the ends of the ages are come,' (1 Cor. x. 11,) doth also, in another epistle, use these words relating to the tabernacle, 'Thou shalt make all things according to the pattern showed thee in the mount,'" Heb. viii. 5. And that "the apostle who said, 'Jerusalem which is above is free, and is the mother of us all,' (Gal. iv. 26,) said also in another epistle, 'Ye are come to mount Sion, the city of the living God, the heavenly Jerusalem, and to myriads of angels,'" &c., Heb. xii. 22, 23. In his exhortation to martyrdom he hath these words, *ησει πι ο Παυλος*, "St. Paul, speaking somewhere to them who suffered from the beginning, and exhorting them to suffer patiently the trials which afterward fell upon them for the word, saith, 'Call to remembrance the former days, in which ye, being enlightened, suffered a great fight of afflictions.' 'Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience,'" Heb. x. 32-36. And in his answer to Africanus, having cited these words from this epistle, "They were stoned, they were sawn asunder, they were slain with the sword," (Heb. xi. 37,) he says, "If any person, being pressed with these words, should fall into the opinion of those who reject this epistle as not one of St. Paul's, he would use other words to demonstrate to him that it was the epistle of St. Paul." He also adds, that "the sentiments contained in it are admirable, and in no respect inferior to the writings of the apostles, as he who diligently reads them must confess. In a word, when this epistle was denied by the Arians in the fourth century, because they were not able to resist the conviction it affords of our Lord's divinity, Theodoret says, "They ought at least to revere the length of time in which the children of the church have read this epistle in the churches, namely, as long as they have read the apostolic writings; or, if this be not sufficient to persuade them, they should hearken to Eusebius, of whom they boast as of the patron of their doctrine; for he confesses this was St. Paul's epistle, and declares that all the ancients had this opinion of it."

That this epistle was written and directed to the Jews dwelling in Judea and Palestine, though not so as to exclude the believing Jews of the dispersion, was the opinion of the ancients. This may be argued from its being inscribed to the Hebrews, rather than to the Jews. It must have been written to the Hebrews, or converts from Judaism to Christianity, who inhabited some one particular country, both because the bearer of it, whoever he was, could not deliver it to all the Jews dispersed through the whole world, and because its author directs them to pray that he might be restored to them, and promises to come and visit them. And this country, most probably, was Judea, where the converts from Judaism to Christianity were almost incessantly persecuted by their unbelieving brethren, who tenaciously adhered to the constitution and ceremonies of the Mosaic law, which Christianity superseded; the title, therefore, "To the Hebrews," must determine the place, and point out the Jews that dwelt in Judea, a sense which the Holy Ghost puts upon the name "Hebrews," where it is said, "There was a murmuring of the Hellenists against the Hebrews," Acts vi. 1; by the "Hellenists" meaning the Jews that dwelt in foreign countries among the Greeks, and by the "Hebrews," those that dwelt in Judea.

But it cannot be reasonably concluded from hence that this epistle was written in Hebrew, or in

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Syriac; for the gospel of St. John, and his first epistle, the catholic epistles of James, Peter, and Jude, were also written to the Jews, and yet were written in Greek, that being a tongue so well known to the Jews, that in all their discourses with the Roman governors, who used the Greek tongue, we never read, either in Scripture or Josephus, that the Jews spake to them, or they unto the Jews, by an interpreter; nor are there any of the ancients who pretend to have seen any Hebrew copy of this epistle. That it was written in Greek, appears not only from the passages of Scripture so often cited in it from the Septuagint, even where they differ from the Hebrew, (chap. i. 6; iii. 8-10; viii. 8-10; x. 37, 38,) but also from chap. vii. 2, where we read thus, *πρωτον μιν ερμηνευομενος βασιλευς δικαιοσυνης*, "first being interpreted king of righteousness, and afterward king of Salem, which is king of peace;" for both the word "Melchisedec," and "king of Salem," being in the first verse, should have been there interpreted, had this been the addition of the interpreter; for so we find it is throughout the New Testament, where the interpretation immediately follows the Hebrew word or phrase, as Mark v. 41, "Talitha cumi, which is by interpretation, Daughter, arise," (see Mark xv. 22; Matt. xxvii. 46; Mark xv. 34; John i. 98, 41; ix. 7; xix. 17; Acts iv. 36; ix. 36; xiii. 8,) whereas here the word "Melchisedec" is in the beginning of the first verse, and the supposed addition of the interpreter is added where the word is not; so "king of Salem" is in the first verse not interpreted, and when it is repeated then comes the interpretation, which plainly shows that it is not made to give the sense, but to explain the mystery contained in the words, namely, that "Christ" was "our peace," (Eph. ii. 14,) and "his sceptre" was "a sceptre of righteousness," chap. i. 8.

The want of St. Paul's name has been mentioned by some as a reason for doubting its being originally written by him, or for supposing our present Greek copy is only a translation of an epistle which was written in Hebrew. But this can be no sufficient reason for calling in question his being the author of it. For in our canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is nowhere inserted in them; for instance, the three epistles of the Apostle John, who for some reasons, now not known, hath omitted his name in all of them; his first epistle beginning exactly like the epistle to the Hebrews, while in his other epistles he calls himself simply, "the presbyter," or "elder." It is true, Paul commonly inserted his name in the beginning of his letters. Yet in this to the Hebrews, he deviated from his usual manner, probably for the following reasons:—1. Because the doctrines which he set forth in it, being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the Scriptures, the propriety of his application of these testimonies, and the justness of the conclusions which he deduced from them. 2. As Paul was the apostle of the Gentiles, in writing to the Hebrews he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews, living in foreign countries, to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he, in the conclusion of his letter, "besought them to suffer the word of exhortation," (chap. xiii. 22,) and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, verse 18. Indeed, if he had prefixed his name to this epistle, as he did to the epistles addressed to the Gentile Christians, and termed himself an "apostle of Christ," it might have so awakened the prejudices conceived against him by the Jewish converts, as to have caused them to throw his letter aside unperused.

As for the date of this epistle, it seems evident that it was written after that to the Colossians and to Philemon; for there he is said to be "Paul the prisoner;" here we find him "set at liberty," and hoping to come quickly to those to whom he writes: those epistles, therefore, being written in the sixty-fourth year of Christ, this must at least have been written in the following year. Again, in the epistle to the Colossians we have mention of Timothy, but nothing of his bonds; here we have mention both of his imprisonment and his deliverance, which may well cast this epistle into the year above mentioned.

The manifest design of St. Paul in this epistle was to confirm the Jewish Christians in the faith and practice of the gospel of Christ, from which they were in danger of apostatizing, either through the insinuations or ill treatment of their persecutors, or to recover such as had apostatized. I. As the zealous defenders of the Mosaic law would naturally insist upon the divine authority of Moses,

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the distinguishing glory and majesty which attended its first promulgation by the ministry of angels, and the special privileges with which it invested those who adhered to it, and by arguments and insinuations of that kind would endeavour to shake the faith of those Jews who had embraced Christianity, and to prevail on them to renounce it, and return to Judaism, the apostle shows that in all these several particulars the gospel was infinitely superior to the law; which topic he pursues from chap. i.—xi. 1. He reminds the believing Hebrews of the extraordinary favours shown them by God, in giving them a revelation by his own Son, whose glory was far superior to that of angels, (chap. i. throughout,) very naturally inferring from hence, the danger of despising Christ on account of his humiliation, which, in perfect consistence with his dominion over the world to come, was voluntarily submitted to by him for wise and important reasons, particularly to deliver us from the fear of death, and encourage the freedom of our access to God, chap. ii. 2. With the same view he further magnifies Christ as superior to Moses, their great legislator; and from the punishment inflicted on those who rebelled against the authority of Moses, he infers the danger of contemning the promises of the gospel, chap. iii. 1–13. And as it was an easy transition, while treating on that subject, to call to mind that rest in Canaan to which the authority wherewith Moses was invested was intended to lead the Israelites, the apostle, 3. Cautions them against the sin of unbelief, as what would prevent their entering into a state of rest far superior to what the Jews ever enjoyed, (chap. ii. 14; iv. 11,) a caution which is still further enforced by awful views of God's omniscience, and a lively representation of the high-priesthood of Christ, of whose divine appointment, gracious administration, and previous suffering, he goes on to discourse, promising further illustrations of so important a topic, chap. iv. 12, 14. 4. He declares that he would advance to sublimer truths, without dwelling upon the first principles, for the sake of those who might have apostatized from the truth, and whose case he represents as very hopeless, (chap. vi. 1–9,) and then, for the establishment and comfort of sincere believers, he sets before them the consideration of the goodness of God, and his fidelity to his promises, the performance of which is sealed by the entrance of Christ into heaven as our forerunner, chap. vi. 10, to the end. 5. Still further to illustrate the character of our Lord, he enters into a parallel between him and Melchisedec, as agreeing in title and descent; and from instances wherein the priesthood of Melchisedec excelled the Levitical, he infers that the glory of the priesthood of Christ surpassed that under the law, chap. vii. 1–17. 6. From these premises, which plainly manifested the defects of the Aaronical priesthood, he argues that it was not only excelled, but consummated, by that of Christ, to which it was introductory and subservient; and, of consequence, that the obligation of the law was henceforth dissolved, chap. vii. 18, to the end. Then, 7. Recapitulating what he had already demonstrated concerning the superior dignity of Christ's priesthood, he thence illustrates the distinguished excellence of the new covenant, as not only foretold by Jeremiah, but evidently enriched with much better promises than the old, (chap. viii., throughout,) explaining further the doctrine of the priesthood and intercession of Christ, by comparing it to what the Jewish high-priest did on the great day of atonement, chap. ix. 1–14. And, 8. Having enlarged on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it, (chap. ix. 15, to the end,) and proved the legal ceremonies could not, by any means, purify the conscience, and from thence argued the insufficiency of the Mosaic law, and the necessity of looking beyond it, (chap. x. 1–15,) the apostle urges the Hebrews to improve the privileges which such a High-Priest and covenant conferred on them, to the purposes of approaching God with confidence, a constant attendance on his worship, and most benevolent regards to each other, chap. x. 15–25. Having thus obviated the insinuations and objections of the Jews to the gospel of Christ, as inferior to the Mosaic dispensation, by showing its transcendent excellence in a clear and convincing light, for the satisfaction and establishment of the believing Hebrews, the apostle proceeds,

II. To awaken their attention, and fortify their minds against the storm of persecution, which had come, and was further likely to come upon them, for the sake of the Christian faith. To this end he reminds them of the extremities they had already endured in defence of the gospel, and of the fatal consequences which would attend their apostacy, (chap. x. 26, to the end,) calling to their remembrance the renowned examples of faith and fortitude which had been exhibited by holy men mentioned in the Scriptures of the Old Testament, (chap. xi. 1–29,) concluding his discourse with glancing on many illustrious worthies whom he does not name; and, besides those recorded in Scripture, referring also to the case of several who suffered under the persecution of Antiochus Epiphanes, ch. xi. 30; xii. 2

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III. Having thus executed his design in the argumentative part of the epistle, he applies the whole, by exhorting the Hebrew Christians to sustain and improve the afflictions to which they were exposed, and to exert themselves vigorously to promote the united interests of peace and holiness, chap. xii. 3-14, cautioning them against disparaging the blessings of the gospel, and making them a sacrifice either to any secular views, or sensual gratifications; representing the incomparable excellence of these blessings, and the wonderful manner in which they were introduced, which even the introduction of the Jewish economy, glorious and magnificent as it was, did by no means equal, chap. xii. 15-29; exhorting them to brotherly affection, purity, compassion, dependance on the divine care, steadfastness in the profession of the truth, and to a life of thankfulness to God, and benevolence to man, from the consideration of the inestimable privileges derived to us from Christ, which ought always to encourage us resolutely to endure any infamy and suffering which we may meet with in his cause, chap. xiii. 1-16; concluding the whole with recommending to them some particular regards to their pious ministers, entreating their prayers, and adding some salutations, and a solemn benediction, chap. xiii. 17, to the end. See Whitby, Macknight, and Doddridge.

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THE
EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS.

CHAPTER I.

In this chapter, (1.) The apostle represents to the Hebrews, to whom he writes, the great favour God had done them in giving them a new revelation by his own Son; whose character he describes, and whose humiliation, in order to the expiation of our sins, and his exaltation to the right hand of God, as a reward of his sufferings and for our sakes, he transiently notices, 1-3. (2.) From several passages of the Old Testament he proves him to be superior to angels, and even to be the true God, the Creator of all things, 4-14.

A. M. 4068. GOD, * who at sundry times and * in
A. D. 64. divers manners spake in time

past unto the fathers by the pro- A. M. 4068.
phets, A. D. 64.

* Nativity of Christ, epistle, verse 1 to verse 37.

* Num. xii. 6-8.

NOTES ON CHAPTER I.

Verse 1. *God, &c.*—After the manner of the best writers, the apostle begins this most instructive epistle with proposing the subjects of which he is about to discourse; namely, four important facts, on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should induce unbelievers, whether Jews or Gentiles, to renounce their infidelity and embrace the gospel. Of these facts, the first is, that the same God, who gave the former revelations to the fathers of the Jewish nation, hath in these last days given the gospel to all mankind. This the apostle mentions first of all, to show the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one or of both of them would be destroyed; whereas these revelations agreeing in all things, they mutually explain and support each other. Thus in this verse; *God, who at sundry times*—The creation was revealed in the time of Adam; the last judgment in the time of Enoch; the coming of the Messiah in the time of Abraham, and the following patriarchs; the offices he should sustain, and the process he should go through in accomplishing man's redemption, in the time of Moses, of David, of Isaiah, and the other prophets; and so at various times more explicit knowledge was given. But the word *πολλομερος* rather signifies *in sundry parts, parcels, or degrees*, in opposition to a complete revelation; or the gradual discovery of the mind and will of God, by communications, one after another, as the church could bear the light of them. Thus to Adam, victory over the grand enemy of mankind by the Seed of the woman,

was promised: to Abraham, that all mankind should be blessed in him and his seed: to Jacob, that the promised Seed of the woman and of Abraham should be a peaceful Prince, unto whom *the gathering of the people should be*: by Moses, that he should be an extraordinary Prophet, the disobeying of whom would be punished with certain destruction: by David, that he should be a Priest of a higher order than that of Aaron, and a King in Zion, whose dominion should extend *from sea to sea, yea, to the ends of the earth*, Psa. lxxii. 1, 8: by Isaiah, that he should be *the Child born, the Son given, and yet the mighty God, of the increase of whose government and peace there should be no end*; that he should go through great scenes of suffering, (chap. liii.) but should expiate sin, and conquer death: by Jeremiah, that he should be *the Lord our righteousness*: by Ezekiel, the *one Shepherd of God's people*, chap. xxxiv. 23: by Zechariah, that he should build the spiritual temple, bear the glory, and be a Priest upon his throne; from whence, according to Joel, he should pour out his Spirit in an extraordinary measure upon his disciples: by Haggai and Malachi, that he should come to the temple, built after the return from Babylon, and that awful judgments should follow his coming upon such as rejected him. If (says Dr. Owen) we consider the whole progress of divine revelation from the beginning of the world, we shall find that it comprehends four principal parts or degrees, with such as were subservient to them. The *first*, made to Adam, was the principle of faith and obedience to the antediluvian fathers, and to this were subservient all the consequent particular revelations before the flood. The *second*, to Noah after the flood, contained the renewal of the covenant, and establishment of

A. M. 4068. 2 Hath ^b in these last days, ^c spoken
A. D. 64. unto us by his Son, ^d whom he hath

appointed heir of all things, ^e by whom A. M. 4068.
also he made the worlds; A. D. 64.

^b Deut. iv. 30; Gal. iv. 4; Eph. i. 10.—^c John i. 17; xv. 15; Chap. ii. 3.—^d Psa. ii. 8; Matt. xxi. 38; xxviii. 18;

John iii. 35; Rom. viii. 17.—^e John i. 3; 1 Cor. viii. 6; Col. i. 16.

the church in his family, whereunto were subservient the revelations made to Melchizedec (Gen. xiv. 19) and others, before the calling of Abraham. The *third*, to Abraham, implied a peculiar restriction of the promise to his seed, and a fuller illustration of the nature of it confirmed in the revelations made to Isaac, Jacob, and others of their posterity. The *fourth*, to Moses, comprehended the giving of the law, and erection of the Jewish Church in the wilderness; to which was principally subservient the revelation made to David, which was peculiarly designed to perfect the Old Testament worship. To which we may add the revelations made to Solomon, and the prophets in their respective days; particularly those who, before and during the captivity, pleaded with the people about their defection by scandalous sins and false worship: and Ezra, with the prophets that assisted in the reformation of the church after its return from Babylon, who in an eminent manner excited the people to expect the Messiah. These were the principal parts and degrees of divine revelation, from the foundation of the world to the coming of Christ, at least until his forerunner, John the Baptist. And by thus reminding the Hebrews, that the will of God was not formerly revealed to his church all at once, by Moses or any other, but by several parts and degrees, by new additions of light, as in his infinite wisdom he saw meet, the apostle clearly convinces them of their mistake in obstinately adhering to the Mosaic institutions. It is as if he had said, Consider the way whereby God revealed his will to the church hitherto. Hath it not been by parts and degrees? Hath he at any time shut up the progress of revelation? Hath he not always kept the church in expectation of new discoveries of his will? Did he ever declare that he would add no more to what he had commanded; or make no alteration in what he had instituted? So far from it, that Moses, when he had finished all his work in the Lord's house, told the people God would raise up another prophet like unto him, that is, who should reveal new laws and institutions as he had done, whom they were to hear and obey on the penalty of utter extermination, Deut. xviii. 15, &c. But in opposition to this gradual revelation, the apostle intimates that now, by Jesus the Messiah, the Lord had begun and finished the whole revelation of his will, according to their own hopes and expectations.

And in *divers manners*—By dreams, visions, audible voices, the appearances of angels, of the Lord in a human form, by Urim and Thummim, and the immediate inspiration of his Spirit, 2 Pet. i. 21; 1 Pet. i. 11. Or, the expression, *divers manners*, may refer to the different ways in which the prophets communicated the different revelations which they received to the fathers. They did it in types and figures, significant actions, and dark sayings, as well

as in plain language: whereas the gospel revelation was spoken by Christ and his apostles in one manner only, namely, in plain language; and to this one entire and perfect revelation the various, partial, imperfect revelations made before are opposed. *Spake in time past*—Παλαι, of old, or anciently. The word, taken *absolutely*, comprises the whole space of time from the giving of the first promise to the end of the Old Testament revelations. Taken as relating to the Jews, it includes the ages intervening between the giving of the law and the death of the last prophet, Malachi, namely, the space of twenty-one jubilees, or near one thousand one hundred years, after which, as the Jews confess, the Spirit of prophecy was taken from Israel. The word *spake* is put for every kind of divine communication: *unto the fathers*—The ancestors of the Jewish nation; *by the prophets*—The mention of whom is a virtual declaration that the apostle received the whole Old Testament as of divine authority, and was not about to advance any doctrine in contradiction to it. Indeed, as he was writing to the Hebrews, many of whom were prejudiced against him as a person who departed from Moses and the prophets, it was an instance of great wisdom in him to signify, at the very beginning of his epistle, that he believed the revelations given by them of old. Thus, by removing one great cause of prejudice from those to whom he wrote, he would open the way for their receiving the doctrines contained in his epistle, a summary of which we have in the two next verses.

Verse 2. *Hath in these last days*—Namely, the last of the Jewish Church and state, which were then drawing to their final abolition. Or the times of the Messiah may be intended, as 2 Tim. iii. 1. Here we have the second fact of which the apostle proposed to discourse, namely, that the person by whom God hath revealed the gospel is his Son, appearing in the human nature; a person far superior to the highest creatures, even a person properly divine; from which it is reasonable to infer, that the revelation made by him to mankind is more perfect than that made to the Jews by angels, and that the dispensation founded thereon is a better and more permanent dispensation than the law. In saying, *God hath spoken to us*, the apostle chiefly intends the members of the Jewish Church. The Jews of those times were very apt to think if they had lived in the days of the former prophets, and had heard them deliver their message from God, they would have received it with cheerful obedience. Their only unhappiness, as they thought, was, that they were born out of due time, as to prophetic revelations, Matt. xxiii. 30. Now the apostle, aware of this prejudice, informs them that God, in the revelation of the gospel, had spoken to themselves what they so much desired; and that if they did not attend to this word, they must needs be self-condemned. Besides that,

A. M. 4068. 3 ^f Who being the brightness of his
A. D. 64. glory, and the express image of his
person, and ^g upholding all things by the word

^f John i. 14; xiv. 9; 2 Corinthians iv. 4; Colossians i. 15.
^g John i. 4; Col. i. 17; Rev. iv. 11.—^h Chap. vii. 27; ix. 12,

the care and love which God had manifested toward them, in speaking to them in this immediate manner, requiring the most indisputable obedience, especially considering how far this mode excelled what he had before used toward their fathers. For this revelation, by the Son of God, is more perfect than any preceding one, because, 1st, It is more *clear*, even respecting things formerly revealed; as, for instance, God's spiritual nature, (John iv. 24.) and some of his attributes, particularly his love; the fall and depravity of man; his redemption; the person, offices, and work of the Redeemer; the salvation that is through him, particularly as it is future and eternal; that it is attained by faith, the fruits of which, and the spirituality of God's law, are set in a clearer point of view in the gospel than formerly. 2d, More *full*, giving us explicit information of things hardly intimated before, as the abolition of the Jewish dispensation, the temporary rejection of their nation because of their unbelief, a general and solemn judgment; that the consequences of it will be eternal; that the heavens and the earth shall be destroyed, and a new heaven and new earth shall be prepared for the habitation of the righteous. So that whereas the former dispensations might be compared to starlight, or moonshine, this last revelation is called *the day-spring from on high visiting us*, (Luke i. 78, 79,) and *the Sun of righteousness arising upon us*: and no wonder, considering that the messenger of this new covenant is the Son of God, to whom God's will was known not by dreams, visions, voices, &c., or in any of the ways before mentioned, but, as St. John speaks, he was in the bosom of the Father; that is, was intimately and perfectly acquainted with his eternal mind and counsels, being his wisdom, word, and truth, and therefore fully qualified to give mankind a revelation every way perfect and complete.

Whom he hath appointed heir of all things—That is, of the whole creation; of all creatures, visible and invisible, which were all made for him, as well as by him, Col. i. 16. The apostle's grand design throughout this epistle being to engage the Hebrews to constancy and perseverance in their attachment to the gospel, with its fundamental doctrines, he takes his main argument for that purpose from its immediate author, the promised Messiah, the Son of God. Him, therefore, in this chapter he describes at large, declaring what he is *absolutely*, in his person and offices; and *comparatively*, with respect to other ministerial revealers of the mind and will of God, principally insisting on his excellence and pre-eminence above angels. After the name of *Son*, his inheritance is mentioned. God appointed him the heir long before he made the worlds, Eph. iii. 11; Prov. viii. 22. Crellius, a noted Socinian, with whom some other Socinians have agreed, allowed that

of his power, ^h when he had by him- A. M. 4068.
self purged our sins, ⁱ sat down on A. D. 64.
the right hand of the Majesty on high;

14, 16.—^j Ps. cx. 1; Eph. i. 20; Chap. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22.

Christ hath the highest dominion and empire over men and angels. But still they would persuade us that all this was spoken of him as a mere man, as the son of Mary. But how a mere man, or mere creature, should have this empire over all men and angels, and all creatures in the universe, or even should know them all, and have power over death, is impossible to understand as the mystery of the incarnation, or that of the Trinity. But to guard us against this error, the inspired writers have taken care to inform us that he existed before he was born of Mary; before Abraham, John viii. 56; *before all things*, Col. i. 17; that he was loved by the Father, and had glory with him *before the foundation of the world*, John xvii. 5, 24. Nay, and, as the apostle here asserts, that *the worlds were made by him*. It is true, the word *aevas*, here used by the apostle, may be rendered *ages*, or *dispensations*; yet in Heb. xi. 3, it must mean, as it is rendered, *worlds*. And we know, from John i. 2, 3, 10; Col. i. 16; Eph. iii. 9; 1 Cor. viii. 6, and verse 10 of this chapter, that the Son of God did in fact make the worlds; and agreeably to the apostle's words here, (*God hath spoken unto us by his Son, by whom he made the worlds*;) in their plain and literal meaning, he was the Son of God when the worlds were made by him. Accordingly, He, *without whom was not any thing made that was made*, is called *the only-begotten of the Father*, John i. 1-14, where see the notes. Therefore, *the Son*, as the Son, was *before all worlds*: and his glory reaches from everlasting to everlasting, though God spake by him to us only *in these last days*. This is the third fact of which the apostle proposes to discourse, namely, that the Author of the gospel, in consequence of his having made the worlds, is Heir, or Lord, and Governor of all. And although, after becoming man, he died, yet, being raised from the dead, he had the government of the world restored to him in the human nature. To the faithful this is a source of the greatest consolation; because if the world is governed by their Master, he certainly hath power to protect and bless them; and every thing befalling them will issue in good to them. Besides, being the Judge as well as the Ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have suffered on his account. This, that the author of the gospel is the Son of God, is the main hinge on which all the apostle's subsequent arguments throughout the epistle turn, and this bears the stress of all his inferences; and, therefore, having mentioned it, he proceeds immediately to that description of him which gives evidence to all he deduces from this consideration.

Verse 3. *Who being the brightness*—*Ακρυααφα*, *the effulgence*, or out-beaming, or splendour; *of his*—The Father's; *glory*—In Scripture, the *glory of*

A. M. 4068. 4 Being made so much better than
A. D. 61. the angels, as ^k he hath by inherit-

ance obtained a more excellent name A. M. 4068.
than they. A. D. 64.

^k Eph. i. 21 ;

Phil. ii. 9, 10.

God signifies the perfections of God. See Rom. i. 23 ; and in and by the Son of God, the glorious nature and attributes of the Father have shone forth probably to angels, at least to men ; as on mount Sinai, when his voice shook the earth, (chap. xii. 26,) in the tabernacle and temple. Compare Exod. xxiv. 10 with John i. 18, and 1 Tim. vi. 16. The divine glory, which was manifested to Isaiah in the vision recorded chap. vi. 1-4, is expressly said, John xii. 41, to have been the glory of Christ. This glory indeed was veiled in flesh when he became incarnate, yet he still possessed it, and it shone forth, in some degree, on many occasions, especially at his transfiguration, and even in his whole ministry ; infinite wisdom manifesting itself in his discourses ; almighty power in his miracles ; unspeakable love in his benevolent actions ; and holiness unparalleled in his spirit and conduct daily. So that he was fitly denominated *the Holy One of God*. And the express image—Stamp or delineation ; of his person—Or substance, as *υποστασις* signifies. That is, he is one who has the whole nature of God in him, as he is his eternal Son ; and declares and represents, in a most conspicuous manner, the divine properties to our faith and contemplation as incarnate : whatever the Father is, is exhibited in the Son as a seal in the stamp on wax. For the word *χαρακτηρ*, here rendered *express image*, properly signifies an image made by engraving, such as that on a seal ; also the image which the seal makes on wax by impression. Phavorinus says, it is *διαντυσις δηλωση την υποστασιν, a form, or draught, manifesting the substance whence it was taken*. And the word *υποστασις*, rendered *person*, he says, is *ουσια μετα των ιδιωματος, the substance with the properties*. So that the clause here, according to him, is a *draught manifesting, or exhibiting the substance and properties of God*. "According to the Greek commentators on the place," says Whitty, "it is the same with our Lord's being in the form of God before he took our nature on him." See on Phil. ii. 6 ; Col. i. 15, where this is explained at large. And *upholding*—*θερων, sustaining, or preserving and governing ; all things*—Visible and invisible. This expression is parallel to 1 Col. i. 17, *τα παντα εν αυτω συνεστηκε, by him all things consist*. According to Pierce, the meaning of both passages is, that as the Son gave being to all things, so he maintains them in being. *By the word of his power*—That is, by his powerful word : in the same divine manner in which all things were created ; for he only spake, and they were done. *When he had by himself*—By the sacrifice of himself, (chap. ix. 26,) without any Mosaic rites or ceremonies ; *purged our sins*—*καθαρισμον ποιησαμενος, having effected a purification of them, or made atonement to satisfy the demands of divine justice*. In order to which it was necessary he should for a time divest himself of his glory. This is the fourth fact treated

of in this epistle, namely, that the Author of the gospel laid down his life a sacrifice for sin ; of which, when offered, God declared his acceptance, by setting Jesus at his own right hand. The gospel, therefore, hath a priesthood and sacrifice more efficacious than the priesthood and sacrifices of the law taken together. For an expiation made by a person so great in himself, and so dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him ; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent. *Sat down*—The Jewish priests stood while they ministered : Christ's being said to sit down, therefore, denotes the consummation of his sacrifice : *on the right hand of the Majesty*—Of God ; *on high*—In the highest heavens. The apostle's meaning is, that our Lord, after his ascension, was invested in the human nature with that visible glory and power which he enjoyed with God before the world, as mentioned by himself, John xvii. 5. Our Lord's sitting down at the right hand of God is affirmed in this epistle no less than five different times, because it presupposes his resurrection from the dead, and implies his being put in possession of the highest authority in heaven, under the Father. Consequently it is a clear proof that he is really the Son of God. It must be observed, that in this chapter the apostle describes Christ's glory chiefly as he is the Son of God ; afterward, chap. ii. 6, &c., the glory of the man Christ Jesus. He speaks indeed briefly of the former before his humiliation, but copiously after his exaltation ; as from hence the glory he had from eternity began to be evidently seen. Both his purging our sins, and sitting on the right hand of God, are largely treated of in the seven following chapters.

Verses 4-6. *Being made*—Rather *being* ; (for the word *made* is not implied in the original expression, *γενομενος*;) *so much better*—Higher ; *than the angels*—As the Jews gloried exceedingly in the law of Moses, on account of its being delivered by the ministry of angels, the apostle proves, by passages from the Jewish Scriptures, that the Son is superior in nature and dignity to all the angelical hosts. How much more then may we glory in the gospel, which was given, not by the ministry of angels, but by the very Son of God. *As he hath by inheritance obtained*—Greek, *κεκληρονομηκεν, he hath inherited ; a more excellent name than they*—Namely, the name of *Son* ; a name which he is said to inherit, because he really is God's Son, and that in a sense in which no creature, man or angel, is his son. 1st, Not by adoption, regeneration, or title, as patriarchs, prophets, or any other saints might be his sons : for he is distinguished from all these, Mark xii. 6. 2d, Not by the resurrection merely, by which the saints will hereafter be manifested to be the sons of God, Luke xx. 26. For he was distinguished from Moses and

A. M. 4000. 5 For unto which of the angels
A. D. 64. said he at any time, ¹Thou art my
Son, this day have I begotten thee? And
again, ²I will be to him a Father, and he shall
be to me a Son?

6 ¹And again, when he bringeth in ²the first-
begotten into the world, he saith, ³And let

¹ Psa. ii. 7; Acts xiii. 33; Chap. v. 5.—² 2 Sam. vii. 14;
1 Chron. xxii. 10; xxviii. 6; lxxxix. 26, 27.—³ Or, *When he
bringeth again.*

Elias on the mount of transfiguration, who had both entered the immortal state, Matt. xvii. 6. 3d, Not by creation, as Adam was, (Luke iii. 38,) and angels are God's sons; for he is here represented as having a right to the name of *Son* by inheritance, which the angels have not. Hence he is termed *the only-begotten of the Father*; an expression which excludes from that honourable relation angels, and all other beings whatever. *For unto which of the angels*—Although sometimes termed in Scripture the sons of God, because created by him; *said he at any time, Thou art my Son*—God of God, Light of Light, the eternal Word of the eternal Father; *this day have I begotten thee*—Namely, in and from eternity; which, by its unalterable permanency of duration, is one continued unsuccessive day. See the note on Psa. ii. 7. "It is true, because the angel said to his mother, *The Holy Ghost shall come upon thee; therefore also that holy thing which shall be born of thee shall be called the Son of God*; some contend that these words, *Thou art my Son, &c.*, are a prediction of our Lord's miraculous conception. But on that supposition the argument taken from the name falls: for instead of proving Jesus superior to angels, his miraculous conception does not make him superior to Adam, who was as much the immediate work of God as Christ's human nature was the immediate work of the Holy Ghost. Besides, he is said (John iii. 17) to have been the Son of God before he was sent into the world;" and verse 2 of this chapter, when the worlds were made by him. See Macknight.

And again, I will be to him a Father, and he shall be to me a Son—I will own myself to be his Father, and him to be my Son, by eminent tokens of my peculiar love. "The former clause relates to his natural Sonship by an eternal inconceivable generation, the other to his Father's acknowledgment and treatment of him as his incarnate Son: indeed this promise related immediately to Solomon, but in a far higher sense to the Messiah; applied to whom, it hath a very different meaning from what it had when applied to Solomon."—Wesley. Understood of the Messiah, it is a prediction that God would, in the most public manner, declare Jesus his Son by voices from heaven uttered on different occasions, and by the descent of the Holy Ghost on him after his baptism, and by his resurrection from the dead. Whereas the same promise spoken concerning Solomon, means only that he was to be the object of God's especial affection

all the angels of God worship him. A. M. 4000
7 And ²of the angels he saith, ³Who maketh his angels spirits, and his minis-
ters a flame of fire.

²Who maketh his angels spirits, and his minis-
ters a flame of fire.

8 But unto the Son *he saith*, ¹Thy throne,
O God, is for ever and ever: a sceptre of
²righteousness is the sceptre of thy kingdom;

¹ Rom. viii. 29; Col. i. 18; Rev. i. 5.—² Deut. xxxii. 43,
LXX.; Psa. xcvi. 7; 1 Pet. iii. 22.—³ Gr. *uoto*.—⁴ Psa.
civ. 4.—⁵ Psa. xlv. 6, 7.—⁶ Gr. *rightness, or, straightness.*

and care. Accordingly it was so explained in the revelation to David himself, 1 Chron. xxii. 9; *I will give him rest from all his enemies round about. And again*—That is, in another passage of Scripture; *when he bringeth in the first-begotten*—Him who is before all creatures, Prov. viii. 24, 25; more excellent than all, Gen. xlix. 3; and *Heir or Lord of all*, Psa. ii. 6, 8. The appellation *first-begotten* includes that of *Son*, together with the rights of primogeniture, which the first-begotten Son of God enjoys, in a manner not communicable to any creature; *into the world*—Namely, at his incarnation; *he, God, saith, Let all the angels of God worship him*—So much higher was he, when in his lowest estate, than the highest angel! "In the Hebrew text it is *cal Elohim*, which in our Bibles is rendered *all ye gods*. But the expression is elliptical, and may be supplied as the writer of this epistle hath done; *all ye angels of God*—In the 97th Psalm, whence it is commonly thought this quotation is made, the establishment of the kingdom of Christ is foretold, together with its happy influence in destroying idolatry. Because, in a few instances, the word *Elohim, gods*, denotes *idols*, this clause is translated by some, *Worship him, all ye idols*. But how can idols, most of whom are nonentities, worship the Son?"

Verses 7-9. *Of the angels*—Speaking of them; *he*—David; *saith, Who maketh*—Or rather, *who made*; *his angels spirits, &c.*—That is, the greatest thing said of angels is, that they are beings not clogged with flesh, and who are zealous and active in the service of God like flames of fire. The expressions intimate not only their office, but also their nature, which is very excellent; the metaphor being taken from the most swift, subtle, and efficacious things on earth; but, nevertheless, infinitely below the majesty of the Son. *For unto the Son he saith*—Of him the psalmist speaks in more exalted language, expressive of his sovereign, universal, and everlasting dominion, saying, *Thy throne*—That is, *thy reign*, which the word throne implies; *O God, is for ever and ever*—These words are quoted from the 45th Psalm, which, in the opinion of "some commentators, was composed concerning Solomon's marriage with Pharaoh's daughter. But could Solomon, with any propriety, be addressed by the title of *God*? Or could it be said of him that his kingdom, which lasted only forty years, was eternal? It was not even eternal in his posterity; and with respect to his *loving righteousness, and hating wickedness*, it but

A. M. 4068. 9 Thou hast loved righteous-
A. D. 64. ness, and hated iniquity; there-
fore God, even thy God, hath anointed
thee with the oil of gladness above thy fel-
lows.

10 And, O Thou, Lord, in the beginning
hast laid the foundation of the earth; and

Isa. lxi. 1.—Psa. cii. 25, &c.

ill applies to one who, in his old age, became an encourager of idolatry, through the influence of women. This Psalm, therefore, is applicable only to Christ. Further, Solomon's marriage with Pharaoh's daughter being expressly condemned as contrary to the law, (1 Kings xi. 2,) to suppose that this Psalm was composed in honour of that event, is certainly an ill-founded imagination. The rabbins, in their commentaries, affirm that it was written wholly concerning the Messiah. Accordingly, they translate the title of the Psalm as we do, *A Song of Loves: the LXX., ωδη υπερ τῆς αγαπης, a song concerning the Beloved: a title justly given to the Messiah, whom God, by voices from heaven, declared his beloved Son.*—Macknight. Pierce says, "They who imagine this Psalm is an epithalamium upon Solomon's marrying Pharaoh's daughter, must suppose that it is here foretold that Solomon was to have a numerous progeny by her, whom he should set up for princes up and down the world, by one of whom he should be succeeded, verse 16, *Instead of thy father shall be thy children, when thou mayest make princes in all the earth.* But this cannot be true; for besides that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the son of Naamah, an Ammonitess, 2 Chron. xii. 13. And so far was he from being able to set his sons to rule over other countries, that it was with great difficulty his successors kept two tribes of the twelve steadfast to them. The whole tenor of the Psalm directs us plainly to understand it of some excellent prince, who was highly favoured of God, and not of such a degenerate one as Solomon became, God also having testified his displeasure against him. Further, how unlikely is it that verse 2 should be understood of Solomon? Nothing could be more suitably said of Christ than what we there meet with: *Grace is poured into thy lips, therefore God hath blessed thee for ever: but was such language fit to be used concerning a man who became a most notorious idolater? Was not the promise conditional that was made to Solomon of blessedness, and had he not forfeited it by breaking the condition? The last verse of the Psalm seems also very unlikely to belong to Solomon: I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever. Certainly a greater than Solomon is here: and the primitive Christians were much in the right, who universally agreed in applying the Psalm to Christ, and him only."* See notes on Ps. xlv.

A sceptre of righteousness is the sceptre of thy

the heavens are the works of thy hands. A. M. 4068.
A. D. 64.

11 They shall perish; but thou remainest:
and they shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up,
and they shall be changed: but thou art the
same, and thy years shall not fail.

Isa. xxxiv. 4.

kingdom—That is, thy reign, of which the sceptre is the ensign, is full of justice and equity. Or, thy government is exercised for maintaining truth and righteousness in the world. *Thou hast loved righteousness, &c.*—Thou art infinitely pure and holy; *therefore God*—Who, as thou art Mediator, is thy God, hath anointed thee with the oil of gladness—With the Holy Ghost, the fountain of joy; *above thy fellows*—Above all the children of men. For God gave not the Spirit by measure unto him, John iii. 34. In other words, God bestowed on him, as a prophet, priest, and king, endowments, whereby he excelled all his associates (as *μεροχοι* signifies) in those offices. "Anciently, kings, priests, and prophets were consecrated to their several offices by the ceremony of solemn unction with perfumed oil, called in the Psalm *the oil of gladness*, because it occasioned great joy, both to the person anointed, and to those who were present at the ceremony. Wherefore the Son, being appointed of God to the high offices of universal King, Priest, and Prophet among men, he is called, by way of eminence, the Lord's Messiah, Christ, or Anointed One. But the oil with which God anointed or consecrated him to these offices was not any material oil, nor was the unction external, but internal, with the Holy Ghost. We may therefore understand the Psalm as a prediction of the descent of the Holy Ghost on Jesus at his baptism, whereby was signified God's giving him the Spirit without measure."

Verses 10-12. *And thou, Lord, in the beginning, &c.*—These words, with those contained in the two following verses, are quoted from Psa. cii. 25-27, where they are evidently spoken of the God of Israel, the living and true God. "Some have thought they are here addressed to the Father, and not to the Son. But, as the former passages are directed to the Son, it is reasonable to suppose this is so likewise: especially as it would not have been to the apostle's purpose to quote it here, if it had been addressed to the Father. By affirming that these words were spoken to the Son, the apostle confuted the opinion of those Jews who held that the angels assisted in making this mundane system; an error which was afterward maintained by some heretics in the Christian Church. *They*—Permanent as they seem, and though firmly founded; *shall at length perish*—Of the perishing of the earth and aerial heavens, Peter speaks, 2 Epist. iii. 10-13, where he also foretels that there shall be new heavens and a new earth, formed for the habitation of the righteous, after the old creation is destroyed. *But thou remainest*—*Διακρεις, continuest* in undecaying glory;

A. M. 4068. 13 But to which of the angels said
A. D. 61. he at any time, " Sit on my right
hand, until I make thine enemies thy footstool?

* Psa. cx. 1.—† Gen. xix. 16; xxxii. 1, 2, 24; Psa. xxxiv. 7;

as a *vesture*—*Περιβολαιον*, a mantle, upper garment, or cloak; *shall thou fold them up*—With infinite ease; and *they shall be changed*—Into new heavens and a new earth; or thou shalt remove them out of their place, and introduce a new scene of things with as much ease as a prince lays aside one robe and puts on another. *But thou art eternally the same, and thy years shall not fail*—Through everlasting ages, nor can thy perfections admit any possible diminution.

Verse 13. *But to which of the angels said he at any time, Sit thou, &c.*—In this interrogation a vehement negation is included; He said not at any time to any of the angels, as he said to his Son in the human nature, Psa. cx. 1. *Sit thou on my right hand*—Reign thou over the universe; *till, &c.*—He never spake these words, or the like, concerning them; there is no testimony to that purpose recorded in the whole book of God, the only means of such knowledge, and rule of our faith in such things. Our Lord (Matt. xxii. 43) spake of it to the Pharisees as a thing certain, and allowed by all the Jewish doctors, that David wrote the cxth Psalm (from which this quotation is made) by inspiration of the Spirit, concerning Christ. This passage, therefore, is rightly applied to Christ by the writer of this epistle. See note on Psa. cx. 1. *I make thine enemies thy footstool*—The eastern princes used to tread on the necks of their vanquished enemies, in token of their utter subjection, Josh. x. 24. And some of the more haughty ones, in mounting their horses, used their enemies as a footstool. This passage, therefore, is a prediction of the entire conquest of evil angels and wicked men, Christ's enemies. *Are they not all ministering spirits, &c.*—The apostle having proved the pre-eminence of the Son, as Mediator of the new covenant, above all the angels, from the attributes of honour and glory that are ascribed to him in the Scripture, that he might not appear to argue merely in a negative manner, from what is not said concerning them, he adds here such a description of their natures and office, or employment, as shows that indeed no such thing can be

14 * Are they not all ministering A. M. 4068.
spirits, sent forth to minister for them A. D. 64.
who shall be † heirs of salvation?

xei. 11; ciii. 20, 21.—† Romans viii. 17; Titus iii. 7.

rightly affirmed concerning them, as he had before manifested to be spoken and recorded concerning the Son: 1st, As to their nature, they are *πνευματα*, *spirits*, or spiritual substances; not qualities, or natural faculties, as the Sadducees imagined: and 2d, As to their office, they are *πνευματα λειτουργικα*, *ministering spirits*. So they are termed Psa. ciii. 21. *Bless the Lord all ye his hosts, λειτουργοι αυτου, ye ministers of his that do his pleasure.* And how they execute their office we here learn. They are *εις διακονιαν αποσπλομενα*, *sent forth unto a ministry: δια της μελλοντας κληρονομειν σωτηριαν, on account, or for the sake of those that shall be heirs of salvation*—Perhaps this is said in allusion to the Hebrew name of angels, which properly signifies *messengers*. The word *all* is here emphatical, denoting that even the highest orders of angels, dominions, thrones, principalities, and powers bow the knee and are subject to Jesus; ministering in the affairs of the world according to his direction. But although the Scriptures speak of *all* the angels as thus ministering, the word *all* does not imply that every individual angel is actually employed in this way, but that every one is subject to be so employed. It must be observed also, that the expression is not, *sent forth to minister to*, but *dia, for*—Or on account of; *them who shall be heirs of salvation.* And herein the harmony subsisting between both parts of God's family is still preserved. As in the service of the church the ministers thereof do not, properly speaking, minister to man, but to the Lord in the behalf of men, (Acts xiii. 2,) so is it with these spirits also; they are sent forth to minister for the good of men, but properly it is the Lord to whom they minister. *His servants* they are, *not ours*: rather, they are our *fellow-servants*. As all the servants of a king, though otherwise they greatly differ, agree in this, that they are all servants to the same person. Wherefore this passage affords no ground for believing that every heir of salvation has a guardian angel assigned him. Of the ministry of angels for the benefit of the heirs of salvation we have many examples both in the Old and in the New Testament.

CHAPTER II.

In this chapter, (1.) The apostle infers, from the dignity of Christ, the author of the gospel, the duty of earnestly attending and steadfastly adhering to it, 1-4. (2.) He enlarges further on Christ's pre-eminence above the angels, notwithstanding his sufferings for a time, 5-10. (3.) Shows that his sufferings were necessary, in order to our salvation and his own mediatorial glory; and that his assumption of our nature, not of the angelic, was necessary to the discharge of his priestly office for us, 9-18.

A. M. 4066. **T**HEREFORE we ought to give
A. D. 64. the more earnest heed to the

things which we have heard, lest at A. M. 4066.
any time we should ¹ let them slip. A. D. 64.

¹ Gr. run out as

leaking vessels.

NOTES ON CHAPTER II.

Verse 1. *Therefore, &c.*—The foregoing display of the greatness of the Son of God being designed to convince mankind of the great excellence and importance of that gospel of which he is the author, and of the great guilt of disobeying, neglecting, or apostatizing from it, the apostle now proceeds to caution his readers against these evils, solemnly warning them of the awful consequences thereof, and urging them to pay the utmost attention to the things which they had heard from Jesus and his apostles, that is, to the contents of the gospel in general, whether historical, doctrinal, preceptive, promissive, or comminatory. *Therefore*, says he, *diva vero, on this account*, because the Son, by whom God has spoken to us in these last days, and given us his gospel, is so glorious a person, infinitely superior even to the holy angels, and much more to every merely human messenger formerly sent by God to men; *we ought to give the more earnest heed to it*—More than the Israelites gave of old to the law, which had not such an immediate author, and more than we ourselves have formerly given to the gospel itself, when we were less acquainted with its excellence and importance. We ought to *take heed* that we neither forfeit nor lose our interest in it; *to the things which we have heard*—So the apostle expresses the doctrine of the gospel with respect to the way and manner whereby it was communicated, namely, by *preaching*, an ordinance which he magnifies, making it, as everywhere else, the great means of begetting faith in men, Rom. x. 14, 15. So that he insists upon and recommends to them, not only the things themselves, wherein they had been instructed, but also the way whereby they were made acquainted with them: this, as the means of their believing, as the ground of their profession, they were diligently to remember and attend to. The apostle says *we ought*, joining himself with them to whom he wrote, to manifest that the duty he exhorted them to was of general concern to all to whom the gospel was preached, so that he laid no singular burden on them; and that he might not as yet discover to them any suspicion of their inconstancy, or make them suppose that he entertained any severe thoughts concerning them; apprehensions whereof are apt to render exhortations suspected, the minds of men being very ready to disregard what they are persuaded to, if they suspect that undeserved blame is the ground of the exhortation. *Lest at any time we should let them slip*—Namely, out of our minds; lest we should lose the remembrance of them, or the impression they once made upon us. The Greek, *μη ποτε παραρωμεν*, is literally, *lest we should run out*, namely, as leaky vessels which let the water, poured into them one way, run out many ways. The word relates to the persons, not to the things, because it contains a crime.

It is our duty to retain the word which we have heard, and therefore it is not said that the water *flows out*, but that we, as it were, *pour it out*, losing that negligently which we ought to have retained. And, says Dr. Owen, “there is an elegant metaphor in the word; for as the drops of rain falling on the earth water it and make it fruitful, so does the celestial doctrine make fruitful unto God the souls of men upon whom it descends: and hence, with respect to the word, of the gospel, Christ is said to come down as the *showers on the mown grass*, Psa. lxxii. 6; and the apostle calls preaching the gospel, *watering men*, 1 Cor. iii. 6, 7; and compares them to whom it is preached, *to the earth that drinketh in the rain*, Heb. vi. 7. Hence men are here said to *pour out* the word preached, when, by negligence, they lose, instead of retaining, the benefit of the gospel. So when our Lord compares the same word to seed, he illustrates men’s falling from it by all the ways and means whereby seed, cast into the earth, may be lost or become unprofitable.” It may not be improper to observe here, that as water is lost gradually out of a leaky vessel, so the remembrance of, and faith in, the truths of the gospel, with the enlightening, quickening, renewing, strengthening, and comforting influence produced by them, are usually lost gradually, perhaps also insensibly. We lose, 1st, Our remembrance of them; 2d, Our love to and relish for them; and, 3d, The effect produced by them, perhaps both the internal graces and the external virtues flowing therefrom. The apostle says, *lest at any time we should let them slip*. Some lose their grace in a time of peace and prosperity, some in a time of persecution and adversity, and some in the hour of peculiar temptation: for God in his wisdom suffers such an hour to come upon the church for its trial, and upon every member of it, that they may be conformed to their Head, who had his special seasons of temptation. In this trying time many lose the good effects of the word they have heard, either wholly or in some measure. They are cast into a negligent slumber by the opiates of temptation, and when they awake and consider the state of their hearts and lives, they find that the whole efficacy of the word is lost. The *ways* also, it ought to be observed, whereby this woful effect is produced, are various; as, 1st, The love of the world, which made Demas a leaky vessel, 2 Tim. iv. 10; and choked the fourth part of the seed in the parable, Matt. xiii. 22. 2d, The love of sin; a vile affection or corrupt passion will make the spiritual vessel full of chinks, so that it will not retain the spiritual water. Again, 3d, False doctrine, formality in worship, contentions and divisions among the serious professors of religion, will easily produce, if yielded to, the same unhappy effect. Let the reader, thus warned, be upon his guard in these and such like respects.

A. M. 4068. 2 For if the word ^aspoken by angels was steadfast, and ^bevery transgression and disobedience received a just recompense of reward ;

^a Deut. xxxiii. 2; Psa. lxxviii. 17.—^b Num. xv. 30, 31.

Verses 2-4. *For if the word spoken by angels*—The law delivered by their ministry. It is nowhere affirmed that the law was given by angels, but that the people received it, *εις διαταγας αγγελων, by the disposition, administration, or deputation of angels*, Acts vii. 53; and that it was *διαταγεις, ordained, appointed, or promulgated*, by angels, (Gal. iii. 19,) and here that it was *spoken* by them. From hence it is evident, that not the original, authoritative giving of the law, but the ministerial ordering of things in its promulgation, is that which is ascribed to them. As Chrysostom observes, they excited the thunderings, the lightnings, the smoke, the earthquake, and the sounding of the trumpet which preceded God's giving the law. And perhaps also an angel effected the articulate voices which conveyed the words of the ten commandments to the ears of the people; or an angel was employed to repeat, in a loud and terrible voice, the words which God pronounced, *I am the Lord thy God*, with what follows, Exod. xx. 2, &c. The apostle having just insisted (chap. i.) on a comparison between Christ and the angels, his argument is greatly corroborated when it is considered, that the law was *the word spoken by angels*, but the gospel was delivered by the Son, who is so far exalted above them; *was steadfast*—*Βεβαιος, firm*, a sure covenant between God and the people; *and every transgression and disobedience*—The word *παρὰβασις, transgression*, signifies the leaping over the bounds which the law had set, by doing the things forbidden by it; *παρὰκοη* is the refusing to do the things it enjoins; *received a just recompense of reward*—That is, a just punishment. But how could *every sin* and *transgression* be said to receive a just retribution, seeing it is certain that some sins, under the law, were not punished, but expiated by atonements? In answer to this, it must be observed, that *every sin* was contrary to the doctrine and precepts of the law, and therefore punishment was assigned to every sin, though not executed on every sinner. Besides, the sacrifices of atonement manifested punishment to have been due, though the sinner was relieved against it. But the sins especially intended by the apostle were, in fact, such as were directly against the law, as it was the covenant between God and the people; for which there was no provision made of any atonement or compensation. But the covenant being broken, the sinners were to die without mercy; and thus to be utterly exterminated by the hand of God, or that of man, by his appointment. The expression, *ἰνδικος μισθαποδοσις*, rendered, *a just recompense of reward*, signifies a recompense proportionable to the crime, according to the judgment of God, which is infinitely just and equal, and implies that they who commit sin are worthy of death, Rom. i. 32; and particularly refers to the temporal punishment of cutting

3 ° How shall we escape, if we neglect so great salvation; ^awhich at the first began to be spoken by the Lord, and was ^bconfirmed unto us by them that heard him ;

^a Chap. x. 36, 29.—^b Matt. iv. 17.—^c Luke i. 2.

them off from the land of the living, according to the dispensation of the law to which the Israelites were subject.

How shall we escape—Severe punishment; *if we neglect*—*Ἀμελησαντες, not caring about*, not embracing and improving; *so great salvation*—That is, both the doctrine of salvation, the gospel which brings us tidings of it, shows us our want of it, offers it to us, and is the most powerful means of bringing us to enjoy it; and salvation itself, declared by this doctrine, and announced and exhibited in this gospel. The greatness of this salvation may be inferred with certainty from the great dignity and glory of its Author, as set forth in the preceding chapter, and from the great things he hath done and suffered to procure it for lost mankind; the great price paid for it, (1 Pet. i. 18, 19,) and the great power exerted to put us in possession of it, Eph. i. 19. But, independently of these considerations, it is evidently great, unspeakably great, in its own nature; being, 1st, *A deliverance* from a state of great ignorance and folly, with respect to things spiritual and divine, Tit. iii. 3; of great guilt and depravity, weakness and misery, which, were it not for this salvation, would be eternal; 2d, *A restoration* (so the word *σωτηρια*, rendered *salvation*, also signifies) to the favour and friendship, image and nature of God, and communion with him; blessings lost by the fall—blessings of infinite value, and intended to be of everlasting duration; and, (which likewise is implied in the same expression,) 3d, *A preservation*, notwithstanding all the subtlety and power, malice and diligence of our spiritual enemies, continually exerted to effect our destruction, to eternal life, felicity, and glory; or the being *kept by the power of God*, through faith, unto final, eternal salvation, of both body and soul, 1 Pet. i. 5. A salvation this unspeakably, yea, infinitely greater than that wrought for the Israelites of old, when God delivered them from Egyptian bondage, and established them in the quiet possession of Canaan. *Which at the first began to be spoken*—To be preached in a clear and distinct manner; *by the Lord*—The Son of God, the Lord of angels. Jesus is called *the Lord*, chiefly because, as the Maker and Governor of the world, *he is Lord of all*, Acts x. 36; consequently he is able both to reward those who obey him, by bestowing on them eternal salvation, and to punish with everlasting destruction those who disobey him; *and was confirmed*—Further declared, and its truth attested; *unto us*—Of this age, even every article of it; *by them that heard him*—The apostles, who had been themselves both eye-witnesses and ministers of the word. "Matters of fact which were transacted before our own time, and whereof we could not be ourselves eye-witnesses,

A. M. 4068. 4 ' God also bearing *them* witness,
A. D. 64. ' both with signs and wonders, and with

¹ Mark xvi. 20.—² Acts ii. 22, 43.—³ Or, *distributions*.

are readily believed upon the report of others. And when the reporters are persons of credit and reputation, and report nothing but what they declare themselves to have seen and certainly known, and they are likewise many, and exactly concur in their testimony, and nothing is alleged against them by any others, and particularly by such as were concerned to invalidate their account if possible, we think we have all the reason in the world to receive their testimony. All which circumstances do evidently concur in the confirmation of the gospel."—Pierce. *God also bearing them witness*—As to the truth and importance of their doctrine; *both with signs and wonders*—Many and marvellous. "The apostle having observed, in verse 2, that the law spoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention that the gospel was equally confirmed by the great miracles which accompanied the preaching, both of Jesus Christ himself and of the apostles. Wherefore such of the Hebrews as had not heard Jesus preach the great salvation, were nevertheless bound to give heed to the things which he had preached, since they were sufficiently declared and proved to them by the apostles and other ministers of the word, who had heard him preach these things."—Macknight. *With divers miracles and gifts*—*Mepisquois, distributions; of the Holy Ghost*—In his extraordinary operations, imparted in different degrees to different persons; *according to his own will*—"Moses wrought many signs, wonders, and miracles; but the distributions of the Holy Ghost he knew nothing of. They were peculiar to the gospel dispensation, and consisted of the internal gifts of *wisdom, knowledge, prophecy, faith, the discernment of spirits, tongues, and the interpretation of tongues*." These are called distributions of the Holy Ghost, because God by his Spirit divided them to every one as he pleased, 1 Cor. xii. 11. "The miracles," says Pierce, "which were wrought by the first preachers of the gospel, were an attestation from God of the truth of what they delivered. And indeed we must entertain very strange and unworthy apprehensions of the blessed God, if we can suppose that he would countenance a notorious imposture, by enabling those who published it to the world to perform, in confirmation of it, so many miracles as they did, things that were vastly above the power and ability of men. It is true there were other confirmations of our Saviour's character and commission, particularly the concurrence of all that was foretold by the old prophets concerning the Messiah. But this does by no means hinder these miracles to be an attestation from God, and accordingly to deserve our utmost regard."

And now let the reader consider how those will excuse their conduct to God, their own consciences, or the assembled world of men and angels in the day of final judgment, who neglect this salvation; a

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divers miracles, and ² gifts ^b of the Holy Ghost, ¹ according to his own will? A. M. 4068. A. D. 64.

^b 1 Cor. xii. 4, 7, 11.—^c Eph. i. 5, 9.

salvation which has so glorious an Author, which is so unspeakably great and excellent in itself, has cost such an immense price, and to attest and confirm which God's almighty power has been exerted in so extraordinary a manner in signs and wonders innumerable; yea, "has waked and worked for ages." But who are they that may properly be said to neglect this salvation? Surely not those merely who disbelieve and reject the gospel, which proclaims, displays, and offers it; or who oppose and persecute the preachers and professors of it; but those who, as the expression used here by the apostle means, make light of it, have little or no care or concern about it, and consequently take no pains to become partakers of it. All do and will neglect this salvation who do not, 1st, See their want of it, and their undone state without it; who are not convinced of its absolute necessity and great excellence; 2d, Who do not earnestly and perseveringly desire it, and hunger and thirst for the enjoyment of it; 3d, Who do not diligently seek it in the use of the means which God has appointed, the private and public means of grace, such as hearing, reading, and meditating on the word of God, prayer, watchfulness, self-denial, and taking up the daily cross; 4th, Who do not humble themselves before God in true, genuine repentance, and bring forth fruit worthy of repentance; 5th, Who do not embrace the gospel in all its branches, its truths, precepts, and promises; its doctrines, privileges, and duties; and the Lord Jesus, its blessed Author, in all his offices and characters, in faith, love, and new obedience. Nay, and, 6th, They, in some measure at least, neglect this salvation who, having experienced one part of it, as, for instance, a sense of pardon and the divine favour, yet do not go forward with zeal and diligence in pursuit of what remains, namely, perfect holiness, and eternal glory. And these, 7th, Most of all neglect this salvation who, having begun in the Spirit, end in the flesh; who fall from grace, and turn from the holy commandment delivered to them; whose case the apostle represents in a just but awful light, chap. vi. 4-8; x. 28-31; xii. 25-27. From which passages the reader may learn how the neglecters of this salvation in general, and apostates, or backsliders, in particular, may expect to escape. The truth, with respect to this, is, 1st, That mankind in general being by nature and practice in a lost state, a state of ignorance and sin, of guilt, condemnation, and wrath, of depravity, weakness, and misery; and this salvation being provided for their recovery, they who neglect it of course remain in that lost estate, unenlightened, unpardoned, unchanged, unholy, and unhappy. They sin against the remedy, the only remedy which the wisdom of God hath found out for man's restoration, and therefore must perish without remedy. This is not all; they have, 2d, To expect a superadded and increased misery for neglecting the glorious salvation provided for them; provided at so great an ex-

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A. M. 4068. 5 For unto the angels hath he not
A. D. 64. put in subjection ^k the world to come
whereof we speak.

6 But one in a certain place testified, saying,
^l What is man, that thou art mindful of him? or

^k Chap. vi. 5; 2 Pet. iii. 13.—^l Job vii. 17; Psa.

pense of love and sufferings, and with so great an apparatus of grace and mercy. This passage proves this point to a demonstration; as do also the other paragraphs above referred to. Observe, reader, the greatness of the salvation—its eternity—the glory of its Author—the amazing sufferings he endured—the various and extraordinary gifts and operations of the Holy Ghost, that in former ages sealed and signalized this divine dispensation—the pardon and grace offered to us, and urged upon us—the advices, exhortations, entreaties, and warnings of ministers and others, who had our salvation at heart;—in short, the various means made use of, in various ways, to bring us to the knowledge and enjoyment of this salvation:—all these must aggravate our guilt, and increase our condemnation and future punishment, if we neglect it.

Verse 5. *For, &c.*—This verse contains a proof of the third: the greater the salvation is, and the more glorious the Lord whom we despise, the greater will be our punishment. *Unto the angels hath he (God) not put in subjection the world to come*—That is, as most commentators have understood the clause, the dispensation of the Messiah; which, being to succeed the Mosaic, was usually styled by the Jews, *The world to come*; although it is still, in a great measure, *to come: whereof we speak*—Of which I am now speaking. In this last great dispensation, the Son alone presides. Macknight, however, objects to this interpretation of the words, observing, “The gospel dispensation is called *αιωνος μελλουτος, the age to come*, (Heb. vi. 5,) but never *οικουμενην μελλουσαν, the habitable world to come*. That phrase, if I mistake not, signifies the heavenly country promised to Abraham, and to his spiritual seed. Wherefore, as *οικουμενην, the world*, (Luke ii. 1, and elsewhere,) by a usual figure of speech, signifies *the inhabitants of the world*, the phrase *οικουμενην μελλουσαν*, may very well signify *the inhabitants of the world to come*, called, (Heb. i. 14,) *them who shall inherit salvation*. If so, the apostle’s meaning will be, that God hath not put the heirs of salvation, who are to inhabit the world to come, the heavenly Canaan, in subjection to angels, to be by them conducted into that world, as the Israelites were conducted into the earthly Canaan, by an angel, Exod. xxiii. 20. They are only ministering spirits, sent forth by the Son to minister for the heirs of salvation, but not to conduct them. The heirs who are to inhabit the world to come, God hath put in subjection to the Son alone. Hence he is called *the Captain of their salvation*, Heb. ii. 10. And having introduced them into the heavenly country, he will deliver up the kingdom to God the Father, as we are told 1 Cor. xv. 24.”

Verse 6. *But one in a certain place*—Namely,

the son of man, that thou visitest him? A. M. 4068.

7 Thou madest him ^a a little lower
A. D. 64. than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands;

viii. 4, &c.; cxliv. 2.—^a Or, a little while inferior to.

David, Psa. viii. 4; testified, saying, *What is man*—The Hebrew word *אנוש*, used in the Psalm, means *weak, miserable, and mortal man*; man in his fallen state; obnoxious to grief, sorrow, anxiety, pain, trouble, and death: *that thou art mindful of him*—What is he to the vast expanse of the heavens, to the moon and the stars which thou hast ordained? This Psalm seems to have been composed by David in a clear, moon-shiny, and star-light night, while he was contemplating the wonderful fabric of the heaven; because, in his magnificent description of its luminaries, he takes no notice of the sun, the most glorious of them all. The words here cited concerning dominion, were doubtless in some sense applicable to Adam; although, in their complete and highest sense, they belong to none but the second Adam. It has indeed been a great question among interpreters, whether the Psalm speaks of man in general, and of the honour which God put upon him in his creation, or only of the man Christ Jesus. But upon comparing the contents of it with this chapter, it seems evident that both are included. For the design of the Psalm appears plainly to have been to display and celebrate the great love and kindness of God to mankind: not only in their creation, but also in their redemption by Christ Jesus; whom, as he was man, God advanced to the honour here spoken of, that he might carry on that great and glorious work. Some parts of the Psalm, however, relate more eminently to Christ than to man in general, and accordingly are so interpreted, both by our Lord and by his apostles, particularly verses 2, 6. *Or the Son of man*—Hebrew, *בן אדם*, *the son of Adam*, of one made out of the earth; *that thou visitest him*—The sense rises: we are *mindful* of him that is absent; but to *visit* denotes the care of one present. And it is worthy of observation, that the Hebrew word occurring in the Psalm, and rendered *visitest*, though variously used, yet constantly denotes the action of a superior toward an inferior, and commonly expresses some act of God toward his people for good. And especially in the term *visiting* used to express the stupendous act of God in sending his Son to take our nature upon him, as Luke i. 68, 78. “He hath *visited* and redeemed his people;” and “The day-spring from on high hath *visited* us.” This was the ground of the psalmist’s admiration, and will be a cause of admiration to all believers through eternal ages.

Verse 7. *Thou madest him*—That is, 1st, *Man*, when first created; *a little lower than the angels*—So the LXX., and all the old Greek translations, as also the Targum, read the clause; but the Hebrew, *מעט מאליהו*, is *a little lower than God*; the word *God* being probably put by an ellipsis for *the angels*

A. M. 4068. 8 "Thou hast put all things in
A. D. 64. subjection under his feet. For in that
he put all in subjection under him, he left no-
thing that is not put under him. But now "we
see not yet all things put under him :

"Matt. xxviii. 18; 1 Cor. xv. 27; Eph. i. 22; Chap. i. 12.
"1 Cor. xv. 28.—"Phil. ii. 7-9.—"Or, thy.—"Acts ii. 33.

of God. Man, when first formed, was, it seems, in the scale of creatures next to angels, his soul being spiritual, intelligent, free, and immortal; but, as by his body he was allied to the earth, and to the beasts that perish, he was lower than they. But, 2d, The expression here used, *ὑποτάξας τὰ πάντα*, may be rendered, for a little while, as it is Acts v. 44; and commanded to put the apostles forth, *ὑποτάξας τὰ πάντα*, a little space, or while; and Luke xxii. 58, *μετά βραχὺ*, after a little while. Thus translated, the clause is, *Thou hast made him, for a little while, lower, or less, than the angels*: in which sense the passage may be properly applied to Christ, as it here is by the apostle, whose meaning appears to be, *Thou, O God, hast made thy Son, by his incarnation, humiliation, and obedience unto death, for a little while, lower than the angels*. For although from Christ's birth the angels adored his person as their Lord, yet in the outward condition of his human nature he was made exceedingly beneath their state of glory and excellence, for a little while, a short season. "That which renders this sense unquestionable," says Dr. Owen, "is the apostle's restraining the words precisely thereto, verse 9. It was but for a little while that the person of Christ, in the nature of man, was brought into a condition more indigent than that to which the nature of angels is exposed: neither was he for that season made a little, but very much lower than the angels. And had this been the whole of his state, it could not have been an effect of that inexpressible love which the psalmist so admires. But, seeing it was but for a short season, and that for the blessed ends which the apostle speaks of, nothing could more commend it to us." *Thou crownedst him with glory and honour*—That is, not only man at his first creation, to whom God gave dominion over the creatures, but also, and more especially, Jesus, after his resurrection from the dead, and ascension into heaven. Jesus was covered with the greatest ignominy when he was crucified by the Jews as a deceiver, for calling himself Christ the Son of God. But at his resurrection and subsequent exaltation that ignominy was entirely removed; and his fame, and name, and honour, as the Son of God, were, in the most illustrious manner, restored to him. See Phil. ii. 9-11. *And didst set him over the work of thy hands*—As Ruler and Lord of all; namely, in a lower sense Adam when created, and more eminently Christ when raised from the dead, and set at God's own right hand. For as he had actual dominion given him upon his ascension into heaven, so the extent of this dominion is the works of God's hands.

Verses 8, 9. *Thou hast put all things—All things without exception; in subjection*—*ὑποτάξας τὰ πάντα*

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9 But we see Jesus, °who was made A. M. 4068
a little lower than the angels °for A. D. 64.
the suffering of death, °crowned with glory and
honour; that he by the grace of God should
taste death ° for every man.

°John iii. 16; xii. 32; Romans v. 18; viii. 32; 2 Cor. v. 15;
1 Tim. ii. 6; 1 John ii. 2; Rev. v. 9.

avre, under his very feet—Such are the psalmist's words, expressive of a dominion every way unlimited and absolute. For in that it is said, *he put all things under him, he left nothing*—That is, nothing is excepted; *that is not put under him*—But the whole universe and every creature in it is included. *But now we see not yet all things put under him*—That is, under man, concerning whom the words were spoken, being connected with verse 4 of the Psalm, *What is man?* As if the apostle had said, A long space of time hath elapsed since the giving out this testimony, and much longer since the creation of man; and yet, during all these years, or rather, all these ages, we see that all things are very far from being put under man's feet, from being subjected to the human race in general, or to any individual mere man. Hence, (as if the apostle had added,) we ourselves, by our own observation, may easily discern that these words of the psalmist respect not only, or principally, either the first man or his posterity, under whom certainly all things are not, and never were, put in subjection. *But we see Jesus*—That is, it is only in Jesus that the psalmist's testimony is verified; he was made lower than the angels—And he hath had all things put in subjection to him. These things, says the apostle, we see. Yet it was not on his own account that he was made lower than the angels, in being clothed with our frail and mortal nature, but in order that he might suffer death, which is further explained by the addition of the next clause. For the words *διὰ το πάθος τῆ θανάτου*, for the suffering of death, are evidently intended to express the final cause of the humiliation of Christ, (he was made lower than the angels, who cannot die, that he might suffer death,) and not the meritorious cause of his exaltation. This, therefore, is the import and natural order of the words: *we see Jesus crowned with glory and honour, who was for a little while made lower than the angels, for the suffering of death; that he by the grace of God*—By his gracious, free, sovereign purpose, suited to, and arising from, his natural goodness and benignity, mercy and compassion; *might taste death—Tasting death*, (like seeing death,) is a Hebrew form of expression, signifying really dying, not dying in appearance or pretence, as some of old foolishly taught respecting the death of Christ, which shadow of dying could only have produced a shadow of redemption. The expression may also imply, finding by experience what is in death; Christ knew by experience what bitterness was in that cup of death which is threatened to sinners. He understood and felt it fully. The expression might also be intended to intimate, (as Chrysostom and the

A. M. 4068. 10 For it became him, for whom
A. D. 64 are all things, and by whom are all
things, in bringing many sons unto glory, to
make the Captain of their salvation perfect
through sufferings.

11 For both he that sanctifieth, and they who
are sanctified, are all of one: for which cause he

* Luke xxiv. 46.—Romans xi. 36.—Acts iii. 15; v. 31; Chap. xii. 2.—Luke xiii. 32; Chap. v. 9.—Chap. x. 10, 14.

ancients thought,) our Lord's continuing only a short time in the state of the dead, and, of consequence, his conquest over death; for though the phrase be used concerning other persons also, yet as applied to him, the event shows that it was only a thorough taste of it that he had. He neither was nor could be detained under the power of it. For every man—That ever was or will be born into the world, without the exception of any. To die for another, according to the constant use of the expression, imports to die in his room and stead; and this the Jews understood in the use of their sacrifices, where the life of the beast was accepted instead of the life of the sinner. Thus Christ tasted death; he was, by the grace and wisdom of God, substituted as a mediator and surety in the stead of others, of all others; for he gave himself a ransom for all, 1 Tim. ii. 6; when all were dead, he died for all, 2 Cor. v. 15.

Verse 10. In this verse the apostle expresses, in his own words, what he before expressed in those of the psalmist. For it became him—It was suitable to all his attributes, especially to his justice and mercy, his holiness and goodness, his wisdom and truth; for whom—As their ultimate end; and by whom—As their first cause; are all things; in bringing many sons unto glory—Namely, believers, called God's sons, John i. 12; Rom. viii. 14; and frequently elsewhere. The clause seems to be an allusion to the introduction of Israel (whom God dignified with the title of his son) into Canaan, which was a type of heaven; called glory, both because God there manifests his presence in a most glorious manner, and because there all his saints are rendered unspeakably glorious; to make the Captain—Ἀρχηγόν, the prince, leader, and author; of their salvation perfect—That is, a complete Saviour; through sufferings—Endured for them. By which sufferings he was consecrated to his office, and qualified to discharge it; expiated men's sins, obtained for them the Holy Spirit, John xvi. 7; Acts ii. 33; showed them by his example that their way lay through sufferings to glory, and in what spirit they must suffer; learned, as man, to sympathize with, and to succour and support them in their sufferings, verses 17, 18; chap. iv. 15, 16.

Verses 11–13. For—As if he had said, And it appears that it was meet that Christ should suffer, because, having the same nature with us, it was necessary he should thus be made like us, who must suffer before we can reign; both he that sanctifieth—That washes men from their sins in his blood, renews them in the spirit of their minds, and consecrates

is not ashamed to call them brethren, A. M. 4068.
A. D. 64 12 Saying, I will declare thy name
unto my brethren, in the midst of the church
will I sing praise unto thee.

13 And again, I will put my trust in him.
And again, Behold, I and the children which
God hath given me,

† Acts xvii. 26.—Matt. xxviii. 10.—Psa. xxii. 22, 25.
‡ Psalm xviii. 2.—Isaiah viii. 18.—John xx. 29; xvii. 6, 9, 11, 12.

them unto God; and they who are sanctified—Who are renewed and dedicated to God; are all of one—Of one nature, from one parent, Adam; for which cause he is not ashamed to call them—Whom he thus sanctifies and saves; brethren—He reckons it no disparagement to him, though in respect of his divine nature he is infinitely above them, to acknowledge and deal with them as his brethren; saying, (Psa. xxii. 22,) to his Father, When I appear in the human nature on the earth, I will declare thy name—Thy perfections, and especially thy grace and mercy in sending me into the world; unto my brethren—Of mankind; in the midst of the church—Publicly among the people of God; will I sing praise unto thee—As the precentor of the choir. This he did literally in the midst of his apostles, on the night before his passion. And in a more general sense, as the expression means setting forth the praise of God, he has done it in the church by his word and Spirit in all ages; and he still does, and will do it throughout all generations. It is well known that the 22d Psalm, from which this passage is cited, is a prophetic description of the sufferings of Christ, the apostles and evangelists having applied many passages of it to him. Also by repeating the first words of it from the cross, our Lord appropriated the whole of it to himself. The ancient Jewish doctors likewise interpreted this Psalm of the Messiah. And again—(Psa. xviii. 2,) as one that has communion with his brethren in sufferings, as well as in nature, he says; I will put my trust in him—To support me under, and carry me through them all. Hereby the apostle proves that Christ had the same affections, and consequently the same nature with believers. For had he been God only, or the Son merely in his original state, he could not have been brought into such a condition as required dependance upon another; neither is the nature of angels exposed to such dangers or troubles, as render it necessary for them to have recourse to God for support, protection, and consolation. And again—Isa. viii. 18, (where see the note,) when he says; Behold I and the children which God hath given me—He makes a like acknowledgment of his near relation to them, and of his being of the same nature with them, parents being of the same nature with their children. The opposers of Christianity affirm, that the prophecy from which this is taken doth not relate to the Messiah, and that in applying it to Jesus, the writer of this epistle hath erred; and from this they infer that he was not inspired. But, in

A. M. 4068. 14 Forasmuch then as the children
A. D. 64. are partakers of flesh and blood, he
* also himself likewise took part of the same;
† that through death he might destroy him that
had the power of death, that is, the devil;

15 And deliver them, who, † through fear of
death, were all their life-time subject to bondage.

* John i. 14; Rom. viii. 3; Phil. ii. 7.—† 1 Cor. xv. 54, 55;
Col. ii. 15; 2 Timothy i. 10.—‡ Luke i. 74; Romans viii. 15;
2 Tim. i. 7.

answer, be it observed, that the application of this prophecy to Christ doth not rest on this writer's testimony alone. The 14th verse of the prophecy is applied to him both by Paul, (Rom. ix. 33,) and by Peter, (1 Pet. ii. 6, 8,) and by Simeon, (Luke ii. 34;) nay, our Lord has applied the 15th verse to himself, Matt. xxi. 44. So that if the writer of this epistle hath erred in the application of that prophecy, all the others have erred in the same manner. But that they have not, is sufficiently shown in the notes on the passages referred to.

Verses 14, 15. *Forasmuch then as the children—*Believers, who are Christ's spiritual seed; *are partakers of flesh and blood—*Of human nature with all its infirmities; *he also took part of the same—*See on Phil. ii. 8; *that through his own death he might destroy the tyranny of him that had—*By God's permission; *the power of death—*The power of bringing death on all mankind by tempting our first parents to sin. Hence he is called a *murderer from the beginning*, and a *liar*, and the *father of it*, John viii. 44. It is observable that *the power of death*, ascribed to *the devil*, is called *κρᾶτος*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile. And all the baneful effects of this power Christ at the resurrection will remove, as far as they relate to the righteous. The word *καταργῆσον*, rendered *that he might destroy*, properly signifies, that he might render ineffectual. "Since the Son of God is said to have partaken of the *flesh and blood* of the children in the same manner that they themselves partake of these, namely, by being born of a woman; and since he was born into the world in that manner, to render him capable of dying, that through his death in the flesh he might frustrate the malicious contrivance of the devil, who first introduced death into the world; we are thereby taught that he is the *seed of the woman*, which at the fall was promised to bruise the head of the serpent; and that the serpent who deceived Eve was not a natural serpent, but the devil, who, because he assumed the form of a serpent on that occasion, is called (Rev. ix. 2) *the great dragon*, or serpent; and *that old serpent, the devil*. See on 2 Cor. xi. 3. The intention of the devil, in seducing our first parents, was to destroy them, and thereby put an end to the human species. This malicious design the Son of God rendered ineffectual, by assuming our nature, and in that nature dying as a sacrifice for sin."—Macknight. *And—*By his death making atonement for their sins, and procuring for them pardon and holiness; that is,

16 For verily † he took not on *him* A. M. 4068.
the nature of angels; but he took A. D. 64.
on *him* the seed of Abraham.

17 Wherefore in all things it behooved him
‡ to be made like unto *his* brethren; that he
might be † a merciful and faithful High-Priest
in things *pertaining* to God, to make re-

* Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.—† Philippians ii. 7.—‡ Chapter iv. 15; v. 1, 2.

both justification and sanctification, both a title to heaven and a meetness for it, and also an earnest of it by the Holy Spirit in their hearts, he *delivers them*—Even all who are made God's children by faith in him; *who*—Before they received this deliverance; *were all their life-time, through tormenting fear of death, subject to bondage*—In a slavish uncomfortable state of mind. And every man fears death, more or less, who is not savingly acquainted with, and united to Christ; who is not justified through faith in his blood, and regenerated by the influence of his Spirit, and therefore is not *begotten again to a lively hope* of a heavenly inheritance. Death is unwelcome to him if he knows what death is. But he delivers all true believers from this bondage.

Verse 16. *For verily he took not on him*—Greek, *ὡς γὰρ ἀγγέλων ἐπιλαβόμενος*, he took, or taketh, not hold of angels, to save them from the abyss of misery into which they are fallen, as not taking their nature upon him; but he took, or taketh, hold of the seed of Abraham—And hath made a gracious provision for the salvation of all who shall by true faith approve themselves the genuine children of that holy patriarch. The apostle says, *the seed of Abraham*, rather than *the seed of Adam*, because to Abraham was the promise made. "If the sin of the angels, who, as Jude tells us, (verse 6,) *kept not their own office*, consisted in their aspiring after higher stations and offices than those originally allotted to them by God, as Jude's expression intimates, we can see a reason why the Son of God did not take hold of them to save them, but took hold of the *seed of Abraham*; that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and inexperience, and by their lapse brought death on themselves and on their posterity, notwithstanding their posterity were not accessory to their offence. Whereas the angels, through discontentment with their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and inexperience in excuse of their sin, nor complain that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin."—Macknight.

Verses 17, 18. *Wherefore in all things*—That essentially pertain to our nature, and in all sufferings and temptations; *it behooved him*—In respect of the

A. M. 4068. conciliation for the sins of the people.
A. D. 64. 18 ^k For in that he himself hath

suffered, being tempted, he is able to succour them that are tempted. A. M. 4068.
A. D. 64.

^k Chap. iv. 15, 16;

v. 2; vii. 25.

office, duty, and employment he had taken upon him; or it was highly fit and proper, yea, necessary, in order to his design of redeeming them; *to be made like his brethren*—That is, a mortal man; *that*—By experience of suffering in himself; *he might be a merciful and faithful High-Priest*—*Merciful* toward sinners, affected with the sorrows and sufferings of others, and the more inclined to pity and relieve them; and *faithful* toward God, in discharging every other part of his office, as well as in relieving his suffering members. A *priest or high-priest*, is one who has a right of approaching God, and of bringing others to him. His being *faithful* is treated of, chap. iii. 2, &c., with its use: *merciful*, chap. iv. 14, &c., with the use also: *high-priest*, chap. v. 4, &c., vii. 1. The use is added, from chap. x. 19. "The Son of God, who made men, no doubt had such a knowledge of their infirmity, as might have rendered him a *merciful* intercessor, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And therefore, to impress us the more strongly with the belief that he is most affectionately disposed, from sympathy, to succour us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infir-

mity of our nature, he was pleased to be made like us in all things, and even to suffer by temptations." *In things pertaining to God*—That were to be done either for men with God, or for God with men; *to make reconciliation for*—Or *to expiate*, as *ἰλαστικός* signifies, *the sins of the people*—Not the people of the Jews merely, but the people of all nations, whether Jews or Gentiles, who, in repentance and faith, should turn to God. Hence St. John tells us, *he is the propitiation for the sins of the whole world*, offering sacrifice and interceding for them, and deriving God's grace, peace, and blessings upon them. *For in that he himself suffered, being tempted*—See chap. iv. 15; *he is able*—Has a greater fitness and readiness; *to succour them that are tempted*—And he has given a manifest, demonstrative proof that he is able so to do. Our Lord was not only tempted immediately after his baptism in the wilderness, but his whole life was a continued scene of temptation, as we learn from Luke xxii. 28: *Ye are they who have continued with me in my temptation*. Christ's temptations, like those of his brethren, arose from the persecutions and sufferings to which he was exposed, as well as from direct attacks of the devil by evil suggestions, such as those mentioned Matt. iv. 1-11; Luke iv. 1-13.

CHAPTER III.

To show still more fully the excellence of the gospel from the excellence of its Author, the apostle in this chapter, (1.) *shows the great superiority of Christ in his person and office to Moses, the noted prophet, deliverer, and law-giver of the Jews, 1-6.* (2.) *From the fate of their unbelieving ancestors in the wilderness, he shows the sin and danger of unbelief and apostacy, and the necessity of immediate attention to Christ's voice, and of a true faith in, and steadfast adherence to him, in order to their entering into the heavenly rest, 7-19.*

A. M. 4068. **WHEREFORE**, holy brethren,
A. D. 64. partakers of ^a the heavenly call-

ing, consider ^b the Apostle and High Priest of our profession, Christ Jesus; A. M. 4068.
A. D. 65.

^a Rom. i. 7.

^b Rom. xv. 8.

NOTES ON CHAPTER III.

Verse 1. The apostle, in the first chapter of this epistle, having affirmed that Jesus of Nazareth, by whom the gospel revelation was given to mankind, is God's Son, in a peculiar sense; a sense in which no man or angel is his son; and having proved, from the Jewish Scriptures, that God had constituted this his Son the *Heir* or *Lord* of all things, because by him he made the worlds; and in the second chapter, having answered the objections which were, or might be, brought for invalidating the claim of Jesus to be God's Son, and having thereby given full effect to the direct proofs which established his claim; he, in this third chapter, proceeds to show what is implied in Christ's being the *Heir* or *Lord* of all things; which

is the third fact on which the authority of the gospel revelation depends. A proper account of this matter was necessary; 1st, Because the title of Jesus to remove the Mosaic economy, and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and Heir of all things; 2d, Because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor, for pretending to abolish these institutions.

Wherefore—Seeing the author of the gospel is so excellent a person, (chap. i.) and so highly advanced above all others, men and angels, (chap. ii. 7, 8,) *holy brethren*—By giving this appellation to

A. M. 4068. 2 Who was faithful to him that
A. D. 64. ¹ appointed him, as also ^o Moses was
faithful in all his house.

3 For this man was counted worthy of more
glory than Moses, inasmuch as ^d he who hath

¹ Gr. made; 1 Sam. xii. 6.—^o Num. xii. 7; Verse 5.

those to whom he wrote, it is evident he addressed his epistle, not, as Macknight supposes, chiefly, if at all, to the unbelieving Hebrews, but principally, if not only, to such as had embraced the gospel, and were really made new creatures in Christ; *partakers of the heavenly calling*—The calling of the gospel, which came from heaven, and is intended to bring men to heaven, including the preaching of the word, and the various means of grace, whereby men are brought to believe in Christ. *Consider the Apostle*—The messenger of God, sent immediately from him to preach that gospel to you which you profess to believe; the highest office this in the New Testament; and *High-Priest*—This was the highest function in the Old Testament church. As an *Apostle*, or God's messenger, he pleads the cause of God with us; and as *High-Priest*, he pleads our cause with God. Both are contained in the one word *Mediator*. He compares Christ as an apostle, with Moses; as a priest, with Aaron. Both these offices, which Moses and Aaron severally bore, he bears together, and far more eminently; *of our profession*—Of the religion we profess, of which Jesus is called the *Apostle*, because he was sent by God to reveal it; and the *High-Priest*, because we receive its blessings through his mediation. By thus calling upon them to consider Christ Jesus in these characters, the apostle seems to intimate that the believing Hebrews had not sufficiently adverted to the nature and quality of the person and offices of Christ, and for that reason were kept in the entanglements of Judaism; therefore he exhorts them to fix their minds attentively on the sublime subject.

Verse 2. *Who was faithful to him that appointed him*—The sacred penman, entering upon a comparison between Moses and Christ, as he was the apostle of God, or one sent by him to reveal his will, he recommends him to the faith of the Hebrews, under the principal qualification of a person in that office; he *was faithful*, which faithfulness he further describes by its respect to that act whereby he was appointed by God to the office. God's apostle is the chief steward or dispenser of his mysteries; and it is principally required in stewards that a man be found faithful. Now the fidelity of a legate, ambassador, or apostle consists principally in the full declaration of the mind and will of him who sent him, as to those ends for which he is sent. Faithfulness respects *trust*. Our Lord, therefore, must have had a trust committed to him wherein he was faithful. Accordingly he sought not his own glory, but the glory of him that sent him; declaring that he came not in his own, but in his Father's name, John v. 43. He moreover sealed that truth with his blood, which he came into the world to bear

built the house, hath more ho- A. M. 4068.
nour than the house. A. D. 64.

4 For every house is builded by some
man; but ^e he that built all things is
God.

^d Zech. vi. 12; Matt. xvi. 18.—^e Eph. ii. 10; iii. 9; Chap. i. 2.

witness to, John xviii. 37; and greater faithfulness could not be expressed. *As also Moses was faithful in all his house*—The church of Israel, then the peculiar family of God. The words are an allusion to the testimony which God bare to Moses, Num. xii. 7, *My servant Moses is not so, who is faithful in all my house*. It is true, Moses failed personally in his faith, and was charged of God that *he believed him not*, Num. xx. 12; but this was no impeachment of his faithfulness in the special office intended. As he was to reveal Jehovah's mind, and institute his worship, he was universally faithful; for *according to all that God appointed him so did he*, Exod. xi. 16. He did not conceal any of the divine laws, on account of their disagreeableness to the Israelites; nor did he alter them in the least, to make them acceptable, but delivered the whole law as it was spoken to himself, and formed the tabernacle and the ritual of the worship exactly according to the pattern showed him. In like manner, Christ's faithfulness consisted in his teaching the doctrines, appointing the laws, and establishing the worship which his Father had ordained for the church.

Verses 3, 4. *For, &c.*—The apostle proceeds in this verse, and the three following, with his design of evidencing the excellence of Christ above Moses, as he had done before in reference to angels, and all other revealers of the will of God to the church; the word *for* denoting the connection of this paragraph with verse 1: "Consider him," says he; *for he is worthy of more glory than Moses*.—The church being called the house of God, and that by God himself, the apostle takes advantage of the metaphor to express the dignity of Christ. *He that buildeth the house, &c.*—The verb *κατασκευαζω*, here used, and rendered to *build*, signifies to set things in order, Heb. ix. 6. It likewise signifies to form a thing as an artificer doth; in which sense it is applied to Noah's forming the ark, Heb. xi. 7. In this passage it signifies the forming a church, or religious society, by bestowing on it privileges, and by giving it laws for the direction of its members. And, as the apostle is speaking of the forming of the Christian Church, his meaning is, that Jesus, who formed the Christian Church, is a more honourable or greater person than all the members of that church collectively; consequently greater than any particular member of it. By making this observation, the apostle intimated that Moses, being a member of the Jewish Church, which he formed as God's servant, and needing its services and privileges equally with the Israelites, he was not to be compared with Jesus, who by his own authority had erected and supported the church in all ages and places, and had need of none of the

A. M. 4068. 5 'And Moses verily was faithful
A. D. 64. in all his house, as ^a a servant, ^b for
a testimony of those things which were to be
spoken after :

^f Verse 2.—^s Exod. xiv. 31; Num. xii. 7; Deut. iii. 24;
Josh. i. 2; viii. 31.—^h Deut. xviii. 15, 18, 19.—ⁱ Chap. i. 2.

privileges or services of the church which he had formed. For every house is builded by some man—As the discourse is not concerning a material edifice, but concerning the Jewish and Christian Churches, every house must mean every church or religious society; perhaps also every community, state, or government righteously established, is included in this general expression. But he that built all things—Or all these things, as Beza renders the expression, namely, the whole church, and all the persons that belong to it, or the parts of it, in all ages; the expression all things being properly restrained to the subject treated of, and the word used by the apostle to express the building of the house, plainly declaring that it is the same kind of building he is treating of, and not the absolute creation of all things, which is nowhere expressed by that word; is God—"The words may be so understood as to signify either that God made or built all these things, or that he who made and built all these things is God; the first sense making God the subject, the latter the predicate of the proposition. But as to our purpose, they amount to the same thing; for if he who made them is God, his making of them declares him to be so. And that it is the Lord Christ who is intended in this expression, will appear immediately; for, 1st, If God absolutely, or God the Father be intended, then by the building of all things, the creation of the world is designed; so they all grant who are of that opinion; but that this is not so, we have already demonstrated from the words themselves. 2d, The introduction of God absolutely, and his building of all things in this place, is no way subservient to the apostle's purpose; for what light or evidence doth this contribute to his principal assertion, namely, that Christ was more honourable than Moses, and that on account of his building the house of God, the confirmation whereof he doth in these words expressly design? 3d, It is contrary to his purpose. For he doth not prove the Lord Christ to be deservedly preferred before Moses, unless he manifest that by his own power he built the house of God in such a manner as Moses was not employed in; whereas, according to this interpretation, he assigns the principal building of the house to another, even the Father, and so overthrows what he had before asserted. This then is that which by these words the apostle intends to declare; namely, the ground and reason whence it is that the house was or could be in that glorious manner built by Christ, even because he is God, and so able to effect it; and by this effect of his power he is manifested so to be."—Owen.

Verses 5, 6. And Moses verily—Another proof of the pre-eminence of Christ above Moses; was faith-

6 But Christ as ^a a Son over his own A. M. 4068.
house, ^b whose house are we, ^c if we A. D. 64.
hold fast the confidence, and the rejoicing of
the hope firm unto the end.

^d 1 Cor. iii. 16; Eph. ii. 21, 22; 1 Pet. ii. 5.—^e Verse 14; Matt. x. 22; xiv. 13; Rom. v. 2; Col. i. 23; Chap. vi. 11; x. 35.

ful in all his house as a servant—*ἑπακων, minister, or officer.* In describing the faithfulness of Moses when, under God, he built the Jewish Church, God called him, (Num. xii. 7,) *My servant Moses.* From this the apostle justly inferred that Moses was not a legislator, but only a messenger from the legislator, or his minister. This was his place, this his dignity and honour; and it was amplified by the considerations, that he was faithful in his service—was a servant in the house of God—and was not thus employed, and thus faithful, in this or that part, or that service of God's house, but in his whole house, and all the concerns of it. Herein was he different from all others in the same service in the Old Testament; one was employed in one part of it, another in another; one to instruct, another to reform it, one to renew a neglected ordinance, another to give new instructions; no one but he was used in the service of the whole house. For a testimony of the things, &c.—That is, because the Jewish Church was designed for a testimony of the things which were afterward to be spoken by Christ and his apostles. This shows that Moses's faithfulness consisted not only in forming the tabernacle and its services, according to the pattern showed him by God, but in recording all the preceding revelations, exactly as they were discovered to him by the Spirit. For these revelations, equally with the types and figures of the Levitical ritual, were intended to exhibit the things afterward to be spoken by Christ. Hence our Lord said to the Jews, (John v. 46,) *Had ye believed Moses, ye would have believed me, for he wrote of me;* namely, in the figures, but especially in the prophecies of his law, where the gospel dispensation, the coming of its author, and his character as Messiah, are all described with a precision which adds the greatest lustre of evidence to Jesus and his gospel. See Luke xxiv. 44. But Christ as a Son—That is, was faithful as a Son; over his own house—"Every word proves the asserted pre-eminence of Christ; he is a Son, Moses a servant; he over the house, Moses in the house; he over his own house, Moses in the house of another. The argument of the apostle therefore is obvious."—Owen. But Pierce objects to this version, over his own house, and thinks the reading ought to be his, that is, God's house; "1st, Because if the church be Christ's own house, to speak of him as a Son was improper, by reason that he would have presided over it as its master. 2d, Because the apostle's argument requires that Christ be faithful to the same person as a Son, to whom Moses was faithful as a servant." Wherefore his house, he thinks, in this verse, is God's house or church. Inasmuch, however, as Christ is the heir of all things, it may with the utmost propriety be

A. M. 4068. Wherefore, as ^athe Holy Ghost
A. D. 64. saith, ^aTo-day if ye will hear his
voice,

8 Harden not your hearts, as in the provoca-

^a 2 Sam. xxiii. 2; Acts i. 16.

said that the church is *his own house*, that is, the house in which he hath not only a trust and office, but also a property; which is appointed for him to inhabit and preside over, and which is still more especially his own, as it was purchased with his own blood, Acts xx. 28. *Whose house we*—All true believers; *are*—Or shall make it appear that we are, namely, lively stones in the spiritual temple built upon him, 1 Pet. ii. 5; and inhabited by him, Eph. ii. 20-22; 1 Cor. iii. 16; vi. 19; and true members of his family, his servants, yea, even his brethren and sisters; *if we hold fast the confidence*—*την παρηγοιαν*, properly, *the liberty of speech*; that is, that bold profession of the Christian faith which in the first age was so dangerous, exposing those who made it frequently to imprisonment and martyrdom, but which was absolutely necessary to the continuance of the gospel in the world; and therefore it was expressly required by Christ, Matt. x. 32, 33. See Heb. x. 23, 23. The apostle uses another word, namely, *προσας*, to express confidence, as verse 14. *And the rejoicing*—Or, *glorying*, as *καυχημα* signifies; *of hope*—Hope of eternal life founded on God's promises, namely, the hope which we professed at our baptism; *firm*—Without declining from or being shaken in it; keeping it up against all that fluctuating uncertainty of mind, which is apt to invade and possess unstable persons; *unto the end*—That is, as long as we live; not for the present season only, but in all future occurrences until we come to the end of our faith, the final salvation of our souls. Now, in order to this, great care and watchfulness, zeal, diligence, and resolution must be exercised, because of the opposition and violence that will be used to wrest them from us. Hence the exhortation contained in the following paragraph.

Verses 7-9. Having demonstrated the pre-eminence of Christ above Moses in their respective ministries, the apostle, according to his design and usual method, now proceeds to the application of the truth he had evinced, in an exhortation to stability and constancy in faith and obedience. And this he does in a way that adds double force to his exhortation, in that he both reminds them of, and urges upon them the words, testimonies, and examples recorded in the Old Testament, to which they professed a special deference and subjection; and also in that the nature of the example, which he insists upon, is such as supplies him with a new argument for his purpose. Now this is taken from God's conduct toward them, who were disobedient under the ministry of Moses, which he further explains, verses 15-19. For if God dealt in severity with them who were unbelieving and disobedient, with respect to him who was but a *servant* in the house, they might easily learn from this what his displeasure would be

b

tion, in the day of temptation in the wilderness: A. M. 4068.
A. D. 64.

9 When your fathers tempted me, proved me, and saw my works forty years.

^a Verse 15; Psa. xc. 7.

toward those who should behave so with respect to the Son, who is Lord over the whole house, and whose property all the members of it are. *Wherefore*—This word shows that what follows is an inference from what precedes; *as the Holy Ghost saith*—The expression is emphatical, *το πνευμα το αγιον*, *that Spirit, that Holy Spirit*, so called by way of eminence; who in an especial manner spake in and by the penmen of the sacred Scriptures, 2 Pet. i. 21. The words here quoted are taken from Psa. xc. 7, which the apostle tells us (chap. iv. 7) was written by David. Hence we learn that David wrote his Psalms by inspiration of the Holy Spirit, as our Lord likewise testifies, Matt. xxii. 43. "The judgments of God executed on sinners in ages past, being designed for the reproof and instruction of those who come after, the Holy Ghost, by David, very properly founded his exhortation to the people of that age upon the sin and punishment of their fathers in the wilderness. And the apostle, for the same reason, fitly applied the words, which the Holy Ghost spake to the people by David, to the Hebrews in his day, to prevent them from hardening their hearts when they heard God's voice speaking to them in the gospel of his Son." *To-day*—Now, at the present time, while the season of grace lasts, and you are favoured with the means thereof; *if ye will hear his voice*—If ye ever intend, or will consent to do it; *harden not your hearts*—By inattention, by thoughtlessness, by unbelief, and disobedience. Observe, reader, God speaks by his works, particularly those of creation, providence, and grace, and in and by his word; and *to hear him*, implies that we hearken to, understand, believe, and obey him; and instead of rejecting his counsel, that we suffer it to enter into our hearts, so as to influence our spirits and conduct; *as in the provocation*—*Παραπικρασμα*, *bitter provocation*; that is, as the Israelites hardened their hearts when they provoked me by their strife and murmurings. See Exod. xvi. 4; xvii. 2-9; xxxii. 10; Num. x. 33; xi. 3, 33, 35; xii. 16; xiii. 25-32; xiv. 4-22; Deut. i. 6, 7, 19-22, 34, 35; ii. 14; ix. 7; xxxii. 51; 1 Cor. x. 4. In short, their whole story manifests a continued scene of provocation. *When*—Or *where*, rather, as the Syriac and Vulgate read the words; for the word *when* would imply that, at the time of the bitter provocation chiefly referred to, the Israelites had seen God's works forty years, contrary to the history, which shows that that provocation happened in the beginning of the third year from the going out of Egypt: whereas to read *where* instead of *when*, agreeably to the matter of fact, represents God as saying by David, that the Israelites tempted him in the wilderness during forty years, notwithstanding all that time they had seen his miracles. The *tempting* God, here spoken of, consisted in their

A. M. 4068. 10 Wherefore I was grieved with
A. D. 64 that generation, and said, They do
always err in their heart; and they have not
known my ways.

11 So I swear in my wrath, ³ They shall not
enter into my rest.

³ Gr. if they

calling in question his presence with them, their dis-
trusting his power to help and save them, or his
faithfulness to his promises; or their despising ordi-
nary means of help and deliverance, and desiring
extraordinary. See note on Psa. xev. 8, 9; Matt.
iv. 7; and proved me—Put my patience to the
proof, even while they saw my glorious works both
of judgment and mercy; or had proof by experience
of my power, providence, goodness, and faithfulness,
and that for forty years.

Verses 10, 11. *Wherefore*—To speak after the
manner of men; *I was grieved*—Highly displeased;
with that generation—With the generality of this
people; *and said, They do always*—Notwithstand-
ing all that I have done for them before their eyes;
err in their heart—Are led astray by their stubborn
will and vile affections; *and they have not known
my ways*—Have not paid any regard to the clear
discoveries of my will and design. They saw in-
deed God's works, or the ways of his providence,
the ways in which he walked toward them; and the
ways of his laws were made known to them, the
ways wherein he would have had them to walk toward
him; and yet it is said of them that they knew not his
ways, because they knew them not to any good pur-
pose; they did not know them spiritually and prac-
tically. They were not, properly speaking, igno-
rant of them, but they disliked them, and would
not walk in them. *So I swear in my wrath*—The
matter here referred to is recorded Num. xiv. 21,
&c., where see the notes. It must be observed,
when in Scripture human parts and passions are as-
cribed to God, it is not because these parts and pas-
sions do really exist in God, but that way of speak-
ing is used to give us some idea of his attributes and
operations, accommodated to our manner of conceiv-
ing things. We are not to suppose that, when God
said he *swore in his wrath*, he felt the passion of
wrath as men, when provoked, are wont to do; but
that he acted on that occasion as men do who are
moved by anger. He declared by an oath his fixed
resolution to punish the unbelieving Israelites, by
excluding them for ever from his rest in Canaan,
because they refused to go into that country when
he commanded them; and to show that this punish-
ment was not too severe, God, by the mouth of Da-
vid, spoke of their tempting him all the forty years
they were in the wilderness.

Verses 12, 13. *Take heed*—Βλέπετε, see to it, con-
sider, use care and circumspection; *brethren, lest*—
Μηφορε, lest at any time; *there be in any of you*—As
there was in your forefathers of old; he speaks to
them collectively, to take care that none might be
found among them with such a heart as he guards

12 Take heed, brethren, lest there
be in any of you an evil heart of
unbelief, in departing from the living God.

13 But exhort one another daily, while it is
called to-day; lest any of you be hardened
through the deceitfulness of sin.

shall enter.

them against, and consequently his caution concern-
ed every individual of them; *an evil heart of unbe-
lief*—Unbelief is the parent of all evil, and the very
essence of it lies in departing from God, as the liv-
ing God—The fountain of all our life, holiness, and
happiness. For as faith draws near to him in the
consideration and knowledge of him, in beholding
his glory, in desire after him, gratitude to him, and
delight in him; continually aspiring after a conform-
ity to him, and longing to enjoy union and commu-
nion with him; so unbelief produces directly contrary
effects, rendering the mind averse to approach God in
these respects and for these purposes, disliking and
shunning all intercourse with him. It is distinguished
by some into negative and positive. Negative unbe-
lief is wherever any believe not, or have not faith,
because they have not yet had the means of believ-
ing, namely, the Scriptures, or the truths declared
in them, as the heathen nations. Such, supposing
they believe and lay to heart the truths of what is
called natural religion, cannot be said to have in
them an *evil heart of unbelief*. 2d, Positive unbe-
lief is where men believe not, though they enjoy the
means of faith. This latter is here meant, and in it
consist some of the highest workings of the depraved
nature of man; it being, on many accounts, the
greatest provocation of God that a creature can be
guilty of. For it is an opposition to God in all the
perfections of his nature, and in the whole revelation
of his will. And therefore the gospel, which is a
declaration of grace, mercy, and pardon, and which
indeed condemns all sin, yet denounces final con-
demnation only against this sin, *he that believeth
not shall be damned*, Mark xvi. 16.

Observe reader, the apostle's caution against a
heart of unbelief implies two things: 1st, That we
take heed lest, through refusing to consider the evi-
dence of the truth, or the goodness and excellence
of the things proposed to be embraced by our faith,
we should continue in our natural unbelief, and
never attain faith. 2d, Lest we should reject or de-
cline from the faith after it has been received,
through neglect of the means which minister to its
continuance and increase, namely, the word of
God, prayer, Christian fellowship, the Lord's supper,
&c.; through yielding to the temptations of the devil,
the world and the flesh, and to the love of sin; through
unwatchfulness and the neglect of self-denial and
mortification; through relapsing into our former
habits, and imitating the spirit and conduct of the
carnal and worldly part of mankind around us;—
through fear of reproach, of ill-usage and persecution
from those that are enemies to the truth and grace
of God. As a powerful means to prevent this from

A. M. 4068. 14 For we are made partakers of
A. D. 64. Christ, ° if we hold the beginning of
our confidence steadfast unto the end ;
15 While it is said, ° To-day if ye will hear

° Verse 6.—° Verse 7.

being the case, the apostle adds, *exhort one another, &c.*—It is justly observed by Dr. Owen, that “many practical duties are neglected because they are not understood, and they are not understood because they are supposed to have no difficulty in them.” The duty of constant exhortation, that is, of persuading men to constancy and growth in faith, love, and obedience, to watchfulness and diligence in the ways of God, and attention to every duty which we owe to God, our neighbour, and ourselves, is the most important part of the ministerial office. It is, however, not confined to ministers: it must also be mutual among believers; and, in order to the right performance of it, the following things are necessary: 1st, A deep concern for one another’s salvation and growth in grace. 2d, Wisdom and understanding in divine things. 3d, Care that only words of truth and soberness be spoken, for only such words will be attended with authority, and have the desired effect. 4th, Avoiding those morose and severe expressions which savour of unkindness, and using words of mildness, compassion, tenderness, and love, at least toward such as are well-disposed, and desirous to know and do the will of God. 5th, Avoiding levity, and always speaking with seriousness. 6th, Attention to time, place, persons, occasions, circumstances. 7th, A suitable example in the persons exhorting, giving weight and influence to every advice that is given, in imitation of the apostle, who could say, *Be ye followers of me as I am of Christ.* 8th, We must be unwearied in this duty, and exhort one another *daily*; and that not only in appointed meetings, but in every proper season, and on all fit occasions, whenever we happen to be in company one with another: and, lastly, *while it is called to-day*—While the season for doing it continues; and therefore *now*, without delay, the time for performing this duty being both very short and very uncertain.

As a motive impelling to the practice recommended, the apostle adds, *lest any of you be hardened*—That is, 1st, Rendered blind and insensible as to the nature, excellence, necessity, and importance of spiritual things: 2d, impenetrable to mercy or justice, promises or threatenings; to the word, providence, or grace of God; stubborn and irreclaimable: 3d, Abandoned, and finally given up of God to sin and its consequences. It should be well observed, that this awful effect is not usually produced suddenly, and all at once, but by slow degrees, and perhaps insensibly, just as the hand of a labouring man is wont gradually to contract a callousness. It is effected, the apostle says, *by the deceitfulness of sin*, probably first by yielding to, instead of resisting and mortifying, sinful dispositions and corrupt passions, which by degrees produce those sinful

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his voice, harden not your hearts, as A. M. 4068.
in the provocation. A. D. 64.

16 °For some, when they had heard, did provoke:
howbeit, not all that came out of Egypt by Moses.

° Num. xiv. 2, 4, 11, 24, 30; Deut. i. 34, 36, 38.

practices, which, 1st, Not only grieve, but quench and do despite to the Spirit of grace, and cause him to withdraw his influences from us. 2d, The mind becomes hereby indisposed, and averse to attend to, or to obey, the voice of God in his word or providence, to consider or to yield to his counsel and authority. Hereby, 3d, The conscience is stupified, the will, affections, and all the powers of the soul are preoccupied and engaged in the service of sin and Satan, of the world and the flesh. The apostle terms sin *deceitful*, because it promises the satisfaction it never yields: persuades us we may venture to yield a little to its solicitations, but need not go far;—that we may yield at this time, this once, but need not afterward;—that we may and can repent and reform when we will;—that God will not be extreme to mark little things;—and that he is merciful, and will not be so strict as ministers are wont to urge, in fulfilling his threatenings.

Verse 14. *For we are made partakers of Christ*—Of all the blessings procured by his death, and offered in his gospel, even of pardon, holiness, and eternal life; *if we hold*—If we retain with constancy and perseverance; *the beginning of our confidence*—That is, the confidence or trust we have begun to place in him; *steadfast*—*Beβαιω, firm; unto the end*—Of our lives, whatever difficulties or oppositions may arise. Dr. Owen (who, by *being partakers of Christ*, understands our having an interest in his nature, by the communication of his Spirit, as Christ had in ours by the assumption of our flesh) interprets the word *πιστοεις*, here rendered *confidence*, of that union which we are bound to preserve and maintain with Christ, or of our *subsistence* in him, our abiding in him as the branches in the vine, observing, “So the word very properly signifies, and so it is here emphatically used.” He adds, “*the beginning of our subsistence in Christ, and of our engagements to him, is, for the most part, accompanied with much love and other choice affections, resolution, and courage; which, without great care and watchfulness, we are very ready to decay in and fall from.*”

Verse 16. *For some, &c.*—As if he had said, You have need to attend; be watchful and circumspect. *For some*—Yea, many; *when they had heard*—The voice of God in giving the law, and the various instructions which God granted them in the wilderness; *did provoke*—Literally, *bitterly provoke*, that is, God, whose voice they heard. By this consideration the apostle enforces his exhortation; when the people, says he, of old heard the voice of God in that dispensation of his law and grace which was suited to their condition, some of them provoked God; and whereas those also may do so who hear his voice in the dispensation of the gospel, it con-

A. M. 4068. 17 But with whom was he grieved for—
A. D. 64. ty years? *was it not with them that had sinned, whose carcasses fell in the wilderness?*
18 And *to whom sware he that they should*

not enter into his rest, but to them that A. M. 4068.
believed not? A. D. 64.

19 *So we see that they could not enter in because of unbelief.*

^r Num. xiv. 22, 29, &c.; xxvi. 65; Psa. cvi. 26; 1 Cor. x. 5;

Jude 5.—^r Num. xiv. 30; Deut. i. 34, 35.—^r Chap. iv. 6.

cerns all that hear it to take care that they be not disobedient; for, under every dispensation, dreadful is the consequence of abused mercy. *Howbeit, not all that came out of Egypt*—In the preceding discourse the apostle had expressed the sin and punishment of the people indefinitely, so as to appear at first view to include the whole generation in the wilderness; but here he makes an exception, which may refer to three sorts of persons. First, Those who were under twenty years of age in the second year after their coming out of Egypt, and who were not numbered in the wilderness of Sinai. See Num. i. 1, 3. For of those that were then numbered, there was not a man left save Caleb and Joshua, but they all died, because of their provocation. Secondly, the tribe of Levi; for the threatening and oath of God was only against them that were numbered, and Moses was expressly commanded not to number the Levites; although it is much to be feared that the generality of this tribe also provoked and fell. Thirdly, Caleb and Joshua are excepted; and indeed seem here to be principally intended. Now the apostle thus expresses the limitation of his former general assertion, that he might enforce his exhortation by the example of them who believed and obeyed the voice of God, and therefore entered into his rest; as well as of those who provoked, and therefore were prohibited from entering it. So that he draws his argument not only from the severity of God, which at the first view seems to be only set forth, but also from his implied faithfulness and mercy.

Verses 17, 18. *But with whom was he grieved*—Or, *displeased*, as Macknight renders *προσχωθισα*; *forty years*?—The apostle's answer to this inquiry consists of a double description of them. First, *By their sin; was it not with them that had sinned?* Secondly, *By their punishment; whose carcasses fell in the wilderness?*—As some only, and not all provoked, so it was with some only, and not all, that God was displeased. The sins here principally intended are the general sins of the whole congregation, which consisted in their frequent murmurings and rebellions, which came to a head, as it were, in that great provocation upon the return of the spies,

(Num. xiv.) when they not only provoked God by their own unbelief, but encouraged one another to destroy Joshua and Caleb, who would not concur in their disobedience; for *all the congregation bade stone them with stones. And to whom sware he, &c.*—The apostle refers to Num. xiv. 21–23, 30; but *to them that believed not?*—Or *were disobedient*, as the word *πειθησοσι* may be properly rendered; or who would not be persuaded, namely, to trust God, and believe that he would give them the possession of Canaan, and would not obey him when he commanded them to go up against their enemies, and take possession of it.

Verse 19. *So we see, &c.*—The conclusion we draw from the whole is, *that they could not enter in because of unbelief*—Though afterward they desired it. In looking over the whole story of the sins of the Israelites, and of God's dealings with them, one would be apt to fix upon some other causes of their exclusion from Canaan, as the Jews, their posterity, do at this day. But our apostle here lays it absolutely and wholly on their unbelief, which he proves to have been the chief spring and cause of all their provocations. From this, in particular, proceeded that cowardice which made them refuse to march against the Canaanites, when the spies brought them information concerning the giants whom they had observed in the country, the sons of Anak, and the large and well-fortified cities. But how inexcusable was this their unbelief, considering the many astonishing miracles which God had wrought for them, before he gave them the command to enter Canaan! “The conclusion,” says Macknight, “of the apostle's reasoning concerning the sin and punishment of the ancient Israelites, contained in this verse, ought to make a deep impression on every reader, since it shows, in the strongest colours, the malignity of unbelief, and teaches us that it is the source of all the sin and misery prevalent among mankind. Our first parents sinned through their not believing God, when he said, *In the day thou eatest thereof thou shalt surely die*; and their posterity sin through their not believing what God hath suggested to them by their own reason, and by revelation, concerning the rewards and punishments of a future state.”

CHAPTER IV.

Here, (1.) *The apostle inculcates on professing Christians an holy fear and care to prevent their coming short of the heavenly rest through unbelief, 1, 2. (2.) Shows that the rest into which those enter on earth that believe the gospel, and the rest of heaven, are more excellent than that of Canaan, 3–10. (3.) By the most awakening and encouraging arguments he excites men to faith and hope in their approaches to God, 11–16.*

A. M. 4068. **L**ET ^a us therefore fear, lest a promise being left ^{us} of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but ¹ the word preached did

^a Chap. xii. 15.—¹ Gr. the word of hearing.—² Or, because they were not united by faith to.

NOTES ON CHAPTER IV.

Verses 1, 2. In this chapter, which is of the same nature with the foregoing, the apostle proceeds with his exhortation to the Hebrews, and all professing Christians, to faith, obedience, and perseverance; and enforces it by a most apposite and striking instance in the punishment which beset the Israelites, those ancient professors of the true religion, who were guilty of sins contrary to those duties. And the example, as has been often observed, was peculiarly suitable, taken from their own ancestors, the evil being the same, namely, unbelief; the time in both cases being just after the establishment of a new constitution, and the consequence being the same, the exclusion from rest. The superior dignity of Christ above Moses, and the superior excellence of heaven above Canaan, greatly confirm the force of the apostle's argument. *Let us*—Christian Hebrews; *therefore fear, lest a promise being left*—A conditional promise, to be fulfilled to all obedient, persevering believers; (the pronoun *us* is not in the original;) *of entering into his rest*—The rest of glory in heaven; and, preparatory thereto, the rest of grace on earth; the peace and joy, the solid and satisfying happiness consequent on pardon and holiness, on the justification of our persons, the renovation of our nature, and that lively, well-grounded hope of eternal life, which is as *an anchor of the soul sure and steadfast, and entering in within the veil*, chap. vi. 19; *any of you should seem to come short of it*—Should fail of it; as your forefathers failed of entering the rest of Canaan. The *fear* here inculcated is not a fear of *diffidence* or *distrust*, of doubting or uncertainty, as to the event of our faith and obedience. This is enjoined to none, but is evidently a fruit of unbelief, and therefore cannot be our duty. Neither can it be a *timidity* or *dismayedness* of mind upon a prospect of difficulties and dangers in the way, for this is the sluggard's fear who cries, *There is a lion in the way, I shall be slain*. Nor is it that general fear of *reverence* with which we ought to be possessed in all our concerns with God; for that is not particularly influenced by threatenings, and the severity of God, seeing we are bound always in that sense to *fear the Lord and his goodness*. But it is, 1st, A *jealous fear* of ourselves, lest, having run well for a time, we should be hindered; should grow lukewarm and indolent, formal and dead, and so should fall from that state of grace in which we had once stood. 2d, A *suspicious fear* of our spiritual enemies, inducing us to watch and stand on our guard against them. *For unto us was the gospel preached*—That is, good news of *entering into*

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not profit them, ² not being mixed with ^a faith in them that heard it. A. M. 4068. A. D. 64.

3 ^b For we which have believed do enter into rest, as he said, ^c As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

^b Chap. iii. 14.—^c Psa. xcv. 11; Chap. iii. 11.

his rest have been brought to us; *as well as unto them*—The Israelites in the wilderness. The Hebrews, to whom he wrote, might be ready to say, "What have we to do with the people in the wilderness, with the promise of entering into Canaan? or with what the psalmist from thence exhorted our fathers to?" Nay, these things, saith the apostle, belong to you in an especial manner. For in the example proposed, you may evidently see what you are to expect, if you fall into the same sins. For he declares, that in the example of God's dealing with their progenitors, there was included a threatening of similar dealing with all others, who should fall into the same sin of unbelief; that none might flatter themselves with vain hopes of any exemption in this matter; which he further confirms in these two verses, though his present exhortation be an immediate inference from what went before. *But the word preached*—The promise declared unto them; *did not profit them*—So far from it, that it increased their condemnation; *not being mixed with faith in them that heard it*—So firmly believed as to become a principle of obedience in them. And it is then only, when these truths are thus mixed with faith, that they exert their saving power.

Verse 3. *For we who have believed*—Or, *who believe*, namely, in Christ, and the promises of rest made in the gospel, and are diligent in the use of the means appointed in order to the attainment of it; *do enter into rest*—Are at present made partakers of the rest promised by Jesus to the weary and heavy-laden that come to, and learn of him, Matt. xi. 28, 29: the rest implied in peace with God, peace of conscience, tranquillity of mind, the love of God and of all mankind shed abroad in the heart, and lively hopes of future felicity. Or rather, as Macknight observes, the present tense is put for the future, to show the certainty of believers entering into the rest of God. For the discourse is not directly concerning any rest belonging to believers in the present life, but of a rest remaining to them after death, verse 9. *As he said*—Clearly showing that there is a further rest than that which followed the finishing of the creation; *As I have sworn, &c., if they shall enter*—That is, *they shall never enter; into my rest*—Namely, by reason of their unbelief. The apostle's argument is to this purpose: Seeing men are by the oath of God excluded from God's rest on account of unbelief, this implies that all who believe shall enter into his rest. *Although the works were finished* before, even from the foundation of the world—So that God did not speak of resting from them. The proposition is, *There remains a rest for the*

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A. M. 4068. 4 For he spake in a certain place of
A. D. 64. the seventh day on this wise, ^d And
God did rest the seventh day from all his works.

5 And in this place again, If they shall enter
into my rest.

6 Seeing therefore it remaineth that some
must enter therein, ^e and they to whom ³ it
was first preached entered not in because of
unbelief:

^d Gen. ii. 2; Exod. xx. 11; xxxi. 17.—^e Chap. iii. 19.—³ Or,
the gospel was first preached.

people of God. This is proved, (verses 3-11,) thus:
that psalm (the 95th) mentions a rest, yet it does
not mean, 1st, God's rest from creating, for this was
long before the time of Moses, nor the rest of the
seventh day, which was instituted from the begin-
ning. Therefore God's swearing that the rebellious
Israelites in the wilderness should not enter into his
rest, shows that there was then another rest to be
entered into, of which they who then heard fell short.
Nor is it, 2d, The rest which Israel obtained through
Joshua, for the psalmist wrote after him. There-
fore it is, 3d, The eternal rest in heaven.

Verses 4-8. *For he spake in a certain place*—
Namely, Gen. ii. 2; Exod. xxxi. 17; *on this wise*,
God did rest, &c.—These words the apostle quotes,
because they show that *the seventh-day rest* is fitly
called *God's rest*, and that *the seventh-day rest* was
observed from the creation of the world. "God's
ceasing from his works of creation is called his rest-
ing from all his works, because, according to our
way of conceiving things, he had exerted an infinite
force in creating the mundane system."—Macknight.
And in this place again, If they shall enter—That
is, *they shall not enter; into my rest*—Namely, the
rest of Canaan, to be entered above three thousand
years after the former. This is called *God's rest*,
1st, Because, after the Israelites got possession of
that country, God rested from his work of intro-
ducing them; 2d, Because they were there to ob-
serve God's sabbaths, and to perform his worship
free from the fear of their enemies, Luke i. 68, 74.
Seeing therefore it remaineth that some must enter
therein—As if he had said, From what has been
spoken, it is evident that, besides the rest of God
from the foundation of the world, and a *seventh-day*
sabbath as a pledge thereof, there was another rest,
which some persons were to enter into, namely, the
rest in the land of Canaan; *and they to whom it was*
first preached—That is, published and offered by
Moses in the wilderness; *entered not in because*
of unbelief—As was said above. *Again, &c.*—And
further, besides the two times of rest before men-
tioned, namely, those of the creation and of Canaan,
he afterward, in this psalm, speaks of another; *he*
limiteth a certain day—That is, the Holy Ghost
specifics and appoints another determinate time or
season of rest besides those before mentioned, whose
season was now past; *saying in David*—In the
psalm penned by him; *after so long a time*—After

7 (Again, he limiteth a certain day, A. M. 4068
saying in David, To-day, after so A. D. 64.
long a time; as it is said, 'To-day, if ye will
hear his voice, harden not your hearts.

8 For if ⁴ Jesus had given them rest, then
would he not afterward have spoken of an-
other day.

9 There remaineth therefore a ⁵ rest to the
people of God.

^f Psa. xcv. 7; Chap. iii. 7.—⁴ That is, Joshua.—⁵ Or, keep-
ing of a sabbath.

they had entered into the rest of Canaan, and had
possessed it for about five hundred years, he yet
again calls upon them to seek after another rest:
therefore there is another besides that of Canaan.
For if Jesus—That is, Joshua; *had given them rest*
—If that rest which they obtained under the con-
duct of Joshua, who brought them into Canaan, had
been all which was intended by God for them, this
latter exhortation by David had been needless.
Upon the whole, the apostle proves that after the
original rest at the creation, there was a second pro-
mised and proposed to the people of God, namely, in
Canaan; but yet neither was that the rest intended
in the place of the psalm here so often referred to; but
a third, which yet remained for them, and was now
offered to them, and that under the same promises
and threatenings with the former, namely, to be con-
ferred on obedient believers, and withheld from the
unbelieving and disobedient.

Verse 9. *There remaineth therefore a rest, &c.*—
Since neither of the two former rests is intended
by David, and there was no new rest for the people
to enter into in the days of David, and the psalm
wherein these words are recorded is acknowledged
to be prophetic of the days of the Messiah, it un-
avoidably follows that there is such a rest remaining;
and not only a spiritual rest, in the peace and love
of God, and in the enjoyment of communion with
him entered into by believing in Christ, (Matt. xi. 28,
29; Isa. xxxii. 17, 18,) but an eternal rest in the hea-
venly world. "The apostle having established this
conclusion by just reasoning on the sayings of the
Holy Ghost, uttered by the mouth of David, they
misrepresent the state of the Israelites under the
Mosaic dispensation who affirm that they had no
knowledge of the immortality of the soul, nor of
future retributions. They had both discovered to
them in the covenant with Abraham, as recorded by
Moses, and explained by the prophets. The apostle
here, in this conclusion, substitutes the word *σαββα-
τισμος*, *sabbatism*, for the word *καταπαυσις*, *rest*, in
his premises. But both are proper, especially the
word *sabbatism*, in this place, because, by directing
us to what is said verse 4, it showeth the nature of
that rest which remaineth to the people of God. It
will resemble the rest of the sabbath, both in its em-
ployments and enjoyments. For therein the saints
shall rest from their work of trial, and from all the
evils they are subject to in the present life; and shall

A. M. 4068. 10 For he that is entered into his
A. D. 64. rest, he also hath ceased from his own
works, as God *did* from his.)

11 Let us labour therefore to enter into that
rest, lest any man fall ^α after the same exam-
ple of ^β unbelief.

^α Chap. iii. 12, 18, 19.—^β Or, *disobedience*.—^γ Isa. xlix. 2;
Jer. xxiii. 29; 2 Cor. x. 4, 5; 1 Pet. i. 23.

recollect the labours they have undergone, the dangers they have escaped, and the temptations they have overcome. And by reflecting on these things, and on the method of their salvation, they shall be unspeakably happy, Rev. xxi. 3. To this add, that being admitted into the immediate presence of God to worship, they shall, as Doddridge observes, pass a perpetual sabbath in those elevations of pure devotion, which the sublimest moments of our most sacred and happy days can teach us but imperfectly to conceive. Here it is to be remarked, that the Hebrews themselves considered the sabbath as an emblem of the heavenly rest: for St. Paul reckons *sabbaths* among those Jewish institutions which were shadows of good things to come, Col. ii. 17.—Macknight.

Verse 10. For that rest of which we were speaking, may properly be called a sabbatical rest, or the celebration of a sabbath; for *he that hath entered into this his final and complete rest, hath ceased from his own works*—From all his labours and toils; as *God did from his*—In that first seventh-day, which, in commemoration of it, was appointed to be kept holy in all future ages. Probably God appointed men to rest on the seventh day, not only in commemoration of his having rested on that day, but to teach them that their happiness in a future state will consist in resting from their work of trial, and in reviewing it after it is finished, as God, when he rested from the work of creation, surveyed the whole, and pronounced it good. From this account of the rest which remaineth for the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that the rest which is here said to remain to them is the rest of heaven, of which the seventh-day rest is only an imperfect emblem.

Verse 11. Let us labour therefore, &c.—That is, since the Israelites were so severely punished for their unbelief, let us labour—Greek, *σπουδασωμεν*, let us be in earnest, use diligence, and make haste, (all which particulars are included in the word,) to enter into that rest—By sincerely believing and steadfastly obeying the gospel, aspiring after and striving to attain every branch of holiness, internal and external; lest any man fall—Into sin and eternal perdition; after the same example of unbelief—By reason of such unbelief as the Israelites gave an example of. The unbelief against which we are here cautioned, as being the cause of men's falling under the wrath of God, is chiefly that kind of it which respects the immortality of the soul, the resurrection of the body, the reality and greatness of the

12 For the word of God is ^h quick, A. M. 4068
and powerful, and ⁱ sharper than any ^{A. D. 64.}

^k two-edged sword, piercing even to the dividing
asunder of soul and spirit, and of the joints and
marrow, and is ^l a discerner of the thoughts
and intents of the heart.

^h Proverbs v. 4.—ⁱ Ephesians vi. 17; Revelation i. 16; ii. 16.
^k 1 Cor. xiv. 24, 25.

joys of heaven, and the miseries of hell; the redemption of the world by our Lord Jesus Christ, men's sinfulness and guilt, depravity and weakness, and their need of the salvation of the gospel in all its branches, the ability and willingness of Christ to save them from their sins here, and conduct them to the heavenly country hereafter, together with his authority to judge the world, and power to dispense rewards to the righteous, and inflict punishments on the wicked. The unbelief of these great truths, revealed to us in the gospel, being the source of that wickedness which prevails among those called Christians, as well as among Mohammedans and heathen, we ought carefully to cherish a firm and steady belief of these things, lest by the want of a lively sense of them, we be led to live after the manner of the ungodly, and God be provoked to destroy us by the severity of his judgments.

Verse 12. For the word of God—As if he had said, Take heed of unbelief, for the word of God will try and condemn you if you be guilty of it. It is greatly debated among commentators whether this is to be understood of Christ, the eternal Word, or of the gospel. “None of the properties,” says Calmet, “mentioned here can be denied to the Son of God, the eternal Word. He sees all things, knows all things, penetrates all things, and can do all things. He is the Ruler of the heart, and can turn it where he pleases. He enlightens the soul, and calls it gently and efficaciously, when and how he wills. Finally, he punishes in the most exemplary manner the insults offered to his Father and to himself by infidels, unbelievers, and the wicked in general. But it does not appear that the divine Logos is here intended: 1st, Because St. Paul does not use that term to express the Son of God. 2d, Because the conjunction, *γαρ*, for, shows that this verse is an inference drawn from the preceding, where the subject in question is concerning the eternal rest, and the means by which it is obtained. It is therefore more natural to explain the term of the word, order, and will of God; for the Hebrews represent the revelation of God as an active being, living, all-powerful, illumined, executing vengeance, discerning and penetrating all things.” Of this he produces divers examples. Macknight considers the passage in the same light, observing, “The apostle having said, (verse 2,) that *λογος της ακοης*, the word which they heard did not profit them; the word of God in this verse, I think, signifies the preached gospel; understanding thereby its doctrines, precepts, promises, and threatenings, together with those examples of the divine judgments which are recorded in the

A. M. 4068. 13 "Neither is there any creature
A. D. 64. that is not manifest in his sight: but
all things are naked " and opened unto the
eyes of him with whom we have to do.

" Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12. — Job xvi. 6;
xxxiv. 21; Prov. xv. 11.

Scriptures; by all which the gospel operates powerfully on the minds of believers. In our common version of 1 Pet. i. 23, the word of God is said to be *living*. So also Christ, John vi. 63, *The words that I speak to you they are spirit and they are life*; and in the last clause of this verse, actions are ascribed to the word of God which imply life, namely, *it is a discernor of the devices and purposes of the heart.*" And as the word is here said to be, *ενεργης*, efficacious, "this efficacy is described by Paul, 2 Cor. x. 4, *The weapons of our warfare are powerful, for the overturning of strong holds, &c.* Also 1 Thess. ii. 13, the word of God is said to *work effectually in them who believe*: Eph. vi. 17, *the sword of the Spirit* denotes the doctrine of the gospel, called a *sword*, because it is of great use to repel the attacks of our spiritual enemies; and a *sword of the Spirit*, because it was dictated by the Spirit of God: Rev. i. 16, the word of God is represented as a *sharp, two-edged sword*, which went out of the mouth of Christ: Isa. xi. 4, it is said of Christ, *He shall smite the earth with the rod*, or (as the LXX. render it) *τω λογω, the word of his mouth.*" Bengelius and Wesley understand the passage in the same sense, the note of the latter being as follows: "*The word of God preached, (verse 2,) and armed with threatenings, (verse 3,) is living and powerful, attended with the power of the living God, and conveying either life or death to the hearers; sharper than any two-edged sword, penetrating the heart more than this does the body; piercing quite through, and laying open the soul and spirit, joints and marrow, the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words: and is a discernor not only of the thoughts, but also of the intentions.*"

In the clause, *piercing to the dividing asunder of soul and spirit*, the writer proceeds on the supposition that man consists of three parts, a *body*, a *sensitive soul*, which he hath in common with the brutes, and a *rational spirit*, of which see the note on 1 Thess. v. 23. In representing the word, or gospel, as a person who shall judge the world at the last day the apostle hath imitated Christ, who said to the Jews, (John xii. 48,) *He that rejecteth me, and receiveth not my words, hath one that judgeth him: ο λογος, the word that I have spoken shall judge him in the last day.* But to raise the figure, the apostle ascribes to the word *life, strength, discernment, and action*; qualities highly necessary in a judge.

Verse 13. *Neither is there any creature*—Especially no human creature; *that is not manifest*—*Αφανης, unapparent; in his sight*—Namely, in the sight of God, whose word is thus powerful; for it is God in whose sight, or before whom, Greek *ενωπιου,*

14 Seeing then that we have " a A. M. 4068.
great High-Priest, " that is passed A. D. 64.
into the heavens, Jesus the Son of God, " let
us hold fast *our* profession.

" Chapter iii. 1. — Chapter vii. 26; ix. 12, 24. — Chapter
x. 23.

αυτου, every creature is manifest, and of this his word, working on the conscience, gives the fullest conviction; *but all things are naked and opened*—*Γεμνα και τετραχληλαμενα*, expressions used with a plain allusion to the state in which the sacrifices called burnt-offerings were laid on the altar. They were stripped of their skins, their breasts were ripped open, their bowels were taken out, and their back-bone was cleft from the neck downward, as the latter word signifies. So that every thing, both within and without them, was exposed to open view, particularly to the eye of the priest, in order to a thorough examination, Lev. i. 5, 6. And being found without blemish, they were laid in their natural order on the altar, and burned, verse 8. The apostle's meaning is, that neither infidelity, nor hypocrisy, nor worldly-mindedness; neither covetousness, nor pride, nor ambition, nor any sinful disposition, however secretly it may lurk in the mind, can be concealed from our judge; *with whom we have to do*—*Προς ου ημιν ο λογος, to whom we must give an account.* So the word *λογος* frequently signifies. See Matt. xii. 36; xviii. 23; Luke xvi. 2; and particularly Rom. xiv. 12, where the final judgment is spoken of. *So every one of us, λογον δωσει, shall give an account of himself to God*; and Heb. xiii. 17, *they watch for your souls, ως λογον αποδοσονται, as those who must give account.*

Verse 14. The writer of this epistle having spoken of the Author of the gospel, as the Creator of the world, as the Lawgiver in God's church, as the Conductor of the spiritual seed of Abraham into the heavenly country, the *rest of God*, and as the Judge of the whole human race, now proceeds to speak of him as the High-Priest of our religion, and to show that, as such, he hath made atonement for our sins by the sacrifice of himself. This is the *fourth* fact whereby the authority of the gospel, as a revelation from God, is supported. See note on chap. i. 1. They who are acquainted with the history of mankind, know that from the earliest times propitiatory sacrifices were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin and the favour of the Deity. In this persuasion the Jews more especially were confirmed by the law of Moses, in which a variety of sacrifices of that sort, as well as free-will-offerings, were appointed by God himself. And as the heathen offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they became extremely attached to a form of worship which at once eased their consciences and pleased their senses. Wherefore, when it was observed that no propitiatory sacrifices were enjoined in the gospel, and that nothing of the kind was of

A. M. 4069. 15 For we have not a high-priest which
A. D. 64. cannot be touched with the feeling of our

infirmities: but was in all points tempt- A. M. 4069.
ed like as we are, yet without sin. A. D. 64.

^r Isaiah liii. 3; Chap. ii. 18.—^s Luke xxii. 28.

^t 2 Cor v. 21; Chap. vii. 26; 1 Pet. ii. 22; 1 John iii. 5.

ferred in the Christian places of worship, Jews and Gentiles equally were very difficultly persuaded to renounce their ancient worship for the gospel form, in which no atonements appeared; and which, employing rational motives alone for exciting their affections, was too naked to be, to such persons, in any degree interesting. Wherefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirms, that although no sacrifices are offered in the Christian temples, we have a great High-Priest, even Jesus the Son of God, who, at his ascension, passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorts the believing Hebrews in particular to hold fast their profession. Then to show that Jesus is well qualified to be a High-Priest, he observes, that though he be the Son of God, he is likewise a man, and so cannot but be touched with a feeling of our infirmities. On which account we may come boldly to the throne of grace, well assured that through his intercession we shall obtain the pardon of our sins, and such supplies of grace as are needful for us. These being the doctrines which the apostle is to prove in the remaining part of this epistle, this paragraph may be considered as the *proposition of the subjects* he is going to handle in the following chapters. And as his reasonings on these, as well as on the subjects discussed in the foregoing part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose that his interpretations of the passages which he quotes from these writings, are no other than those which were given of them by the Jewish doctors and scribes, and which were received by the people at the time he wrote. See Macknight. *Seeing then that we have*—Greek, *εχοντες υν, having therefore.* The apostle refers to what he had affirmed, (chap. i. 3,) that the Son of God had made purification of our sins by the sacrifice of himself, and to what he had advanced chap. ii. 17, that he was made like his brethren in all things, that he might be a merciful and faithful High-Priest; and to his having called him the High-Priest of our profession, chap. iii. 1. He had not, however, hitherto attempted to prove that Jesus really was a high-priest, or that he had offered any sacrifice to God for the sins of men. The proof of these things he deferred till he had discussed the other topics of which he proposed to treat. But having finished what he had to say concerning them, he now enters on the proof of Christ's priesthood, and treats thereof, and of various other matters connected with it, at great length, to the end of chap. x. Theodoret, who had divided this epistle into sections, begins his second section with this verse, because it introduces a new subject. Indeed, the 5th chapter, according to our division of the epistle, should have begun with this verse. A great High-Priest—Great indeed, being the eternal Son of God; that is passed

into the heavens—Or, through the heavens, as the expression *διεληλυθονα της ωρανς*, literally signifies. The word *heavens* is taken in two senses: 1st, For the palace of the great King, where is his throne, and where thousands of the holy ones stand ministering before him. This heaven the Lord Jesus did not pass through but into, when he was taken up into glory, 1 Tim. iii. 16. There he is at the right hand of the majesty on high; and these heavens have received him until the time of restitution of all things, Acts iii. 27. But by the heavens we are sometimes to understand, 2d, the air, as when mention is made of the fowls of heaven; and concerning them our apostle says, (chap. vii. 26,) that Jesus is made higher than the heavens; he passed through them, and ascended above them, into that which is called the third heaven, or the heaven of heavens. The allusion is evidently made to the Jewish high-priest, and to what he typically represented to the church of old. As he passed through the veil into the holy of holies, carrying with him the blood of the sacrifices on the yearly day of atonement; so our great High-Priest went, once for all, through the visible heavens with the virtue of his own blood, into the immediate presence of God. It is to be observed, the apostle calls Jesus, the Son of God, a great High-Priest, because in chap. i. he had proved him to be greater than the angels; and in chap. iii. 1-4, to be worthy of more honour than Moses. Let us hold fast our profession—Our professed subjection to him and his gospel, notwithstanding our past sins, the present defects of our obedience, and our manifold infirmities. The word *ομολογια*, however, may be properly rendered, and probably was chiefly intended to signify, confession; for it is required that we should make a solemn declaration of our subjection to the gospel, with prudence, humble confidence, and constancy; for with the mouth confession is made unto salvation, Rom. x. 10. The open acknowledgment of the Lord Christ, of his word and ways under persecution, is the touch-stone of all profession. This is what we are to hold fast, *totis viribus*, with our whole strength, as *κρατομεν* signifies, or with resolution, zeal, and firmness. See Rev. ii. 25; iii. 12. This verse, therefore, contains the enjoinder of a duty, with a motive and encouragement to the due performance of it. We have a great High-Priest, therefore let us hold fast, &c.

Verse 15. For we have not a high-priest, &c.—As if he had said, Though he be so great, yet he is not without concern for us in our mean and low condition. Here the apostle lets the Hebrews know that in the gospel there is no loss of privilege in any thing. Had they a high-priest who, with his office, was the life and glory of their profession and worship? We also, says he, have a High-Priest, who is, in like manner, the life and glory of our profession and service; and not one who cannot be touched with the feeling of our infirmities—Or, who cannot,

A. M. 4068. 16^a Let us therefore come boldly
A. D. 64. unto the throne of grace, that we

may obtain mercy, and find grace to
A. M. 4068. help in time of need. A. D. 64.

^a Eph. ii. 28; iii. 12;

Chap. x. 19, 21, 22.

*συμπάθειαι ταῖς ἀσθενείαις ἡμῶν, sympathize with our weaknesses, our temptations, trials, and troubles, of whatever kind they may be, ghostly or bodily. The Son of God, having been made flesh, experienced all the temptations and miseries incident to mankind, sin excepted; consequently he must always have a lively feeling of our infirmities; of our wants, weaknesses, miseries, dangers; but was in all points tempted—That is, tried; like as we are—*καθ' ομοιωσῆρα, according to a similitude of our trials, or with such as belong to human nature. What is here said of the similarity of our Lord's trials to ours, does not imply an exact likeness; for he was free from that corruption of nature which, as the consequence of Adam's sin, has infected all mankind; which is intimated likewise in the expression, (Rom. viii. 3,) *sending his own Son in the likeness of sinful flesh; yet without sin—*For he never committed any; and is able to preserve us in all our temptations from the commission of it.

Verse 16. *Let us therefore come boldly—*Without any doubt or fear, trusting in his sacrifice and intercession for acceptance; *unto the throne of grace—*The throne of our reconciled Father, which grace erected, and where it reigns and dispenses all blessings in a way of unmerited favour; *that we may obtain mercy—*To pardon all our past sins, and compassionate our condition, amidst our various infirmities and sufferings; *and find grace to help in time of need—*Or, *for a seasonable help;* according to our respective necessities, as *εἰς εὐκαιρὸν βοηθείαν* implies.

The latter word properly signifies *help obtained* in consequence of *crying aloud*, or strong crying for it. Observe, reader, though every time may be properly termed *a time of need*, in which we want supplies of grace, yet some times are peculiarly such: as seasons of affliction, of persecution, and temptation; or times when God, to chastise us for our lukewarmness and sloth, our hypocrisy and formality, or pride, self-will, discontent, or impatience; our neglect of prayer and watchfulness, our levity and folly, or any other fault or failing, withdraws his presence from us: or when we are called to the performance of any great and signal duty, as it was with Abraham when he was called first to leave his country, and afterward to sacrifice his son: or to something that is new, and in which we are yet inexperienced; a duty against which there is great opposition, or for which we may seem to be very unfit, or in which the glory of God is in an especial manner concerned. And, above all, the time of death will be such a season. To part with all present things and present hopes, to give up one's departing soul, entering the invisible world, an unchangeable eternity, into the hands of our sovereign Lord, are duties which require strength beyond our own, for their right and comfortable performance. And at such seasons, as we have peculiar need to make application to the throne of grace, here spoken of, for the purpose of obtaining seasonable help; so, if we apply in faith, and with sincere and earnest desire and persevering diligence, we shall not apply in vain.

CHAPTER V.

in this chapter, (1.) The apostle sets forth the duty and qualifications of a high-priest, 1-4. (2.) Shows how abundantly these are answered in Christ's supereminent call to, fitness for, and discharge of that office, 5-10. (3.) Reproves the believing Hebrews for their sloth and negligence, and the little progress they had made in the knowledge of the truths of the gospel, which were prefigured by the ceremonial dispensation, 12-14.

A. M. 4068. **F**OR every high-priest taken from
A. D. 64. among men, ^a is ordained for men

^b in things pertaining to God, ^c that he
A. M. 4068. may offer both gifts and sacrifices for sins: A. D. 64.

^a Chap. viii. 2.—^b Chap. ii. 17.

^c Chap. viii. 3, 4; ix. 9; x. 11; xi. 4.

NOTES ON CHAPTER V.

Verse 1. The priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the greatest importance to mankind, the apostle in this chapter, and in what follows to chap. x. 19, hath stated at great length the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of

Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might show the inefficacy of the Levitical atonements, and of all other sacrifices whatever. For as the unbelieving Jews, and probably many of those who believed, did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence. His proof of the priesthood of Christ he begins in this chapter, in the course of which he shows, that whatever was excellent in the Levitical priesthood

A. M. 4068. 2^d Who¹ can have compassion on
A. D. 64. the ignorant, and on them that are
out of the way; for that^a he himself also is
compassed with infirmity.

3 And¹ by reason hereof he ought, as for the
people, so also for himself, to offer for sins.

4^a And no man taketh this honour unto him-
self, but he that is called of God, as^b was
Aaron:

^a Chapter ii. 18; iv. 18.—¹ Or, can reasonably bear with.
^c Chap. vii. 28.—¹ Lev. iv. 3; ix. 7; xvi. 6, 15, 16, 17; Chap.
vii. 27; ix. 7.—² 2 Chron. xxvi. 18; John iii. 27.—¹ Exod.
xxviii. 1; Num. xvi. 5, 40; 1 Chron. xxiii. 13.

is in Christ, and in a more eminent manner. And
whatever excellence was wanting in those priests, is
in him. For—Or now; every high-priest—As if he
had said, To show that Christ is a real High-Priest,
I will describe the designation, the duties, and the
qualifications of a high-priest, by which it will ap-
pear that all the essential parts of that office are
found in him; taken from among men—Being, till
he is taken, of the same rank with them; is ordained
—Appointed, set apart for that office; for men—For
their benefit; in things pertaining to God—To
bring God near to men, and men to God; that he
may offer both gifts—Out of things inanimate; and
sacrifices—Of animals; to atone for sins—“Gifts,
or free-will-offerings, as distinguished from sacrifices
for sins, were expressions of gratitude to God for his
goodness in the common dispensations of his provid-
ence. And because the priests offered both kinds,
Paul speaks of himself, (Rom. xv. 16,) as exercising
the priesthood according to the gospel, by offering
the Gentiles in an acceptable manner, through the
sanctification of the Holy Ghost.”

Verses 2, 3. Who can have compassion—The
word *μετριοπαθειν*, here used, signifies to feel com-
passion in proportion to the misery of others. The
apostle's words imply that a high-priest, who is not
touched with a feeling of the weaknesses and mis-
eries of others, is unfit to officiate for them, because
he will be apt to neglect them in his ministrations,
or be thought by the people in danger of so doing.
On the ignorant—Who, not being properly in-
structed in divine things, are involved in error with
respect to them; and on them that are out of the
way—Of truth and duty, of wisdom, holiness, and
happiness; or who, through their ignorance or any
other cause, fall into sin: so that all sins and sinners
are here comprehended. For that he himself is
compassed with infirmity—So that under a con-
sciousness thereof, he will officiate for them with
the greater kindness and assiduity, knowing that he
needs the compassion which he shows to others.
And by reason hereof—Because he himself is a sin-
ner; he ought, as for the people, so also for himself,
(see the margin,) to offer for sins—That, being pard-
oned himself, and in a state of reconciliation and
peace with God, he may offer for others with more
acceptance. We are not to infer from this that

5¹ So also Christ glorified not him- A. M. 4068
self to be made a high-priest; but he A. D. 64.
that said unto him, Thou art my Son, to-day
have I begotten thee.

6 As he saith also in another place, Thou
art a priest for ever after the order of Melchi-
sedec.

7 Who in the days of his flesh, when he had
offered up prayers and supplications with

¹ John viii. 54.—¹ Psalm ii. 7; Chapter i. 5.—¹ Psalm
cx. 4; Chapter vii. 17, 21.—¹ Matthew xxvi. 39, 42,
44; Mark xiv. 36, 39.—¹ Psalm xxii. 1; Matthew xxvii.
46, 50; Mark xv. 34, 37; John xvii. 1.

Christ had any sins of his own to offer for, or that
he offered any sacrifice for himself, it being repeat-
edly affirmed by the apostles that he was absolutely
free from all sin.

Verses 4-6. And no man—Who has any regard
to duty or safety; taketh this honour—This awful
office, attended with a high degree of responsibility;
unto himself, but he only that is called of God to it;
as was Aaron—And his posterity, who were all of
them called at one and the same time. But it is ob-
servable Aaron did not preach at all, preaching being
no part of the priestly office. So also Christ glori-
fied not himself—See John viii. 54; to be made a
High-Priest—That is, did not take this honour to
himself, but received it from his Father, who said
unto him, Thou art my Son—This solemn acknow-
ledging of him for his Son, shows that he undertook
nothing but what his Father authorized him to un-
dertake; to-day have I begotten thee—As if he had
said, There is an eternal relation between us, which
is the foundation of thy call to this work. See note
on Psa. ii. 7; Acts xiii. 33. As he—God the Father;
saith in another place—Because the former testi-
mony was somewhat obscure, the apostle adds an-
other more clear: Thou art a priest for ever, after
—Or according to; the order of Melchisedec—That
is, thou art a priest, not like Aaron, but Melchisedec.
Inasmuch as Melchisedec had neither predecessor
nor successor in his office, his priesthood could not,
properly speaking, be called an order, if by that
phrase be understood a succession of persons exe-
cuting that priesthood. Therefore the expression,
κατα ταυτω, here rendered after the order, must mean
after the similitude of Melchisedec, as it is expressed
chap. vii. 15; and as the Syriac version renders the
phrase in this verse. The words of God's oath, re-
corded Psa. cx. 4, are very properly advanced by the
apostle as a proof of the Messiah's priesthood, be-
cause the Jews in general acknowledged that David
wrote that psalm by inspiration concerning Christ.

Verse 7. Who, &c.—The sum of the things treated
of in the 7th and following chapters, is contained in
this paragraph, from verse 7-10, and in this sum is
admirably comprised the process of his passion with
its inmost causes, in the very terms used by the
evangelists. Who in the days of his flesh—Those
two days in particular wherein his sufferings were

A. M. 4068. strong crying and tears unto him
A. D. 64. ° that was able to save him from
death, and was heard ² in ³ that he feared ;

8 ¹ Though he were a Son, yet A. M. 4068.
learned he ¹ obedience by the things A. D. 64.
which he suffered ;

° Matthew xxvi. 58; Mark xiv. 36.
² Or, for his piety.

³ Matthew xxvi. 37; Mark xiv. 33; Luke xxii. 43; John xii. 27.
¹ Chap. iii. 6.—Phil. ii. 6.

at the height; when he had offered up prayers and supplications thrice; with strong crying and tears—In the garden; to him (his heavenly Father) that was able to save him from death—Which yet he endured in obedience to his Father's will. The reader will easily understand what is here said concerning the fear and sorrow, the strong crying and tears of the Son of God, if he remember that He, who was perfect God, and possessed of all possible perfections as the eternal Word of the Father, was also perfect man, "of a reasonable soul and human flesh subsisting:" in other words, that in his mysterious person, the perfect human nature, consisting of soul and body, was indeed united indissolubly to the divine, but was not while he was on earth, (and is not even now,) absorbed by it. The union was such as gave an infinite dignity to the person of the Redeemer, and infinite merit to his sufferings, but not such as made him incapable of suffering, or rendered his sufferings of no efficacy, which would have been the case if they had not been felt. Only let this be kept in remembrance, and Christ's humiliation and sorrow will not be a stone of stumbling to us, or rock of offence, any more than his exaltation and glory. And was heard in that he feared—To be heard, signifies, in Scripture, to be accepted in our requests, or to be answered in them. There is no doubt but the Father heard the Son always in the former sense, John xi. 42: but how far was he heard in the latter, so as to be delivered from what he prayed against? In answer to this it must be observed, the prayers of Christ on this occasion were, 1st, Conditional; namely, that the cup might pass from him if it were agreeable to his Father's will; *Father, if thou be willing, remove this cup from me*, Luke xxii. 42. He could not have been man, and not have had an extreme aversion to the sufferings that were coming upon him in that hour and power of darkness, when it is certain that Satan and his angels, who had departed from him for a season, (Luke iv. 13,) were again permitted to oppress his soul with inexpressible horror. Nothing, in fact, is suffering, or can be penal to us, but what is grievous to our nature. But the mind of Christ, amidst these assaults of hell, and the view given him of the sufferings which awaited him, was so supported and fortified, as to come to a perfect acquiescence in his Father's will, saying, *Nevertheless, not my will, but thine be done*. But, 2d, His prayers were also absolute, and were absolutely heard. He had conceived a deep and dreadful apprehension of death, upon its being presented to him as attended with the wrath and curse of God, due to those sins of mankind, for which he was to make atonement. And he well knew how unable the human nature was to undergo it, (so as to remove that wrath and curse, and make

way for the justification of such as should believe in him,) if not mightily supported and carried through the trial by the power of God. And while his faith and trust in God were terribly assaulted by the temptations of Satan suggesting fear, dread, and terrible apprehensions of the divine displeasure due to our sins, it was his duty, and a part of the obedience he owed to his heavenly Father, to pray that he might be supported and delivered, *απο της ενλαβειας, in that he particularly feared*—Or rather; *from his fear*, namely, the fear of that weight of infinite justice and wrath, which our sins had provoked; or, *the being bruised and put to grief* by the hand of God himself. Compared with this, every thing else was as nothing. And yet so greatly did he thirst to be obedient even unto this dreadful death, and to lay down his life for his sheep, under this dreadful load of anguish and sorrow, that he vehemently longed to be baptized with this baptism, Luke xii. 50. The consideration of its being the will of God that he should thus suffer, first tempered his fear, and afterward swallowed it up. And he was heard—Not so that the cup should pass away, but so that he was enabled to drink it without any fear. Thus the prophet represents him as saying, *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back: I gave my back to the smiters, &c., for the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, I know that I shall not be ashamed, &c.*, Isa. l. 5-8. Add to this, that he was actually delivered from the power of death itself by a glorious resurrection, of which the prophet intimates his having an assured expectation, representing him as adding, *He is near that justifieth me; namely, that acquits me from the charge of being an impostor and blasphemer, by raising me from the dead, exalting me to his own right hand, and investing me with all power in heaven and on earth, and especially by authorizing me to confer the Holy Ghost in his extraordinary gifts upon my disciples, and thereby to give demonstration of my being the true Messiah*. In this sense the apostle seems to have understood the passage when he said, that he, who was *put to death in the flesh; namely, as a blasphemer; was justified in, or by, the Spirit*, conferred by him after his ascension.

Verse 8. *Though he were a son*—And so, one would have supposed, might have been exempted from suffering; this is interposed, lest any should be offended at all these instances of human weakness; yet learned he obedience, &c.—Yea, although he was such a son as has been before described, even that Son of God, who had glory with his Father before all worlds. It was no singular thing for a son, or child of God by adoption, to be chastised, to suffer,

A. M. 4068. 9 And being made perfect,
A. D. 64. he became the author of eternal

salvation unto all them that obey him;
A. M. 4068. A. D. 64.

Chapter ii.

10; xi. 40.

and thereby to be instructed to obedience. He therefore speaks not of him as a son in such a way, or in any way in which a mere creature might be God's son, but as he was his Son in a peculiar sense, his only-begotten Son, who was in the beginning with God, and was God, John i. 1, 14: that *He* should do and suffer the things here spoken of, and was indeed marvellous. Therefore it is said, he did and suffered them *although he was a Son*. Which words imply both the necessity of his doing and suffering what is here ascribed to him, and his love, that when, on his own account no such thing was required, or in any respect needful, yet that he would submit to this condition for our sakes. But what is the *obedience* here intended? To this it may be answered, the word *υπακοη*, so rendered, means an obediencial attendance to, or compliance with, the commands of another, when they are *heard*, and thereby *known*. This obedience in Christ was two-fold: 1st, General, in the whole course of his life. Every thing he did was not only right and holy as to the matter of it, but as to the form and manner of it; it was obediencial: he did all things, because it was the will of God that he should do them; and this his obedience to God was the life and beauty of the holiness, even of Christ himself. This, however, is not chiefly meant here, but rather, 2d, That peculiar compliance with the Father's will, whereby he became *obedient unto death, even the death of the cross*. For this commandment had he received of the Father, that he should lay down his life for his people, and which he did in the way of obedience, saying, *A body hast thou prepared me; lo! I come to do thy will*, by offering up that body, chap. x. 5, 9. But how did he learn this obedience? It must be observed, 1st, The word *μανθανω*, here used, signifies to learn as a disciple, with an humble, willing subjection to, and a ready reception of, the instruction given. 2d, It is said he learned *obedience*, not he learned to obey, which will give us light in the meaning of the passage. He did not learn that to be his duty which he knew not before, or did not consider; nor was he impelled to, or instructed, or directed in the various acts of the obedience required, as we are often taught by chastisements. But, 3d, He learned obedience by experiencing it, as a man learns the taste of meat by eating it. Thus he was said to *taste of death*, or to experience what was in it by undergoing it. The obedience he learned was a submission to undergo great, hard, and terrible things, accompanied with patience under them, and faith for deliverance from them. This he could have no experience of but by suffering the things he was to undergo, and by the exercise of appropriate graces while suffering. Thus he learned or experienced in himself, what difficulty obedience is attended with. And, 4th, This way of his learning it is what is so useful to us, and so full of consolation. For if he had only known obedience, though never so per-

fectly, in theory merely, what relief could have accrued to us from it? How could it have been a spring in him of suitable compassion toward us? But now, having fully experienced the nature of that special obedience which is yielded to God in a suffering condition, what difficulty it is attended with, what opposition is made to it, how great an exercise of grace is required, &c., he is disposed to support and succour us in this our obedience and sufferings. See Dr. Owen.

Verse 9. *And being made perfect, &c.*—Many of the difficulties which we meet with in Scripture, are entirely owing to our ignorance: some to our ignorance of the subjects under consideration, and others of the meaning of the terms made use of to express these subjects. This is peculiarly the case here: there would be no difficulty in conceiving how Christ could be said to be *made perfect*, if we observed, 1st, That he was *very man*, and that his human nature, before his resurrection, was in a state of infirmity, and not of perfection, his body being subject to various weaknesses, and the faculties of his soul, of course, being influenced thereby. While in his childhood he is said to have increased in *wisdom* as well as in stature, namely, as the powers of his mind were gradually unfolded, and subjects, through the medium of his senses, were presented to his contemplation. And if he increased in wisdom, he must, of course, have increased in love to God and man, and all other graces and virtues, though always perfectly free from every defilement of sin, internal or external: but when he was raised from the dead, and exalted to his Father's right hand, his human nature was fully and for ever freed from this state of infirmity, and was rendered completely perfect. This, however, does not appear to be the meaning of the word *perfect* here, but the expression rather refers, 2d, To his having fully accomplished the work he had to do, and the sufferings he had to endure in order to his being a perfect Mediator and Saviour. Accordingly the expression here used by the apostle, *τελειωθεις*, is literally *being perfected*, answering directly to the word used chap. ii. 10, *τελειωσαι*, to perfect by sufferings; only there it is used *actively*, it became him (God the Father) to make perfect the Captain of our salvation; here it is used *passively*, with respect to the effect of that act, and signifies his being *consummated*, or having finished his whole process, from his leaving the celestial glory to his returning to it; which process it was absolutely necessary he should accomplish, that his character, as a High-Priest, might be completed, and he might be consecrated as such. This, 3d, Is another meaning of the term, and a meaning given it by our translators at the close of the seventh chapter, where they have rendered *τετελειωμενων*, (another participle of the same verb,) *consecrated* or dedicated to his high office. The priests under the law were consecrated by the death and oblation of the beasts offered in

A. M. 4068. 10 Called of God a high-priest
A. D. 64. ¹ after the order of Melchisedec.

11 Of whom ² we have many things to say, and hard to be uttered, seeing ye are ² dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be ³ the first principles of the oracles of God; ⁴ and are become such as have

¹ Verse 6; Chapter vi. 20.—² John xvi. 12; 2 Pet. iii. 16.
² Matthew xiii. 15.—³ Chapter vi. 1.—⁴ 1 Cor. iii. 1-3.
³ Gr. hath no experience.

sacrifice at their consecration, (Exod. xxix.,) but it belonged to the perfection of Christ as a high-priest, that he should be consecrated by his own sufferings. This was necessary both from the nature of the office, to which he was to be solemnly set apart, and to answer the types of the Aaronical priesthood. This, however, was only the external means of his consecration, and an evidence thereof. He was really consecrated by the act of God the Father, who said, *Thou art my Son, &c.*, and by his own act when he said, *Lo, I come to do thy will, O God. He became the author—Αιτιος, the cause, both the meritorious and efficient cause; of eternal salvation—As procuring it for us by his obedience unto death, and conferring it upon us in all its branches, in consequence of his ascension and exaltation; to all those that obey him—The expression is emphatical: the salvation belongs only to those that obey him, and it belongs to all such. And as the Greek term here used imports to obey upon hearing, the obedience intended is, 1st, Faith, which cometh by hearing. 2d, The subjection of the heart, of the will and affections to him, in consequence of faith; and, 3d, A uniform complying with the will of God as far as it is known to us, (Matt. vii. 21.) or a conscientious, steady, and persevering obedience to all the precepts of the gospel. For only blessed are they that do his commandments, because they, and only they, shall have a right to the tree of life, Rev. xxii. 14. Thus, as Macknight observes, "in this verse three things are clearly stated: 1st, That obedience to Christ is equally necessary to salvation with believing on him. 2d, That he was made perfect as a high-priest, by offering himself a sacrifice for sin; and, 3d, That by the merit of that sacrifice he hath obtained pardon and eternal life for them who obey him."*

Verse 10. *Called*—Προσγορευθεῖς, denominated by God himself, or, as some understand the expression, openly declared, namely, in the 110th Psalm, before referred to; a high-priest after the order of Melchisedec—Or, according to the constitution of Melchisedec's priesthood, which was a figure and example of Christ's priesthood, in the peculiar properties and circumstances of it, namely, not by a material unction, legal ceremonies, or any human ordination, but by a heavenly institution, and the immediate unction of the divine Spirit. The Holy Ghost seems

need of ² milk, and not of strong ² meat. A. M. 4068.
A. D. 64.

13 For every one that useth milk, ³ is unskilful in the word of righteousness: for he is ⁴ a babe.

14 But strong meat belongeth to them that are ⁴ of full age, even those who by reason ⁴ of use have their senses exercised ⁵ to discern both good and evil.

² 1 Corinthians xiii. 11; xiv. 20; Ephesians iv. 14.—³ Or, perfect, 1 Corinthians ii. 6; Eph. iv. 13.—⁴ Or, of a habit, or, perfection.—⁵ Isaiah vii. 15; 1 Cor. ii. 14, 15.

to have concealed who Melchisedec was, on purpose that he might be the more eminent type of Christ. This only we know, that he was a priest, and the king of Salem, or Jerusalem.

Verses 11-14. *Of whom, &c.*—The apostle here begins an important digression, wherein he reproves, admonishes, and exhorts the believing Hebrews; *we*—Apostles and other ministers of the word; *have many things to say*—And things of great importance, in order to your full illumination, and perfect acquaintance, with that Christianity which you profess; and *hard to be uttered*—Interpreted or explained, as δυσεμπνευστος signifies; though not so much from the subject matter, as because *ye are dull of hearing*—Careless as to giving attention, slothful in considering, and dull in apprehending the things of God. *For when, for the time*—Since ye first professed Christianity; *ye ought to be teachers*—Able to teach others less informed than yourselves; *ye have need that one teach you again which be the nature of the first principles of the oracles of God*—Accordingly these are enumerated in the first verse of the ensuing chapter. *And are become such as have need of milk*—The first and plainest doctrines. See on 1 Cor. iii. 2. *For every one that useth milk*—That is, that neither desires nor can digest any thing else; (otherwise strong men use milk, but not that chiefly, much less that only); *is unskilful in the word of righteousness*—Makes it appear that he is unacquainted (through want of exercise and experience) with the sublimer truths of the gospel. Such are all they who desire and can digest nothing but the doctrine of justification and imputed righteousness. *For he is a babe*—See on 1 Cor. xiv. 20. The apostle compares these Hebrews to babes, not on account of their innocent simplicity and teachableness, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance; for which, considering the advantages they had so long enjoyed, they were deserving of censure. *But strong meat*—The sublimer truths relating to a perfect acquaintance with, experience in, and the practice of, the whole gospel, chap. vi. 1; *belongeth to them that are of full age*—Τελειων, the perfect, or perfectly instructed: see on 1 Cor. ii. 6, where the same expression seems to be used in the same sense; *even those who, by reason of use*—Or habit, as εθιν signifies, implying strength of spiritual understanding,

arising from maturity of spiritual age; *have their senses exercised*—Though the word *αὐθρησία*, here used, properly signifies the outward senses, as the eyes, ears, &c.; yet it is evidently here put for the inward senses, the senses of the mind; *to discern both good and evil*—Grown Christians, by exercis-

ing their spiritual faculties, become able to distinguish truth from error, in the various branches of Christian doctrines, having attained the *full assurance of understanding in the mystery of God and of Christ*, (Col. ii. 2,) as also to distinguish duty from sin, or moral and spiritual good from evil.

CHAPTER VI.

Here, (1.) The apostle declares his resolution of advancing to sublimer truths without dwelling further upon the first principles, and exhorts the believing Hebrews to aspire after greater proficiency in the knowledge of the gospel, as a mean to prevent their backsliding and apostacy, which he shows would end in ruin, 1-8. (2.) He expresses his hopes that they would persevere in the good way on which they had entered, and would attain eternal salvation; pressing them, however, to still greater diligence, in imitation of those who already inherited the promises, 9-12. (3.) Addressing himself to sincere believers, he comforts them with a view of the goodness of God, and his fidelity to those sacred engagements into which he had condescended to enter; the performance of which, he shows, is further sealed by the entrance of Christ into heaven as our forerunner, 13-20.

A. M. 4068. **T**HEREFORE ^aleaving ¹the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance ^bfrom dead

works, and of faith toward God, A. M. 4068. ²° Of the doctrine of baptisms, ^cand of laying on of hands, ^eand of resurrection of the dead, ^fand of eternal judgment.

^a Phil. iii. 13, 14; Chapter v. 12.—¹ Or, the word of the beginning of Christ.—^b Chapter ix. 14.—^c Acts xix. 4, 5.

^d Acts viii. 14-17; xix. 6.—^e Acts xvii. 31, 32.—^f Acts xxiv. 25; Rom. ii. 16.

NOTES ON CHAPTER VI.

Verses 1, 2. *Therefore*—Seeing that most of you have continued so ignorant, although you have been so long favoured with the light of the gospel, and various means of edification, it is high time for you to labour for more knowledge and grace, and for me to instruct you further; *leaving the principles of the doctrine of Christ*—That is, saying no more for the present, of those things in which those who embrace Christianity are wont to be first instructed. The original expression, *τον της αρχης το Χριστι λογον*, is, literally, *the word of the beginning of Christ*, as in the margin; and signifies those parts of the Christian doctrine which men were usually and properly first instructed in; and which the apostle immediately enumerates. They are the same with the *first principles of the oracles of God*, mentioned chap. v. 12. But it must be observed that the signification of the words must be limited to the present occasion; for if we consider the things here spoken of *absolutely*, they are never to be left, either by teachers or hearers. There is a necessity that teachers should often insist on the rudiments, or first principles, of religion; not only with respect to them who are continually to be trained up in knowledge from their infancy, but also those who have made a further progress in knowledge. And this course we find our apostle to have followed in all his epistles. Nor are any hearers so to leave these principles, as to forget them, or not duly to make use of them. Cast aside a constant regard to them, in their proper place, and no progress can be made in knowledge, no more than a building can be carried on when the foundation is taken away. *Let us go on unto per-*

b

fection—Unto a perfect acquaintance with the more sublime and difficult truths, and the high privileges and duties of Christianity; *not laying again*—What has been laid already; *the foundation of repentance from dead works*—That is, from the works done by those who are dead in sin, or who, through sin, are under condemnation to the second death, are alienated from the life of God, and *carnally minded, which is death*, Rom. viii. 6. See note on Eph. ii. 1, 2. Not only are known and wilful sins, which proceed from spiritual death, and if not pardoned and taken away, end in death eternal, here intended; but even all works, though apparently moral, charitable, and pious, are but dead works, before the living God, if they do not proceed from spiritual life in the soul, or from living faith, even the *faith which worketh by love*, (Gal. v. 6; 1 Cor. xiii. 3,) as their principle, and be not directed to the glory of God as their end. *And faith toward God*—Looking to, and confiding in him for pardon, holiness, and eternal life, through Christ. *Of the doctrine of baptisms*—The apostle does not speak of the legal washings in use among the Jews, whether by immersion, ablution, or sprinkling; (for why should those who believed in Christ be instructed concerning these?) but John's baptism and that of Christ, which were distinct from each other, and were subjects of disputation with many among the Jews, Mark vii. 3, 4; John iii. 22-26. John admitted the penitent to the baptism of water; and, in obedience to the command of Christ, (Matt. xxviii. 19,) the apostles baptized all that professed to believe in him, *in the name of the Father, and of the Son, and of the Holy Ghost*. Or, as Whitby thinks, the apostle is

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A. M. 4068. 3 And this will we do, * if God permit.
A. D. 64.

4 For ^hit is impossible for those ^hwho were once enlightened, and have tasted of ^kthe heavenly gift, and ^lwere made partakers of the Holy Ghost,

* Acts xviii. 21; 1 Cor. iv. 19.—^hMatt. xii. 31, 32; Chap. x. 26; 2 Pet. ii. 20, 21; 1 John v. 16.

here to be understood of the double baptism "of which John spake, when he said, *I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire*, Matt. iii. 19; and of which Christ spake to Nicodemus, (John iii. 5,) saying, *Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God*. For this, in order, followed the doctrine of repentance, and of faith in God and our Lord Jesus Christ." *And the laying on of hands*—The imposition of hands was used by the apostles and first Christian ministers in the healing of diseases, and in setting persons apart for the work of the ministry; but neither of these were common to all Christians, nor joined with baptism; nor were they reckoned among the *principles of the doctrine of Christ*, or the initiatory doctrines of the Christian faith. We must therefore understand this of that imposition of the apostles' hands which was wont to be used, after baptism, to confer upon the persons baptized the extraordinary gifts of the Holy Ghost. See Acts viii. 14-17; xix. 6. And this was a matter wherein the glory of the gospel and its propagation were highly concerned; indeed, next to the preaching of the word, it was the great means used by God for bringing both Jews and Gentiles over to the faith of the gospel, or for establishing them therein. *And the resurrection of the dead*—Namely, of the bodies of the dead; *and of eternal judgment*—The future and general judgment, called *eternal*, because the sentence then pronounced will be irreversible, and the effects of it remain for ever. In which two last-mentioned articles, the penitent and believing, that had been admitted to baptism, were more fully instructed, as being most powerful motives to engage them herein to exercise themselves to have always *consciences void of offence toward God and toward all men*. "Interpreters observe," says Whitby, "that the doctrine of Origen, touching the period of the torments of the damned, is here condemned; and indeed the primitive father's not Origen himself excepted, taught the contrary. 'If we do not the will of Christ,' says Clemens Romanus, 'nothing will deliver us from eternal punishment.' 'The punishment of the damned,' says Justin Martyr, 'is endless punishment and torment in eternal fire.' In Theophilus it is, 'eternal punishment.' Irenæus, in his symbol of faith, makes this one article, 'that God would send the ungodly and unjust into everlasting fire.' Tertullian declares, 'that all men are appointed to torment or refreshment, both eternal.' And 'if any man,' says he, 'thinks the wicked are to be consumed and not punished, let him remember that hell-fire is styled eternal, because designed for eternal punishment; and their substance will remain

5 And have tasted the good word of God, and the powers of ^mthe world to come,

6 If they shall fall away, to renew them again unto repentance; * seeing they crucify to them-

^lChap. x. 32.—^kJohn iv. 10; vi. 32; Eph. ii. 8.—^hGal. iii. 2, 5; Chap. ii. 4.—^mChap. ii. 5.—ⁿChap. x. 29.

for ever whose punishment doth so.' St. Cyprian says, 'The souls of the wicked are kept with their bodies to be grieved with endless torments.' 'There is no measure nor end of their torments,' says Minutius. Lastly, Origen reckons this among the doctrines defined by the church; 'That every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for bliss; or be delivered up to eternal fire and punishment, if its sins have deserved that state.'

Verses 3-5. *And this we will do*—We will go on to perfection; *if God permit*—That is, afford assistance and opportunity. And we will do this the rather, and the more diligently, because *it is impossible for those who were once enlightened*—With the knowledge of the truth as it is in Jesus, (Eph. iv. 21,) and have been made free thereby from the bondage of sin and Satan, John viii. 31-36; *and have tasted the heavenly gift*—The gift of righteousness imputed to them, Rom. v. 17; faith counted for righteousness; or the remission of sins through faith in Christ, sweeter than honey to the taste; *and have been made partakers of the Holy Ghost*—Of the witness and fruits of the Spirit of God; *and have tasted the good word of God*—Have had a relish for and delight in the doctrine of the gospel, have fed upon it, and been nourished by it; *and the powers of the world to come*—*Μελλοντος αιωνος*, of the future age, as the Christian dispensation was termed by the Jews, the Messiah being called by the LXX. in their interpretation of Isa. ix. 6, (instead of the *everlasting Father*, which is our translation of the clause,) *πατηρ τε μελλοντος αιωνος*, the *Father of the age to come*. If the expression be thus taken, by *the powers*, here spoken of, we are to understand the privileges and blessings of the gospel dispensation in general, including, at least with regard to some, the miraculous gifts conferred on many of the first Christians. But as the *future state*, or *future world*, may be meant, the expression may be understood of those earnest and anticipations of future felicity which every one tastes who has a hope full of immortality. "Every child that is *naturally* born, first *sees* the light, then receives and *tastes* proper nourishment, and *partakes* of the things of this world. In like manner the apostle, comparing spiritual with natural things, speaks of one born of the Spirit as *seeing* the light, *tasting* the sweetness, and *partaking* of the things of the world to come."—Wesley.

Verse 6. *If they fall away*—Literally, *and have fallen away*. The preceding participles, *συνεθενας*, *γευσσαμενος*, and *γενηθενας*, being aorists, says Macknight, "are rightly rendered by our translators *is*

A. M. 4066. solves the Son of God afresh, and
A. D. 64. put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ² by whom it is dressed, ^o receiveth blessing from God :

² Or, for. — ^o Psa. lxx. 10.

the past time; *who were enlightened, have tasted, were made partakers*; wherefore *καταπορευτας*, being also an aorist, ought to have been translated in the past time, *have fallen away*. Nevertheless our translators, (following Beza, who, without any authority from ancient MSS., has inserted in his version the word *σι, if*;) have rendered this clause, *if they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the Scriptures, for the sake of any favourite doctrine, I have translated the word in the past time, *have fallen away*, according to its true import, as standing in connection with the other aorists in the preceding verses." "Two things," says Pierce, "are here to be observed: 1st, That he speaks of such only as fell away from the very profession of Christianity. This appears from what he presently adds, to set forth the aggravations of their guilt, that *they crucify to themselves the Son of God afresh, and put him to open shame*."—That is, show themselves to be of the same mind with those that did crucify him, and would do it again were it in their power; and do all they can to make him contemptible and despised. "It is therefore very unreasonable for persons to give way to despair themselves, or to drive others to it, by applying to other sins this text, which only relates to total apostacy. 2d, As the same thing is spoken of again, chap. x. 26, &c., it cannot be improper to compare the two places together, in order to our fully understanding his design. And therefore, from the other place, I would explain this, *If they shall, εκσωσω, wilfully, fall away*. But it may be inquired why our author speaks so severely of the condition of such apostates. Now the reason of this may be taken partly from the nature of the evidence which they rejected. The fullest and clearest evidence which God ever designed to give of the truth of Christianity, was these miraculous operations of the Spirit; and when men were not only eye-witnesses of these miracles, but were likewise themselves (probably) empowered by the Spirit to work them, and yet after all rejected this evidence, they could have no further or higher evidence whereby they should be convinced; so that their case must, in that respect, appear desperate. This may be partly owing to their putting themselves out of the way of conviction. If they could not see enough to settle them in the Christian religion, while they made a profession of it, much less were they like to meet with any thing new to convince and reclaim them, when they had taken up an opposite profession, and joined themselves with the inveterate enemies of Christianity. And finally,

8 ² But that which beareth thorns A. M. 4066. and briars *is rejected, and is nigh* A. D. 64. unto cursing; whose end *is to be burned*.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

² Isa. v. 6.

this may be resolved into the righteous judgment of God against such men for the heinous and aggravated wickedness of which they are guilty."

Verses 7, 8. *For the earth which drinketh in the rain, &c.*—Thus they to whom the gospel is preached, and who believe and embrace it, bring forth the fruits of repentance, faith, and new obedience, and are accepted and blessed by God with further measures of grace, according to Matt. xiii. 12; xxv. 20, where see the notes. *But that which beareth thorns and briars*—Only or chiefly; *is rejected*—No more labour is bestowed upon it; *and is nigh unto cursing*—As in the blessing mentioned in the former verse, there is an allusion to the primitive blessing, whereby the earth was rendered fruitful, Gen. i. 11; so in the curse, here mentioned, there is an allusion to the curse pronounced on the earth after the fall, Gen. iii. 17. *Whose end is to be burned*—A principal part of the eastern agriculture consists in leading rills of water from ponds, fountains, and brooks to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so, being burned up, is altogether sterile. Or, he may refer to the custom of husbandmen's burning up the thorns and briars produced by barren ground. The apostle's meaning is, that as land, which is unfruitful under every method of culture, will at length be deserted by the husbandmen, and burned up with drought; so those that enjoy the means of grace, and yet bring forth nothing but evil tempers, words, and works, must expect to be deprived of the means they enjoy, and exposed to utter ruin. And the apostle particularly referred in these words to the Jewish nation, the generality of whom rejected the gospel, while many others, who had received it, apostatized from it; and who therefore, in a peculiar sense, were exposed to the divine malediction, as was signified by Christ's cursing the barren fig-tree, mentioned Mark xi. 13, 20. The consequence of which was the burning of their city and temple, and the slaughter of many hundreds of thousands of them shortly after this epistle was written, together with the awful state of spiritual barrenness in which the remnant of them have long lain.

Verses 9-11. *But, beloved*—In this one place he calls them so. He never uses this appellation but in exhorting; *we are persuaded better things of you*—Than those intimated verses 4-6. This is exactly in St. Paul's manner of softening the harsh things he found himself obliged to write. See Eph. iv. 20; 2 Thess. ii. 13. *And things that accompany salvation*—Which argue you to be in a state of salvation, and will in the end, if you persevere, bring you to

A. M. 4068. 10 ⁴ For ² God is not unrighteous
A. D. 64. to forget ² your work and labour of
love, which ye have showed toward his name, in
that ye have ² ministered to the saints, and do
minister.

11 And we desire that ² every one of you
do show the same diligence ² to the full assu-
rance of hope unto the end :

⁴ Proverbs xiv. 31 ; Matthew x. 42 ; xxv. 40 ; John xiii. 20.
² Romans iii. 4 ; 2 Thessalonians i. 6, 7. — ¹ Thessalonians
i. 3. — ² Romans xv. 25 ; 2 Corinthians viii. 4 ; ix. 1, 12 ;

eternal salvation; namely, sincere faith in Christ and his gospel, love to God and one another, and obedience to his will; *though we thus speak*—Declare the danger of apostacy to warn you, lest you should fall from your present steadfastness. *For God is not unrighteous to forget, &c.*—You give plain proof of your faith and love, which the righteous God will surely reward; *and, or rather, but, we desire that every one of you do* continue to *show the same diligence*—Which you have used hitherto; and therefore we thus speak; *to the full assurance of hope*—That you may be fully confirmed in your hope of eternal felicity; *unto the end*—As long as you live; which you cannot expect if you abate of your diligence. “The *full assurance of faith* relates to present pardon, the *full assurance of hope* to future glory. The former is the highest degree of *divine evidence* that God is reconciled to us in the Son of his love: the latter is the same degree of *divine evidence* (wrought in the soul by the same immediate inspiration of the Holy Ghost) of persevering grace, and of eternal glory. So much, and no more, as *faith* every moment *beholds with open face*, so much does *hope* see, to all eternity. But this assurance of faith and hope is not an opinion, not a bare construction of Scripture, but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only.”—Wealey.

Verse 12. *That ye be not slothful*—*Νωθροι*, careless and negligent, or dull, sluggish, and indolent, namely, in the use of the means of grace, or in those works of piety and virtue which are the proper fruits of faith and love; *but followers*—*μιμηται*, imitators; of them who through faith—In God, and in the truths and promises of his holy word; *and patience*—Or, *long-suffering*, as *Μακροθυμιας* rather signifies, enduring long in the constant exercise of faith, hope, and love, notwithstanding any or all opposition, and the bearing all trials and troubles, of whatever kind, with composure of mind and resignation to the divine will; *inherit the promises*—Dr. Whitby would render it, *inherited the promises*, supposing that the expression refers to the promises made to Abraham and the other patriarchs respecting the multiplication of their seed, their being put in possession of Canaan, and the various other promises made to them, the accomplishment of which they afterward received. But the participle, *κληρονομητων*, being in the present tense, will hardly

12 That ye be not slothful, but fol- A. M. 4068.
lowers of them who through faith and A. D. 64.
patience ² inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, ² he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

² Timothy i. 18. — ² Chapter iii. 6, 14. — ² Colossians ii. 2.
² Chapter xiii. 36. — ² Genesis xxii. 16, 17 ; Psalm cv. 9 ;
Luke i. 73.

bear to be so rendered, signifying literally, *are inheriting*, namely, the promises. Pierce and Macknight, therefore, understand it of the believing Gentiles, who at the time when the apostle wrote were inheriting those promises made to Abraham concerning all nations of the earth being blessed in him and his seed. But, as Dr. Doddridge observes, if this were intended as a hint to stir up the Jews to emulation, as is supposed, “it was indeed a very obscure one; for, comparatively, it is a low sense in which Christians, in this imperfect state, can be said to inherit the promises. It seems rather to refer to all good men, who were departed out of our world, whether in former or latter days, and under whatever dispensation they died. Taking it in this view, it is a conclusive argument against the soul’s continuing in a state of sleep during the intermediate period between death and the resurrection.” This certainly seems the most natural interpretation of the verse, namely, that “the apostle meant to lead his readers to meditate on the happiness of Abraham, Moses, Joshua, Job, and all those who had on earth lived by faith in the promises of God, especially the great promise of a Saviour, and eternal salvation by him; and had patiently waited, laboured, and suffered in the obedience of faith; and in consequence were at the time, when the apostle wrote this, inheriting the promises of God, of eternal blessings, through Christ, to all believers.”—Scott.

Verses 13–15. *For when God made promise, &c.*—As if he had said, And it appears that *this* is the way to partake of mercies promised, because Abraham was obliged to exercise faith and long-suffering before he obtained the accomplishment of the promise made to him. The promise here referred to, is that which God made to Abraham after he had laid Isaac on the altar, Gen. xxii. 16, 17. For on no other occasion did God confirm any promise to Abraham with an oath. *To Abraham*—Whose spiritual as well as natural seed you believing Hebrews are, and therefore shall partake of the same promises and blessings which were ensured to him. *Because he could swear by no greater person, he sware by himself*—By his own sacred and divine name; *saying, Surely blessing I will bless thee*—And all believers in thee; *and multiplying I will multiply thee*—Both thy natural and thy spiritual seed. The apostle quotes only the first words of the oath; but his reasoning is founded on the whole; and particularly on the promise, (Gen. xxii. 18.) *And*

A. M. 4068. 15 And so, after he had patiently
A. D. 64. endured, he obtained the promise.

16 For men verily swear by the greater: and
* an oath for confirmation is to them an end of
all strife.

17 Wherein God, willing more abundantly to
show unto ^b the heirs of promise ^c the immuta-
bility of his counsel, ² confirmed it by an oath:

^a Exodus xxii. 11.—^b Chapter xi. 9.
^c Rom. xi. 20.

in thy seed all the nations of the earth shall be
blessed. They shall be blessed by having their
faith counted to them for righteousness, through
thy seed, Christ. And so after he had patiently
endured—*Μακροθυμῶν*, after he had waited, or
suffered long: he waited about thirty years before
Isaac was born, after he was promised; he obtained
the promise—Here, by a usual figure of speech, the
promise is put for the thing promised. "In the
birth of Isaac, Abraham obtained the beginning of
the accomplishment of God's promise concerning
his numerous natural progeny. Moreover, as the
birth of Isaac was brought about supernaturally by
the divine power, it was both a proof and a pledge
of the accomplishment of the promise concerning
the birth of his numerous spiritual seed. Where-
fore, in the birth of Isaac, Abraham may truly be
said to have obtained the accomplishment of the
promise concerning his numerous spiritual seed
likewise. In any other sense, Abraham did not
obtain the accomplishment of that promise."

Verses 16, 17. For men verily swear by the great-
er—By persons greater than themselves, whose ven-
geance they imprecate if they swear falsely; and
particularly by Him who is infinitely greater than
themselves; and an oath for confirmation—To con-
firm what is promised or asserted; is to them an end
of all strife—*Πασης αντιλογίας περας*, usually puts an
end to all contradiction. This shows that an oath
taken in a religious manner, is lawful, even under
the gospel: otherwise the apostle would never have
mentioned it with so much honour, as a proper means
to confirm the truth. Wherein—In which business
of confirming his promise; God, willing more abun-
dantly—Beyond what was absolutely necessary,
and out of his superabundant love to and care for us;
to show unto the heirs of promise—To Abraham's
spiritual seed, whose faith is counted for righteous-
ness, and who partake of the blessings promised;
the immutability of his counsel—Of his purpose,
which is accompanied with infinite wisdom; con-
firmed it—Greek, *επιειρωσεν*, interposed, or came
between the making of the promise and its accom-
plishment. The expression, says Macknight, "liter-
ally signifies, he mediated it with an oath: he
made an oath, the mediator, surety, or ratifier of his
counsel." This sense of the word merits attention,
because it suggests a fine interpretation of chap. ix.
15, where see the note. What amazing condescen-
sion was this of God! He, who is greatest of all, acts

b

18 That by two immutable things, A. M. 4068.
in which it was impossible for God A. D. 64.
to lie, we might have a strong consolation,
who have fled for refuge to lay hold upon the
hope ^d set before us:

19 Which hope we have as an anchor of the
soul, both sure and steadfast, * and which entereth
into that within the veil;

^a Gr. interposed himself by an oath.—^d Chap. xii. 1.—^e Lev.
xvi. 15; Chap. ix. 7.

as if he were a middle person; as if, while he swears,
he were less than himself, by whom he swears.

Verses 18, 19. That by two immutable things in
either, much more in both, of which it was impossi-
ble for God to lie—To alter his purpose and disap-
point our expectation; we might have a strong con-
solation—A powerful argument to believe the pro-
mise with a confidence excluding all doubt and fear,
and might receive a great comfort thereby; who have
fled for refuge—Who, under a consciousness of our
sinfulness and guilt, depravity, weakness, and wretch-
edness, have betaken ourselves for safety from de-
served wrath; to lay hold on the hope—The promise
(so confirmed by an oath) which is the ground of
our hope; set before us in Christ—Through whom
alone we can have salvation, present and eternal;
which hope—In and through Christ, our righteous-
ness and sanctification; we have as an anchor of the
soul—The apostle here alludes to an anchor, which
when cast, both preserves the vessel from losing the
ground she has gained, and keeps her steady amid
the winds and waves, when the art and skill of the
mariners are overcome, and they cannot steer the
ship in its right course, nor could otherwise preserve
it from rocks, shelves, or sand-banks; both sure—
Ασφαλῆ, safe, that will not fail, or may with confi-
dence be trusted to, the matter of which it is formed
being solid, and the proportion of it suited to the
burden of the ship; and steadfast—*Βεβαιῶν*, firm
against all opposition, which no violence of winds or
storms can either break or move from its hold; and
which entereth into that within the veil—He alludes
to the veil which divided the holy place of the Jew-
ish tabernacle or temple from the most holy: and
thus he alludes back to the priesthood of Christ. But
he does not speak of that which was within the veil,
namely, the ark and mercy-seat, the tables of stone,
and cherubim, the work of men's hands, but of the
things signified by them; God himself on a throne
of grace, and the Lord Christ, as the high-priest of
the church, at his right hand: or the Father as the
author, the Lord Jesus as the purchaser, and the co-
venant as the conveyer of all grace; which were all
typically represented by the things within the veil.
And the apostle makes use of this allusion to instruct
the Hebrews in the nature and use of the old taber-
nacle institutions; and from thence in the true na-
ture of the priesthood of Christ, to which he is now
returning. The meaning is, that the believer's hope
lays hold on God himself, on a throne of grace and

A. M. 4068. 20 ' Whither the forerunner is for
A. D. 64. us entered, even Jesus, ' made a High-

' Chap. iv. 14; viii. 1; ix. 24.

on Christ as the High-Priest of the church, who is in heaven itself, the place of God's presence, typified by the holy of holies.

Verse 20. *Whither the forerunner*—*Προδρομος*, a forerunner, is one who goes before to do some service for another who is to follow: in which sense also the Latin word *ante-cursor* is used. A forerunner uses to be less in dignity than those that are to follow him: but it is not so here; for Christ, who is gone before us, is infinitely superior to us; *is for us entered*—Namely, for our good. 1st, To prepare a place for us, John xiv. 2. 2d, To make continual intercession for us. 3d, To make us partakers of his own glory, John xvii. 24; Rev. iii. 21. 4th, To take possession of heaven for us, John xiv. 3. What an

Priest for ever after the order of Mel- A. M. 4068.
chisedec. A. D. 64.

§ Chap. iii. 1; v. 6, 10; vii. 17.

honour is it to believers to have so glorious a *fore-runner* now appearing in the presence of God for them! *Made a High-Priest for ever*—Christ ascended to heaven, 1st, To open it to us by the sacrifice of himself, and to plant our hope of eternal life there as an anchor of the soul. 2d, Because having opened heaven, he remains there as the High-Priest of that holy place, to introduce all believers into the presence of God. This shows in what sense Jesus is a *High-Priest for ever*. He is so, not by offering sacrifice for ever in behalf of his people, but by interceding for them always, Rom. viii. 34; and by introducing them into the presence of God by the merit of the one sacrifice of himself, which he offered to God without spot.

CHAPTER VII.

The apostle, (1,) Enters into a parallel between Melchisedec and Christ as agreeing in title and descent; and from various respects in which the priesthood of Melchisedec was superior to that of Aaron and his successors, he infers the superior glory of the priesthood of Christ, 1-17. (2,) From what had been said above, he argues that the Aaronical priesthood was not only excelled, but vindicated and consummated by that of Christ; and, by consequence, that the obligation of the law was dissolved, 18-28.

A. M. 4068. FOR this * Melchisedec, king of Sa-
A. D. 64. lem, priest of the most high God,

* Gen. xiv.

who met Abraham returning from the A. M. 4068.
slaughter of the kings, and blessed him; A. D. 64.

18, &c.

NOTES ON CHAPTER VII.

Verse 1. *For, &c.*—The apostle having promised to lead the believing Hebrews forward to the perfection of Christian knowledge, (chap. vi. 1-4,) particularly with regard to the high-priesthood of Christ as typified by that of Melchisedec, which he had repeatedly mentioned, (namely, chap. v. 6, 10; vi. 20,) as a figure of it he proceeds now to fulfil his promise; and, in order thereto, points out the deep meaning of the oath recorded Psa. cx. 4. And by accurately examining the particulars concerning Melchisedec, related in the Mosaic history, he shows that Melchisedec was a far more excellent priest than Aaron and all his sons, and consequently that Jesus, whom God had made a *High-Priest for ever after the similitude of Melchisedec*, exercised a priesthood both more acceptable to God, and more effectual for procuring the pardon of sin, than the priesthood which the sons of Aaron exercised under the law. For the design of the apostle in this chapter is not to declare the *nature* or the *exercise* of the priesthood of Christ, though occasionally mentioned; having spoken of the former, chap. v., and intending to treat of the latter at large afterward, which he does chap. ix. But it is of its *excellence* and *dignity* that he discourses here, and yet not absolutely, but in

comparison with the Levitical priesthood, which method was both necessary, and directly conducive to his end. For if the priesthood of Christ were not so excellent as that of Aaron, it was to no purpose to persuade them to embrace the former, and reject the latter. This, therefore, he designs to prove upon principles avowed among themselves, by arguments taken from what had been received and acknowledged in the Jewish Church from the first foundation of it. To this end he shows, that antecedently to the giving of the law, and the institution of the Levitical priesthood, God had, without any respect thereto, given a typical prefiguration of this priesthood of Christ, in one who was on all accounts superior to the future Levitical priests. This sacred truth, which had been hid for so many ages in the church, and which undeniably manifests the certain future introduction of another and better priesthood, is here brought to light by the apostle and improved. *For this Melchisedec*—Of whom Moses speaks, Gen. xiv. 18, &c., (the passage to which David refers,) was *king of Salem*—"According to Josephus, (*Antiq. lib. i. cap. 11.*) *Salem*, the city of Melchisedec, was Jerusalem. But according to Jerome, who says he received his information from some learned Jews, it was the town which is mentioned Gen. xxxiii. 18,

A. M. 4068. 2 To whom also Abraham gave a
A. D. 64. tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace;
3 Without father, without mother, ¹ without descent, having neither beginning of days, nor

¹ Gr. *without pedigree*.—^b Gen. xiv. 20.

as a city of Shechem, and which is spoken of (John iii. 23) as near to Enon, where John baptized. This city being in Abraham's way, as he returned from Damascus to Sodom, after the slaughter of the kings, many are of Jerome's opinion, that the northern Salem was Melchisedec's city rather than Jerusalem, which was situated farther to the south." *Priest of the most high God*—This title given him by Moses, and here taken notice of by the apostle, implies that he had been appointed to that office in a solemn and public manner; and, of consequence, "that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind. The Hebrew word, indeed, translated a *priest*, sometimes signifies a *prince*, but the historian hath removed the ambiguity by adding the words, of the most high God." *Who met Abraham returning from the slaughter of the kings*—Who had taken Lot prisoner, with the kings of Sodom, Gomorrah, and the neighbouring cities of the plain; and blessed him—Pronounced on him a blessing in the name of God, to whom he ministered; and in his manner of blessing him showed himself to be a priest of the only true God, his words being, *Blessed be Abraham of the most high God, possessor of heaven and earth*.

Verses 2, 3. *To whom also Abraham gave a tenth of all*—Namely, of all the spoils of the vanquished kings, (verse 4,) but not a tenth also of the goods that had been taken from the king of Sodom and from Lot; for of these Abraham took nothing to himself. By paying tithes to Melchisedec, Abraham acknowledged him to be a priest of the true God. It seems, indeed, his being supernaturally appointed a priest by God, was known through all that country. *Being first*—According to the meaning of his own name; *king of righteousness*; and after that also—According to the name of his city; *king of peace*—So that in him, as in Christ, *righteousness and peace* were joined. And so they are in all that believe in him. "In ancient times, it was usual to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus *Abram's* name was changed into *Abraham*, to signify that he was made the father of many nations; and *Sarai* was named *Sarah*, because she was made the mother of nations; and *Jacob* obtained the name of *Israel*, because, he had power with God. Viewed in the light of this ancient practice, the apostle's argument, from these names, is conclusive, to show what an excellent person Mel-

end of life; but made like unto the Son A. M. 4068.
of God; abideth a priest continually. A. D. 64.

4 Now consider how great this man was,
^b unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily,^c they that are of the sons of

^c Num. xviii. 21, 26.

chisedec was, and how fit to be made a type of the Son of God. *Without father, without mother*—Without any mention of his parents; *without descent*—Or rather, *without genealogy*, or pedigree, recorded; for so the word here used, *γενεαλογητος*, signifies; not a person who hath no descent or genealogy, but one whose descent and pedigree is nowhere entered on record. This was the case with Melchisedec. He was assuredly born, and did no less certainly die than other men; but neither his birth nor his death are recorded. Or the apostle's principal meaning may be, that there is no account of his being descended from any ancestors of the priestly order, and that therefore he did not derive his priesthood from his parents, but was a priest of the most high God by a particular appointment. *Having neither beginning of days nor end of life*—Mentioned by Moses. But whence was it that Moses should introduce so great and excellent a person as Melchisedec, without making any mention of his race or stock, of his parents or progenitors, of his rise or fall, contrary to his own custom in other cases, and contrary to all rules of useful history? The true cause of the omission of all these things was the same with that of the institution of his priesthood, and the introduction of his person in the story. And this was that he might be a more express and signal representative of the Lord Christ in his priesthood. *But* in all these respects, *made like the Son of God*—Who was really *without father* as to his human nature, *without mother* as to his divine; and in this also, *without pedigree*; and not descending, even in human nature, from any ancestors of the priestly order; *abideth a priest continually*—That is, no mention is made of the end of the priesthood of his order, nor of the termination of his own personal administration of his office by death; and so he stands in the story as a kind of immortal priest, without any successor being mentioned. And this is that which the apostle chiefly designed to confirm from hence, namely, that there was in the Scripture, before the institution of the Aaronical priesthood, a representation of an eternal, unchangeable one, namely, that of Christ, who, as he was without *beginning of days*, alone does really remain without death and without successor.

Verses 4-7. *Consider how great this man was*—The greatness of Melchisedec is described in all the preceding and following particulars. But the most manifest proof of it was, that Abraham gave him tithes as a priest of God, and a superior; though he was himself a patriarch, greater than a king, and a progenitor of many kings. *The sons of Levi take*

A. M. 4068. Levi, who receive the office of the
A. D. 64. priesthood, have a commandment to

take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he whose ² descent is not counted from them received tithes of Abraham, ^d and blessed ^e him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there he *receiveth them*, ^f of whom it is witnessed that he liveth.

² Or, pedigree.—^d Gen. xiv. 19.—^e Rom. iv. 13 ; Gal. iii. 16.

tithes of their brethren—Sprung from Abraham as well as themselves. The Levites, therefore, are greater than they ; but the priests are greater than the Levites ; the patriarch Abraham than the priests, and Melchisedec than him. *But he whose descent is not counted from them*—From that people who come out of the loins of Abraham, not only received tithes of Abraham, but blessed him—Another proof of Melchisedec's superiority ; even him that had the promises—With whom God made the covenant of grace, as with the Father of all the blessed seed. Thus Gal. iii. 16: *To Abraham and his seed were the promises made. And without all contradiction*—Without all question ; *the less is blessed* authoritatively of the better—Or greater ; that is, when a man does, in God's name and stead, and by his authority, declare and pronounce another to be blessed, he that gives the blessing is, in that respect, greater than he who receives it.

Verses 8-10. *And here*—In the Levitical priesthood ; *men that die, receive tithes, but there*—In the case of Melchisedec ; *he of whom it is witnessed that he liveth*—Who is not spoken of as one that died for another to succeed him, but is represented only as living, being mentioned in such a way as if he lived for ever. *And even Levi, who received tithes*—Not in person, but in his successors, as it were, paid tithes in the person of Abraham. *For he was yet in the loins of his father*—"This might justly be said of Levi, who descended from Abraham in the ordinary course of generation. But it cannot be said of Christ, who was born in a miraculous manner, without any human father. While, therefore, the apostle's argument, taken from Abraham's paying tithes to Melchisedec, and his receiving the blessing from him, proves that both Abraham and the Levitical priests, his natural descendants, were inferior to Melchisedec, it does not apply to Christ at all."—Macknight.

Verse 11. The apostle, having cleared his way from objections, now enters on his principal argument concerning the priesthood of Christ, and all the consequences of it with respect to righteousness, salvation, and the worship of God which depend thereon. *If, therefore, or, now if, perfection were by the Levitical priesthood*—If it perfectly answered

9 And as I may so say, Levi also, A. M. 4068. who receiveth tithes, payed tithes in ^{A. D. 64.} Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 ^e If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 For the priesthood being changed, there is made of necessity a change also of the law.

^f Chap. v. 6 ; vi. 20.—^e Gal. ii. 21 ; Ver. 18, 19 ; Chap. viii. 7.

all God's designs and man's wants ; *what further need was there that another priest*—A priest of a new order ; *should rise*—Or be set up ; *and not one after the order of Aaron?*—As if he had said, Since by what has been advanced it appears from Scripture that another priesthood was to arise after Aaron's, of another order, it follows hence that *perfection* could not be attained by that of Aaron ; for if it could, that certainly would not have been removed, and another substituted in its place. In other words, the prediction of the rising up of a priest of a different order from that of Aaron, is a declaration of the inefficacy of the Levitical priesthood, and of God's intention to change it. Instead of the clause, *for under it*, (namely, the Levitical priesthood,) Macknight reads, *on account of it, the people received the law*—Observing that the law "was prior to the priesthood, being given for the purpose of forming and establishing the priesthood ; and that the Jewish people themselves were separated from the rest of mankind, and made a people by the law, merely that they might, as a nation, worship the only true God according to the Levitical ritual, in settling which most of the precepts of the law were employed. This being the case, is it any wonder that such of the Jews as looked no farther than the outside of the priesthood and law, imagined that perfection, in respect of pardon and acceptance with God, was to be obtained by the Levitical priesthood and sacrifices, and in that persuasion believed they never would be abolished ? Nevertheless, if they had understood the true meaning of the law, they would have known that it was a typical oracle, in which, by its services, the priesthood and sacrifice of the Son of God were prefigured, and that by calling his Son a priest, not after the order of Aaron, but after that of Melchisedec, God declared that his services as a High-Priest, and the sacrifice of himself which he was to offer, were entirely different, both in their nature and effects, from the Levitical services and sacrifices, and that they were to be substituted in the room of these services, for which there was no occasion after the priest and sacrifices which they prefigured, were come."

Verses 12-14. *For, or, wherefore, the priesthood*—On account of which the law was given ; *being*

A. M. 4068. 13 For he of whom these things are
A. D. 64. spoken pertaineth to another tribe, of
which no man gave attendance at the altar.

14 For it is evident that ^hour Lord sprang
out of Juda; of which tribe Moses spake
nothing concerning priesthood.

15 And it is yet far more evident: for that
after the similitude of Melchisedec there ariseth
another priest,

16 Who is made, not after the law of a

^h Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5.
ⁱ Psa. cx. 4; Chap. v. 6, 10; vi. 20.—^k Rom. viii. 3; Gal.
iv. 9.—^l Acts xiii. 39; Rom. iii. 20, 21, 28; viii. 3; Gal. ii.

changed, of necessity there must be a change also
of the law—As if he had said, Since there is such a
near relation between the priesthood and the law,
and since the whole administration of the law, as the
rule of worship, depended absolutely on the Aaronic
priesthood, therefore the one being changed, the
other must be changed also. “Under the law the
offices of the priesthood consisted in offering the
sacrifices of beasts, and in performing various rites
for purifying the bodies of the worshippers from
ceremonial defilement, that they might be fit to join
the congregation in the public worship of God. But
when the *priesthood* was changed by raising up
from another tribe a priest after the order of Melchisedec,
whose services had for their object to purify the
conscience of the worshippers, not by the sacrifice
of beasts, but by the sacrifice of himself,”
and to sanctify their souls by the influences of the
Holy Spirit; “the whole law concerning the sacrifices
of beasts, and the sanctifying of the flesh of the
Israelites by washing, was of necessity entirely
abolished.” For he of whom—Or, to whom; these
things are spoken—That is, he to whom it was said,
Thou art a priest for ever, &c., was of a different
tribe, namely, that of Judah; of which no man gave
attendance at the altar—Or, was suffered by the law
to minister there, so that the priesthood is manifestly
changed from one order to another, and from one
tribe to another. For it is evident that our Lord
sprang out of Judah—“That the Messiah was to
spring up from Judah is plain from the prophecies
concerning his descent: and it is likewise plain that
this part of his character was verified in our Lord,
whose genealogy Matthew and Luke have traced
up to King David from the public tables. For that
such tables of their descent were kept by the Jews
Josephus testifies, (section i. of his Life, at the end,)
saying, ‘I give you these successions of our family
as I find them written in the public tables.’ By these
tables Paul knew himself to be of the tribe of
Benjamin.”

Verses 15–17. And it is yet far more evident—
That both the priesthood and the law are changed,
because the priest now raised up is not only of another
tribe, and of a quite different order, but is
made a priest; not after the law of a carnal commandment—
With such carnal rites and outward

carnal commandment, but after the A. M. 4068.
power of an endless life. A. D. 64.

17 For he testifieth, ⁱThou art a priest for
ever after the order of Melchisedec.

18 For there is verily a disannulling of the
commandment going before, for ^kthe weakness
and unprofitableness thereof.

19 For ^lthe law made nothing perfect, ^mbut
the bringing in of ⁿa better hope *did*; by the
which we ^adraw nigh unto God.

16; Chap. ix. 9.—^a Or, but it was the bringing in, Gal. iii. 24.
^m Chap. vi. 18; viii. 6.—ⁿ Rom. v. 2; Eph. ii. 18; iii. 12;
Chap. iv. 16; x. 19.

solemnities as the law prescribed for those priests,
which reached no further than to the purifying of
the flesh; but after the power of an endless life—
Which he has in himself as the eternal Son of God.
Being a *sacrifice*, as well as a priest, it was indeed
necessary that he, as a man, should die; but as he
continued only a short while in the state of the dead,
and arose to die no more, he may justly be said to
have an *endless life*, even as to his human nature.
Besides, it should be considered that his life, as a
priest, did not begin till after his ascension, when he
passed through the heavens into the holiest of all,
with the sacrifice of his crucified body. And having
offered that body there, he sat down at the right
hand of the throne of his Father’s majesty, where
he remains the minister of that true tabernacle,
making continual intercession for his people.

Verses 18, 19. For there is verily—Implied in this
new and everlasting priesthood, and in the new dispen-
sation connected therewith; a *disannulling of*
the preceding commandment—An abrogation of the
Mosaic law; for the weakness and unprofitableness
thereof—In comparison of the new priesthood and
dispensation. See on Rom. viii. 3. For the law—
The dispensation of Moses, taken by itself, separate
from the light and grace of the gospel: made nothing
perfect—Either as to the state of God’s church,
(which was then in its minority, Gal. iv. 1–3,) or the
religion of its members. The institutions of divine
worship were imperfect, being mere shadowy repre-
sentations of good things to come; the promises
made to Abraham were but imperfectly fulfilled, and
divine revelation was very incomplete, and in many
respects obscure. Therefore that dispensation did
not perfect the illumination of the people of God in
things spiritual or divine, but they were still in com-
parative darkness as to divers particulars of great
importance. See on Luke i. 76, 79. It did not per-
fect their justification and reconciliation with God,
or remove their guilt before God, or a sense of it in
their own consciences; it only did this typically and
figuratively, chap. ix. 9; x. 1–4. It did not perfect
their sanctification and conformity to God, Rom.
vii. 5, &c. For the truths, precepts, and promises
which it revealed, were chiefly of a worldly and car-
nal nature, and not calculated to sanctify the minds
and hearts of those that received them, or to render

A. M. 4068. 20 And inasmuch as not without
A. D. 64. an oath he was made priest :

21 (For those priests were made ⁴without an oath ; but this with an oath, by him that said unto him, ° The Lord sware, and will

⁴ Or, without swearing of an oath.—² Psa. cx. 4.

them heavenly and holy. And the sanctifying Spirit, and the salvation consequent thereon, were not so largely given as under the gospel, John vii. 37, 38 ; 1 Pet. i. 10-12. *But the bringing in of a better hope*—The Christian dispensation, or the priesthood of Christ and the promises of the gospel, which afford more solid grounds for hope, *did, or does* ; making full provision both for our justification and sanctification, and for our living in the practice of universal holiness and righteousness, and therefore furnishing us with a title to, and a meetness for, eternal life. “*Promissa terrestria non operantur mortis contemptum, sed eum operantur spes melior vite eternae, atque caelestis. Inde tam crebra martyria.*” *Earthly promises do not produce a contempt of death, but the better hope of a heavenly and eternal life produces it. Hence so many martyrdoms, namely, in the first church.*—Grotius. The word ἐπισημαίνω, rendered *the bringing in*, literally means, *the introduction of a thing after, or upon, another.* The priesthood and sacrifice of Christ, and the dispensation thereupon, were brought in *after* the law, upon it, *in the room of it*, to effect what the law could not do. This, therefore, says Dr. Owen, is the sense of the words: “The introduction of the better hope after and upon the law, when a sufficient discovery had been made of its weakness and insufficiency as to this end, made all things perfect, or hath brought the church to that state of consummation which was designed for it. It is called *better* with respect to the law, and all it contained, or could effect.” *By which we draw nigh unto God*—Have free liberty to draw nigh in faith and prayer, through the sacrifice and intercession of our ever-living and glorious High-Priest and Mediator. It is an expression, says Grotius, “properly sacerdotal, denoting the approach of the priests to God and his worship.” Under the Levitical priesthood the priests, in their sacrifices and solemn services, drew nigh to God: the same liberty is now granted to all true believers, under the sacerdotal ministration of the Lord Jesus ; through him *they have access by one Spirit unto the Father*, at all times, and particularly in their prayers and praises, and all acts of worship ; and may draw so nigh as to *become one spirit with him*, which is true Christian perfection.

Verses 20-22. *And inasmuch as, &c.*—Here is another argument from the words of the psalmist, to prove the appointment of a new priesthood, the removal of the old ; *not without an oath*—Which argues the weightiness of the matter, and the eternal conuance of Christ’s priesthood. “The apostle’s reasoning here is founded on this, that God never interposed his oath except to show the certainty and

not repent, Thou art a priest for A. M. 4068.
ever after the order of Melchise- A. D. 64.
dec :)

22 By so much ^p was Jesus made a surety of a better testament.

^p Chap. viii. 6 ; ix. 15 ; xii. 24.

immutability of the thing sworn. Thus he sware to Abraham, that in *his seed all the nations of the earth should be blessed*, Gen. xxii. 16-18 ; and to the rebellious Israelites, that *they should not enter into his rest*, Deut. i. 34, 35 ; and to Moses, that *he should not go into Canaan*, Deut. iv. 21 ; and to David, that *his seed should endure for ever, and his throne unto all generations*, Psa. lxxxix. 4. Wherefore, since Christ was made a priest *not without an oath*, that he should be a priest for ever, &c., that circumstance showed God’s immutable resolution never to change or abolish his priesthood, or the covenant established thereon. Whereas the Levitical priesthood and the law of Moses being established *without an oath* were thereby declared to be changeable at God’s pleasure.”—Macknight. *The Lord sware and will not repent*—Hence also it appears that his priesthood is unchangeable. God not only sware that he would make him a *priest for ever*, but sware also that he would never repent of doing it. *By so much, &c.*—By how much the priesthood of Christ was better than the former, by so much the testament, or rather *covenant*, of which he was to be surety, was better also. The word *covenant* frequently occurs in the remaining part of this epistle. The original word means either a covenant, or a last will and testament. St. Paul takes it sometimes in the former, sometimes in the latter sense ; sometimes he includes both. The word *surety* or *sponsor*, may here mean one who has undertaken, on our behalf, to satisfy divine justice for our sins, making atonement for them ; and to give to all that sincerely, earnestly, and perseveringly ask it, grace sufficient to enable them to perform the conditions of the covenant, and thereupon to receive its blessings. But it is proper to observe, that the Greek commentators explain the word εγγυος, here rendered a *surety*, by μεσιτης, a *mediator*, which is its etymological meaning. “For it comes from εγγυος, *near*, and signifies *one who draws near*, or who causes another to draw near. Now, as in this passage a comparison is stated between Jesus, as a High-Priest, and the Levitical high-priests ; and as these were justly considered by the apostle as the mediators of the Sinai covenant, because through their mediation the Israelites worshipped God with sacrifices, and received from him, as their king, a political pardon, in consequence of the sacrifices offered by the high-priest on the day of atonement, it is evident that the apostle, in this passage, calls Jesus *the High-Priest, or Mediator, of the better covenant*, because through his mediation believers receive all the blessings of the better covenant. And, as the apostle had said, (verse 19,) that, *by the introduction of a better hope, εγγυουμεν we draw near to God*, he, in this verse,

A. M. 4068. 23 And they truly were many
A. D. 64. priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath ^a an unchangeable priesthood:

25 Wherefore he is able also to save them ^a to the uttermost that come unto God by him, seeing he ever liveth ^a to make intercession for them.

26 For such a high-priest became us; ^a *who* is holy, harmless, undefiled, separate from

^a Or, which passeth not from one to another.—^b Or, evermore.
† Rom. viii. 34; 1 Tim. ii. 5; Chap. ix. 24; 1 John ii. 1.
‡ Chap. iv. 15.—§ Eph. i. 20; iv. 10; Chap. viii. 1.

very properly called Jesus εγγυος, rather than μεσσης, to denote the effect of his mediation. See verse 25. Our translators, indeed, following the Vulgate and Beza, have rendered the word *surety*, a sense which it hath Ecclus. xxix. 16, and which naturally enough follows from its etymological meaning. For the person who becomes surety for the good behaviour of another, or for his performing something stipulated, brings that other near to the party to whom he gives the security; he reconciles the two. But in this sense, the word εγγυος is not applicable to the Jewish high-priests. For to be a *proper surety*, one must either have power to compel the party to perform that for which he hath become his surety, or, in case of his not performing it, he must be able to perform it himself. As little is the appellation, *surety of the new covenant*, applicable to Jesus. For since the new covenant doth not require perfect obedience, but only the obedience of faith; if the obedience of faith is not given by men themselves, it cannot be given by another in their room, unless we suppose that men can be saved without personal faith; I therefore infer, that they who speak of Jesus as the *surety of the new covenant*, must hold that it requires perfect obedience, which not being in the power of believers to give, Jesus hath performed it for them. But is not this to make the covenant of grace a covenant of works, contrary to the whole tenor of Scripture? For these reasons, I think the Greek commentators have given the true meaning of the word εγγυος in this passage, when they explain it by μεσσης, *Mediator*."—Macknight.

Verses 23-25. *And there were many priests*—One after another, because they were hindered by death from continuing in the perpetual execution of their office. *But this man, because he continueth ever*—In life and in his office; *hath an unchangeable priesthood*—One that passes not from one to another. *Wherefore*—From whence it appears; that *he is able to save to the uttermost*—From sin and its consequences, into the favour and image of God, and to preserve to eternal life, all that by faith and prayer come to God through him—As their priest; *seeing he ever liveth to make intercession*—That is, he lives and intercedes, in every circumstance of their respective lives, through all successive ages and generations. He died once, he intercedes perpetually.

sinners, ^a and made higher than the
A. M. 4068. heavens;
A. D. 64.

27 Who needeth not daily, as those high-priests, to offer up sacrifice, ^a first for his own sins, ^a and then for the people's: for ^a this he did once, when he offered up himself.

28 For the law maketh ^a men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, ^a who is ^a consecrated for evermore.

^a Lev. ix. 7; xvi. 6, 11; Chap. v. 3; ix. 7.—^b Lev. xvi. 15.
* Rom. vi. 10; Chap. ix. 12, 28; x. 12.—† Chap. v. 1, 2.
‡ Chap. ii. 10; v. 9.—§ Gr. perfected.

ally. "The nature of the apostle's argument requires that by Christ's *always living* we understand his *always living* in the body: for it is thus that he is a sympathizing High-Priest, who in his intercession pleads the merit of his death to procure the salvation of all who come unto God through him. Agreeably to this account of Christ's intercession, the apostle (verse 27) mentions the sacrifice of himself, which Christ offered as the foundation of his intercession. Now, as he offered that sacrifice in heaven, (chap. viii. 2, 3,) by presenting his crucified body there, and as he continually resides there in the body, some of the ancients were of opinion that his continual intercession consists in the continual presentation of his humanity before his Father, because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh, and suffered death to accomplish it. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement, and which was a type of Christ's intercession in heaven. He made it not [merely or chiefly] by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as by that action he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection." See Macknight.

Verses 26-28. *Such a High-Priest became us*—Or rather, was suited to us, who are unholy, mischievous, defiled sinners; *who is holy*—With respect to God; *harmless*—With respect to men; *undefiled*—In himself by any sin; *separate from sinners*—That is, from all defiling society of sinners, though mercifully conversant among them; *and, to complete all, made higher*—Even in his human nature, than the heavens, and than all their inhabitants; being far more superior to the noblest of them than Aaron was to the meanest Levite who ministered in the temple. *Who needeth not daily*—That is, on every yearly day of expiation; *as those high-priests, to offer sacrifice, first for his own sins*—For he had no

sins of his own; and then for the people's—Which last he did once for all, when he offered up himself—A spotless and acceptable sacrifice to God. "In this passage," says Macknight, "the apostle notices three particulars, which distinguish the sacrifices offered by Christ from those offered by the Jewish high-priests: 1st, He offered no sacrifice for himself, but only for the people. 2d, He did not offer that sacrifice annually, but once for all. 3d, The sacrifice which he offered was not of calves and goats, but of himself." For the law maketh men high-priests

which have infirmity—Who are weak, sinful, and mortal; but the oath which was since the law—Namely, in the time of David; maketh the Son—A priest; who is consecrated—Or perfected, as τετελειωμενον properly signifies; see note on chap. v. 9; for evermore—Who, having finished his whole process, undertaken and accomplished to effect the work of our redemption, and being without blemish, and perfectly free from every natural and moral infirmity, and invested with all authority and power in heaven and on earth, remaineth a priest for ever.

CHAPTER VIII.

In this chapter the apostle, (1,) Demonstrates the excellence of Christ's priesthood above that of Aaron, in respect of the place where he now officiates, the sacrifice which he offered, and the covenant of which he is the mediator, 1, 2. (2,) Shows the excellence of the covenant of grace and the gospel dispensation above the legal covenant and ceremonial dispensation, 7-13.

A. M. 4068. NOW of the things which we
A. D. 64. have spoken, this is the
sum: We have such a High-Priest, * who

is set on the right hand of the A. M. 4068.
throne of the Majesty in the hea- A. D. 64.
vens;

* Eph. i. 20; Col. iii. 1;

Chap. i. 3; x. 12; xii. 2.

NOTES ON CHAPTER VIII.

Verse 1. The apostle having shown that Jesus, as a High-Priest, is superior to all the Levitical high-priests, inasmuch as, like Melchisedec, he is a King, as well as a Priest; nay, a more righteous King than even Melchisedec, being absolutely free from sin, he in this and the following chapter, for the further illustration of the glory of Christ, as a High-Priest, compares his ministrations with those of the Levitical high-priests, both in respect of the place where he officiates, and of the efficacy of his ministrations. Of this chapter there are two general parts. 1st, A further explication of the excellence of the priesthood of Christ, or of Christ himself as vested with that office. 2d, A further confirmation thereof, wherein is introduced the consideration of the two covenants, the old and the new. For to the former was the administration of the Levitical priests confined; of the latter, Christ is our Priest, Mediator, and Surety.

Now of the things which we have spoken—Namely, in the preceding part of this discourse; this is the sum—Or rather, the chief article, as κεφαλαιον is interpreted by Chrysostom and Theophylact, in which sense the Syriac and Vulgate translations understand the expression. He calls Christ's sitting down at the right hand of God the chief of all the things he had hitherto mentioned, because it implied, 1st, That the sacrifice of himself which he had offered was accepted of God as a sufficient atonement for the sins of the world. 2d, That he possesses all power in heaven and on earth next to the Father; so that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the final judgment. 3d, That he did not, like the Levitical high-priests, de-

part out of the most holy place after finishing the atonement, but abideth there always as the minister thereof, to open that holy place to the prayers and other acts of worship performed by his people on earth, and to their persons after death and judgment. We have such a High-Priest—One so great and illustrious as hath been described, made after the order, or similitude, of Melchisedec, and by the oath of God himself invested with immortal honours. The expression answers to such a High-Priest became us, (chap. vii. 26,) and brings to the reader's recollection the description there given of the High-Priest who could effectually officiate for us. Who is set on the right hand of the throne of the Majesty in the heavens. That is, at the right hand of the visible glory, whereby the divine presence is manifested to the angels in heaven. Of this Stephen had a clear view before he expired; for being full of the Holy Ghost, and looking up steadfastly into heaven, he saw the glory of God, and Jesus at the right hand of God. This sight, it is probable, the apostle himself enjoyed when he was caught up into the third heaven. "That the Deity manifests his presence to his intelligent creatures in a sensible manner, somewhere in the universe, is a notion," says Macknight, "which has been entertained by all mankind." Higher expressions cannot be imagined than those here used to lead us into a holy adoration of the tremendous glory intended to be described. And now, what was the glory of the Jewish high-priest, if considered in comparison with that of the Lord Christ, the High-Priest of our profession? The legal priest indeed entered into the holy place made with hands, and presented there the blood of the sacrifices of beasts before the august pledges of the divine presence; but all the while he was there

A. M. 4068. 2 A minister ¹ of ^b the sanctuary, and of ^c the true tabernacle, which the Lord pitched, and not man.

3 For ^d every high-priest is ordained to offer gifts and sacrifices: wherefore ^e it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be

¹ Or, of holy things.—^b Chap. ix. 8, 12, 24.—^c Chap. ix. 11. Chap. v. 1.—^d Eph. v. 2; Chap. ix. 14.

he stood before the typical throne with holy awe and reverence, and immediately on the discharge of his duty was to withdraw, and depart out of the sacred place; but our High-Priest, after he had offered his great sacrifice on the cross, entered with the virtue of his own blood, not into the *holy places made with hands*, but into heaven itself, not to stand with humble reverence before the throne, but to sit on the throne of God at his right hand, and that for evermore!

Verse 2. *A minister*—*Δευρυπος*, a public minister, who, having entered within the veil, now ministers, or executes, the remaining part of his office in his human nature, representing the merit of his own sacrifice, as the high-priest represented the blood of those sacrifices once a year; *of the sanctuary*—The place of God's glorious presence, typified by the *holy of holies* of the Jewish tabernacle and temple, where were the mercy-seat and ark, the symbols of God's presence with his church; *and of the true tabernacle*—The third heaven, called the true tabernacle or habitation of God, to distinguish it from the Mosaic tabernacle, which was only its representation or shadow, by means of the inhabitation of the glory of the Lord, *which heavenly tabernacle the Lord pitched*—Or fixed; *and not man*—That is, a tabernacle infinitely superior to any which human hands could be concerned in rearing, and proportionable to the boundless wisdom, power, and magnificence of God. In this most holy place our great High-Priest ever lives, happy in his own blessedness and glory, and having the whole administration of things sacred between God and the church committed to him.

Verses 3, 4. *For every high-priest, &c.*—As if the apostle had said, And it appears that Christ is a minister, or priest, of the true tabernacle, because he offers sacrifice, which none but the priests might do. *Wherefore*—Greek, *οθεν*, whence; the whole force of this inference depends on this supposition—that all the old typical institutions did represent what was really to be accomplished in Christ; *it is of necessity that this man have somewhat to offer*—For whatever otherwise this glorious person might be, yet a high-priest he could not be, unless he had in his possession somewhat to offer in sacrifice to God, and that was his whole human nature, soul and body. *For, or, rather, but, if he were on earth*—If his priesthood terminated here; *he should, or, rather, could, not be a priest*—Consistently with the

b

a priest, seeing that ² there are priests that offer gifts according to the law: A. M. 4068. A. D. 64.

5 Who serve unto the example and ^f shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: ^g for, See (saith he) that thou make all things according to the pattern showed to thee in the mount.

² Or, they are priests.—^f Col. ii. 17; Ch. ix. 23; x. 1.—^g Ex. xxv. 40; xxvi. 30; xxvii. 8; Num. viii. 4; Acts vii. 44.

Jewish institutions; *seeing that there are priests, other priests, that offer according to the law*—To whom alone this office is allotted. As if he had said, It appears further that Christ was a minister of the heavenly sanctuary, and was to execute his office in heaven; 1st, Because he did not execute it on earth. For though his priesthood may be considered as being in some sense begun on earth, by his offering the sacrifice of himself upon the cross, yet the continuance and consummation of all is in heaven, by his representing there the merit of his sacrifice, and his making continual intercession. 2d, Because there was a priesthood settled on earth already, and there could not be two orders of priesthood divinely appointed officiating on earth together.

Verse 5. *Who serve*—Which priests, according to the Jewish institutions, serve in the temple, which was not yet destroyed; *unto, or, after, the example, or, pattern, and shadow of heavenly things*—Of gospel mysteries, even of Christ himself, with all that he did and suffered, and still continues to do, including spiritual, evangelical worship, and everlasting glory. In other words, The whole ministry of the Jewish priests was about such things as had only a resemblance and obscure representation of things of the gospel. The word *υποδειγμα*, rendered *example, or pattern*, means somewhat expressed by the strokes pencilled out upon a piece of fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades; and *σκια*, the word rendered *shadow*, is that shadowy representation which gives some dim and imperfect idea of the body; but not the fine features, not the distinguishing air, none of those living graces, which adorn the real person. Yet both the *pattern* and *shadow* lead our minds to something nobler than themselves; the pattern to those spiritual and eternal blessings which complete it, the shadow to that which occasions it. Of the shadow, see on chap. x. 1. *As Moses was admonished of God*—*Κεχηματισαι*, an expression which sometimes signifies to receive an oracle, or a revelation, or divine direction: as Heb. xi. 7, *By faith Noah, κρηματισθευς, being directed by a revelation*. Sometimes it denotes a direction from an angel, as Acts x. 22, *Cornelius, κρηματισθευς υπο αγγελου αγιου, being warned by a holy angel*. In the active voice it signifies to deliver an oracle, as Heb. xii. 25, *If they did not escape who refused, τον κρηματιζοντα, him delivering oracles on earth*. Here the expression means that

A. M. 4068. 6 But now ^h hath he obtained a more
A. D. 64. excellent ministry, by how much also
he is the mediator of a better ^s covenant, which
was established upon better promises.

² 2 Cor. iii. 6, 8, 9; Chap. vii. 22.

Moses was divinely instructed, when he was about to make the tabernacle, concerning every part of it, by a model which was shown him in the mount, and which exhibited the form, fashion, dimensions, and all the utensils of it. For see, saith he, that thou make all things according to the pattern, &c.—“The strictness of this charge implying that the tabernacle and its services were intended to be representations of heavenly things, may we not suppose that this purpose was discovered to Moses as the reason of the exactness required, and that the knowledge thereof was preserved among the Jews by tradition. God’s direction to Moses to make all according to the pattern showed him, is here appealed to by the apostle with great propriety, as a proof that the priests worshipped God in the tabernacle with a representation and shadow of heavenly things. For, since by this admonition Moses was required not only to make the tabernacle, and all the vessels of the ministry, exactly according to the pattern showed him in the mount, but also, and indeed chiefly, to appoint the services of the priests in the tabernacles according to that pattern, the strictness of the injunction implied that there was some important reason for this exactness. Now what could that reason be, unless the one assigned by the apostle; namely, that the tabernacle was intended to be a shadow of the heavenly holy place, and the services of the tabernacles to be representations of the ministrations of Messiah as a priest in heaven?” Accordingly the tabernacles are called, Heb. ix. 23, *τα πρότυπα*, the patterns, or representations, of the holy places in the heavens. And verse 24, the holy places made with hands are called *αντιτυπα*, antitypes of the true. The ministry of the priests in the earthly tabernacles is represented as typical of the ministrations of Christ in heaven, chap. ix. 7; and by the absolute exclusion of the priests and people from the most holy place, the representation of heaven, (verse 8,) the Holy Ghost signified that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing; and (verse 9) that the outward tabernacle with its services was a figure for the time then present, by which figures the Jews were taught the inefficacy of all the atonements made by men on earth for cleansing the conscience. To which add, that (verses 11, 12) Christ is called a High-Priest of good things to come, is said to have entered once into the holy place, and to have obtained eternal redemption for us. “These things show that the ministrations of the Levitical high-priests in the inward tabernacle on earth, were typical of the ministrations of Christ in the true tabernacle, that is, in heaven.”—Macknight.

Verses 6, 7. But now, &c.—In this verse begins

A. M. 4068. 7 ⁱ For if that first covenant
A. D. 64. had been faultless, then should
no place have been sought for the second.

³ Or, testament.—¹ Chap. vii. 11, 18.

the second part of the chapter concerning the difference between the two covenants, the old and the new, with the pre-eminence of the latter to the former, and of the ministry of Christ to that of the Jewish high-priests. He hath obtained a more excellent ministry, &c.—His priesthood as much excels theirs as the promises of the gospel, whereof he is a surety, excelled those of the law; or, the excellence of his ministry above that of the Levitical priests is in proportion to the excellence of the covenant, whereof he is the Mediator, above the old covenant wherein they had ministered. With this argument the apostle closes his long discourse respecting the pre-eminence of Christ in his office above the high-priests of old, a subject to which he could not give too much evidence, nor too full a confirmation, considering that it was the very hinge on which his whole controversy with the Jews depended. For if that first covenant had been faultless—If that dispensation had answered all God’s designs and man’s wants, if it had not been weak and unprofitable; then should no place, &c.—“Although the Sinai covenant was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects: 1st, The rites of worship which it enjoined, sanctified only to the purifying of the flesh, but not the consciences of the worshippers. 2d, These rites could be performed nowhere but in the tabernacle, or in the temple, consequently they could not be the religion of mankind. 3d, This covenant had no real sacrifices for sin, consequently it granted no pardon to any sinner. 4th, Its promises were all of a temporal kind. 5th, It required an unsinning obedience, which, in our present state, no one can give; and threatened death for every offence. See Gal. iv. 3. No place have been sought for the second—Since the first covenant is that which God made with the Israelites at Sinai by the publication of the law, the second covenant must be that which was made with mankind in general, by the publication of the gospel. Accordingly the publication of the gospel was foretold, (Jer. xxxi. 31,) under the idea of making a new covenant with the house of Israel, &c., and the gospel itself is called (Isa. ii. 3,) the law which went forth from Zion. But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel, but also because it was in some respects the same with the first covenant under which Adam was placed in paradise; for, like it, it required perfect obedience (in many cases) under the penalty of death, and allowed no pardon to any sinner, however penitent. It is likewise to be observed, that the gospel is called the second covenant, not merely because it was posterior to the law, but also because it

A. M. 4068. 8 For finding fault with them, he saith, A. D. 64. ¹ Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah :

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my

¹ Jer. xxxi. 31-34. — Chap. x. 16. — ² Gr. give.

is actually the same with the second covenant under which Adam was placed after the fall ; for it requires, not a sinless, but a sincere obedience, and grants pardon to sinners on their repentance, see Gal. iii. 10. However, though the rigour of the first covenant, (which, properly speaking, was the law of nature written on Adam's heart,) was mitigated under the second or gospel covenant, by the abolition of its curse, (Gal. iii. 13,) its obligation, as a rule of life, never was, nor ever could be cancelled, but its [moral] precepts have constantly remained in force. Hence all the sins which men commit, and which are pardoned under the second covenant, are very properly called *transgressions* of the first, Heb. ix. 15."

Verses 8, 9. *For*—In this verse the apostle enters upon the proof of his argument proposed in that foregoing, namely, that the first covenant was not faultless, or every way sufficient for the end God had in view, because there was cause for the introduction of another. *For finding fault with them*—Namely, the people; *he saith, Behold the days come, &c.*—This is translated by Grotius and others, *Finding fault, he saith to them, and understood of finding fault with the former covenant.* But it seems much more proper to understand it of God's *finding fault with the Jews*, (as he evidently does in the words preceding those here quoted, Jer. xxxi. 29, 30,) for using the proverb, against which he expresses so much displeasure, in Ezek. xviii. 2. And in the words themselves he also finds fault with them for breaking this covenant, though he had, with so much tender care, brought them out of Egypt. It is true, the first covenant was not every way perfect with respect to God's general end toward his church ; yet it may not be proper to say that God complained of it ; whereas God, in this testimony, actually complains of the people that they *brake his covenant*, and expresses his indignation thereon, saying, *I regarded them not.* *He saith*—By the Prophet Jeremiah, in that celebrated text, which undoubtedly refers to the gospel dispensation ; *Behold*—As if he had said, Because the covenant, which they were under before, was not the means of reforming them, but, notwithstanding it, they were rebellious still ; therefore *the days come*—Namely, of the gospel ; *when I will make a new covenant*—Not new in regard of the substance of it, but the manner of its dispensation ; 1st, Being ratified by the death of Christ ; 2d, Freed from the burdensome rites and ceremonies of the law ; 3d, Containing a more full and clear revelation

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covenant, and I regarded them not, A. M. 4068. saith the Lord. A. D. 64.

10 For ¹ this is the covenant that I will make with the house of Israel, after those days, saith the Lord ; I will ² put my laws into their mind, and write them ³ in their hearts : and ⁴ I will be to them a God, and they shall be to me a people :

⁴ Or, upon. — Zech. viii. 8.

of the mysteries of religion, and a more perfect description of it as spiritual, and having its seat chiefly in men's hearts ; 4th, Attended with larger influences of the Spirit ; 5th, Extended to all men ; 6th, Never to be abolished. *With the house of Israel and with the house of Judah*—That is, with the whole Jewish nation, including descendants from both these houses. For although *the houses of Israel and Judah* had existed separately, the one from the other, from the time of the first Jeroboam, yet after the captivity of the ten tribes, who composed *the house of Israel*, such of them as joined themselves to *the house of Judah*, were so mixed with them as not to be distinguished from them. *Not according to the covenant which I made with their fathers*—But differing from it in the circumstances above mentioned, and in others declared afterward ; *when I took them by the hand*—With the care and tenderness of a parent ; or manifested my infinite condescension and almighty power in their deliverance ; *because they continued not*—Or, in which covenant of mine they did not continue ; while their deliverance was fresh in their memory they obeyed, but presently after they shook off the yoke, and did not abide by the terms of the covenant. *And I regarded them not*—Greek, *καγω ημελησα αυτων, I neglected them.* So that the covenant was soon entirely broken. The passage here quoted stands thus in Jeremiah, *Which my covenant they brake, though I was a husband to them, saith the Lord.* The apostle's translation of it is that of the LXX. And to reconcile it with the Hebrew text, Pocock (in his *Miscel.*, chap. 1) observes, that in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word, *בגל, bagnar, to be a husband*, is the same with the Arabic word, *بها, bahal, which signifies to refuse, despise, nauseate.* So that the Hebrew clause will bear to be translated as the apostle and the LXX. have done, *I neglected them, I nauseated them.* See note on Jer. xxxi. 31, &c.

Verse 10. *For this is the covenant that I will make after those days*—In the times of the Messiah ; *I will put my laws into their mind*—I will open the eyes of their understanding, and give them light to discern the true, full, spiritual meaning thereof ; *and write them in their hearts*—So that they shall love them, and shall experience inwardly, and practise outwardly, whatsoever I command. They shall have that love to me and all mankind shed abroad in their hearts, which shall be a never-failing spring of piety and virtue within them, and which, of my

A. M. 4068. 11 And ^a they shall not teach
A. D. 64 every man his neighbour, and every
man his brother, saying, Know the Lord:
for all shall know me, from the least to the
greatest.

12 For I will be merciful to their unright-

^a Isa. liv. 13; John vi. 45; 1 John ii. 27.

mercy and grace, I will accept as the fulfilling of the law. The words are an allusion to the writing of the law on the two tables of stone. *And I will be to them a God*—Their all-sufficient portion, preserver, and rewarder; *and they shall be to me a people*—My beloved, loving, and obedient children. Or the former clause may signify, They shall know, fear, love, and serve me willingly and acceptably as their God, and I will protect, guide, govern, bless, and save them as my people.

Ver. 11, 12. *And they*—Who are under this covenant; *shall not teach*—That is, shall not any more have need to teach; *every man his neighbour, &c., saying, Know the Lord*—Though in other respects they will have need to teach each other to their lives' end; yet they shall not need to teach each other the knowledge of the Lord; for this they shall possess; yea, all real Christians, who believe in Jesus as the true Messiah, with a living faith, a faith working by love, *shall know me*—Even as a pardoning God, (verse 12,) and therefore savingly; *from the least to the greatest*—From the babe in Christ, the little children spoken of by St. John, *whose sins are forgiven them*; unto such as are of full age; strong in the Lord, and deeply experienced in his ways. See 1 John ii. 12–14. Or, by *the least* may be meant the poor and despised, and by *the greatest*, persons of wealth, authority, and power. In this order, the saving knowledge of God ever did, and ever will proceed; not from the *greatest* to the *least*, but from the least to the greatest; from the poor to the rich; from the low to the high; that no flesh may glory in his presence. *For I will be merciful to their unrighteousness*—I will pardon and accept them through my Son, in consequence of their repentance and faith in him; or, I will justify them, and give them peace with myself, and thus will make them wise unto salvation, truly holy and happy. Observe, reader, justification and peace with God is the root of all true knowledge of God and conformity to him. This, therefore, is God's method; First, a sinner, being brought to true repentance toward God, and faith

eousness, ^o and their sins and their
iniquities will I remember no more. A. M. 4068.
A. D. 64.

13 ^p In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

^o Rom. xi. 27; Chap. x. 17.—^p 2 Cor. v. 17.

in our Lord Jesus Christ, is pardoned; then he knows God as gracious and merciful; then God's laws are written on his heart; he is God's, and God is his. *And their sins and their iniquities will I remember no more*—Namely, so as to punish them. In the Hebrew of Jeremiah, this passage runs thus; *I will forgive their iniquity, and will remember their sin no more*. Probably the apostle translated the prophet's words freely, to show, that, under the new covenant, every kind of sin is freely forgiven to the truly penitent and believing, which was not the case under the former covenant.

Verse 13. *In that he saith, A new covenant*—In that he expresses himself in this manner; *he hath made the first old*—He hath manifested it to be old; or he hath shown that it is disannulled and out of date. *Now that which decayeth, &c.*—That which is antiquated, and of no further use; *is ready to vanish away*—As the Mosaic dispensation did soon after, when the temple was destroyed. "The Sinai covenant, before it was abrogated by Christ, was become old, or useless, in three respects; 1st, By its curse condemning every transgressor to death without mercy, it was designed to show the necessity of seeking justification from the mercy of God. But that necessity being more directly declared in the gospel, there was no reason for continuing the former covenant, after the second covenant was fully and universally published. 2d, The covenant of the law was introduced to prefigure the good things to come under the covenant of the gospel. But when these good things were actually bestowed, there was no longer any use for the typical services of the law. 3d, The Jewish doctors, by teaching that pardon was to be obtained only by the Levitical sacrifices, and the Judaizing Christians, by affirming that under the gospel itself men are pardoned only through the efficacy of these sacrifices, both the one and the other had corrupted the law; on which account, it was fit to lay it aside as a thing whose tendency now was to nourish superstition."—Mac-knight.

CHAPTER IX.

In this chapter the apostle, returning to his main argument, (1.) Gives an account of the Jewish sanctuary and its utensils, 1–5. (2.) Shows their use and meaning in their figurative services and sacrifices, 6–10. (3.) He illustrates the doctrine of the priesthood and intercession of Christ, 11–14. (4.) He discourses, by way of digression, on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it, 15–28.

A. M. 4068. **T**HEN verify the first covenant had also ¹ordinances of divine service, and ^aa worldly sanctuary.

2 ^bFor there was a tabernacle made; the first, ^cwherein was ^dthe candlestick, and ^ethe

¹ Or, ceremonies.—^a Ex. xxv. 8.—^b Ex. xxvi. 1.—^c Ex. xxvi. 35; xl. 4.—^d Ex. xxv. 31.—^e Ex. xxv. 23, 30; Lev. xxiv. 5, 6.

NOTES ON CHAPTER IX.

Verse 1. To show that the old covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed not for cleansing the consciences of the worshippers, but to prefigure the services and blessings of the new or gospel covenant: so that the latter being come, there was no longer occasion for continuing the former to prefigure them. This chapter, therefore, is an illustration of chap. viii. 5, where the apostle affirms that the priests worshipped God in the tabernacles unto the example or pattern and shadow of heavenly things. And it was proper to explain this matter copiously, because it must have had a great influence in weaning the Hebrews from the Levitical services, and in reconciling them to the abrogation of a form of worship which, though of divine appointment, was now become useless, having accomplished its end.

Then verily the first covenant—Many copies read here *πρωτη σκηνη*, the *first tabernacle*; but as that reading does not agree with verse 2, Beza and Mill prefer the reading of the Alexandrian and other MSS. of good authority, which have *πρωτη*, leaving the reader to supply *διαθηκη*, *covenant*, from the preceding verse. This reading our translators likewise have adopted. *Had ceremonial ordinances of outward worship, and a worldly*, that is, a visible, material *sanctuary*, or tabernacle. The meaning of the apostle is, that the Sinai covenant had these things annexed to it when it was first made, as its privileges and glory. For in the whole discourse he has continual respect to the first making of the covenant, and the first institution of its administrations; and this was that part of divine worship about which God had so many controversies with the people of Israel, under the Old Testament. The law of this worship was a hedge that God had set about them to keep them from superstition and idolatry. And, if at any time they brake over it, or neglected it, they failed not to rush into the most abominable idolatries. On the other hand, oftentimes they placed all their trust and confidence for their acceptance with God, and reception of blessings from him, on the external observance of its institutions. And hereby they countenanced themselves, not only in a neglect of moral duties and spiritual obedience, but in a course of flagitious sins, and various wickednesses. To repress these exorbitances, with respect to both extremes, the ministry of the prophets was, in an especial manner, directed.

Verse 2. *For there was a tabernacle made*—Namely, the first part of it of which he speaks, of

table, and the show-bread; which A. M. 4068. is called ²the sanctuary. A. D. 64.

3 ^fAnd after the second veil, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and ^gthe

^f Or, holy.—^g Exod. xxvi. 31, 33; xl. 3, 21; Chap. vi. 19. ^h Exod. xxv. 10; xxvi. 33; xl. 3, 21.

boards and curtains, pillars and coverings, which constituted a little apartment, as a kind of ante-chamber to the oracle; *wherein was the candlestick*—Of pure gold, with its seven lamps perpetually burning with pure oil, and so giving light to all holy administrations. This undoubtedly represented the fulness of spiritual light which was to be in the Messiah, and by him to be communicated to his whole church; *and the table and show-bread*—That is, the bread shown continually before God and his people, consisting of twelve loaves, according to the number of the tribes, and placed on this table in two rows, six upon one another in each row. As the candlestick typified the light, so the bread seems to have been an emblem of the spiritual food provided in Christ, especially in his doctrine, merits, and Spirit for the support of the spiritual life, health, and strength of believers. This is set forth at large, John vi. 27-58. There was also in this first tabernacle the golden altar of incense placed at the west end of it, where the veil opened into the most holy place. On this incense was burned every morning and evening, emblematical doubtless of the prayers of God's people, and especially of the efficacy given to them by the mediation and intercession of Christ.

Verse 3. *And after the second veil*—That is, with respect to them who entered into the tabernacle; for they were to pass through the whole length of the first part before they came to this: nor was there any other way of entering into it. This veil divided the holy place from the most holy, as the first veil did the holy place from the courts; and they are both here called *veils*, because by the first, the people were hindered from entering or even looking into the first part of the tabernacle, into which the priests entered daily; and by the second, the priests who performed services in the holy place were prohibited from entering, or even looking into the most holy. *The tabernacle which is called the holiest of all*—“This represented heaven, not only because in it the glory of the Lord, or visible symbol of his presence, rested between the cherubim, whereby the angelical hosts, surrounding the throne of God in heaven, were typified, but because this tabernacle was hidden from the eyes of all who frequented the outward tabernacle; even as heaven, the habitation of God, is hidden by the veil of their flesh from the eyes of all who live on the earth.”

Verses 4, 5. *Which had the golden censer*—Used by the high-priest only on the great day of atonement. “The apostle may have learned from the priests that this censer was of gold, and that it was left by him in the inward tabernacle, so near to the veil, that when he was about to officiate next year, by putting

A. M. 4068. ark of the covenant overlaid round
B. C. 64 about with gold, wherein was ^b the golden pot that had manna, and ¹ Aaron's rod that budded, and ² the tables of the covenant;

5 And ¹ over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

^a Exod. xvi. 33, 34.—¹ Num. xvii. 10.—² Exod. xxv. 16, 21; xxxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21.

his hand under the veil he could draw it out to fill it with burning coals, before he entered into the most holy place to burn the incense, agreeably to the direction," Lev. xvi. 12, 13; where see the note. *And the ark of the covenant*—This, with the mercy-seat wherewith it was covered, was the most glorious and mysterious utensil of the tabernacle, and afterward of the temple, the most eminent pledge of God's presence, and the most mysterious representation of the divine attributes in Christ. This being the heart, so to speak, of all divine services, was first formed; all other things in the Jewish worship had a relation to it, Exod. xxv. 10, 11. Sometimes it is called *the ark of the testimony*, because God called the tables of the covenant lodged in it by the name of his *testimony*, or that which testified his will to the people, and which, by the people's acceptance of the terms of it, was to be a perpetual witness between God and them. On the same account it is called *the ark of the covenant*, and lastly, it is called *the ark of God*, because it was the most eminent pledge of the special presence of God among the people. As to its fabric, it was *navroθev, every way*, within and without, overlaid with plates of beaten gold. This being the most sacred and glorious instrument of the sanctuary, all neglects about it, and contempt of it, were most severely punished. From the tabernacle it was carried into the temple built by Solomon, wherein it continued until the Babylonish captivity, and what became of it afterward is altogether uncertain. *Wherein was the golden pot that had manna*—The monument of God's care over Israel. When the manna first fell, every one was commanded to gather an omer for his own eating, (Exod. xvi. 16,) and God appointed that an omer of it should be put into a pot, and kept in the tabernacle before the Lord, verse 33: there it was miraculously preserved from putrefaction, whereas otherwise it would have putrefied in less than two days. The pot was to be made of that which was most durable, as being to be kept for a memorial throughout all generations. Because it is said, 1 Kings viii. 9, *there was nothing in the ark save the two tables of stone*, the words *ev v*, here used by the apostle, may be translated, *nigh to which*. Or the difficulty may be removed by supposing that the pronoun *v*, which, relates to *σκηνη, tabernacle*, in which *tabernacle* also was the golden pot: or because it is said, Deut. xxxi. 26, *Take this book of the law and put it in the side of the ark*, we may conjecture that the book was put into some repository fixed to the side of the ark, and that the pot of man-

6 Now when these things were thus A. M. 4068.
ordained, ^a the priests went always B. C. 64
into the first tabernacle, accomplishing the service of God:

7 But into the second went the high priest alone ^a once every year, not without blood, ^o which he offered for himself, and for the errors of the people:

¹ Exod. xxv. 18, 22; Lev. xvi. 2.—² Num. xxviii. 3.—³ Exod. xxx. 10.—⁴ Chap. v. 3; vii. 27.

na was laid up before the Lord in the same manner. *Aaron's rod that budded*—The monument of a regular priesthood. The apostle affirms only that it *budded*, but in the sacred story concerning the trial about the priesthood, recorded Num. xvii. 2-10, it is added, that it *brought forth buds, and bloomed blossoms, and yielded almonds*, being originally cut from an almond-tree. This rod Moses took from before the testimony when he was to smite the rock and work a miracle, of which this was consecrated to be the outward sign; *and the tables of the covenant*—The two tables of stone on which the ten commandments were written by the finger of God; the most venerable monument of all. *And over it*—Over the ark; *the cherubim of glory*—"Cherubim being the name of an order of angels, (Gen. iii. 24,) the figures called *cherubim*, placed on the sides of the mercy-seat, with the glory of the Lord resting between them, represented the angels who surround the manifestation of the divine presence in heaven. These figures, therefore, were fitly termed *the cherubim of glory*; and by this glory constantly abiding in the inward tabernacle, and by the figures of the cherubim, that tabernacle was rendered a fit image of heaven." *Shadowing*—With outspread wings; *the mercy-seat*—And represented as looking down upon it; a posture significative of the desire of angels to look into the mysteries of man's redemption, of which the mercy-seat, or *propitiatory*, being a plate of gold covering the ark, was an emblem, 1 Pet. i. 12. See also notes on Exod. xxv. 17-22, where the making and frame both of the mercy-seat and the cherubim are described.

Verse 6. *Now when these things were thus ordained*—*κατεσκευασθην, prepared*. Having given an account of the structure of the tabernacle in the two parts of it, and the furniture of those several parts distinctly, to complete his argument, the apostle adds the consideration of their sacred use; *the priests went always*—Every day; *into the first tabernacle*—Termed the holy place; *accomplishing the service of God*—Performing what was there to be done, namely, burning the incense at the morning and evening sacrifice, dressing the lamps and supplying them with oil, changing the show-bread every sabbath morning. Added to this, as the principal part of the service of this tabernacle, the priests brought into it the blood of the sin-offerings, and sprinkled it before the veil, Lev. iv. 6. At all other times they entered into it without blood, for the blood of the burnt-offerings was sprinkled about the altar, Lev. i. 11.

Verse 7. *But into the second*—The holy of holies;

A. M. 4068. 8 ^p The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

^p Chap. x. 19, 20.—1 John iiv. 6.

went the high-priest alone—And no other person ; and he was to be so alone as that none were to attend in order to assist him in any part of the service ; yea, no one was allowed to be in the other part of the sanctuary where he might so much as see the veil opened, but all the priests, as well as the people, were kept without the sanctuary, Lev. xvi. 2, 17, 32. Hence it was always provided, in case of the sickness or occasional pollutions of the actual high-priest, the next in succession should perform this office, who was therefore called the second priest. From whence, in times of disorder and confusion, they had two high-priests at once. This entrance was a type, both of the entrance of Christ into heaven, and of our entrance by him to the throne of grace, verse 24 ; chap. x. 19, 20. And this was the veil which, in the temple, was rent from top to bottom upon the death of our Lord. For by his death the way was laid open to the most holy place, and the gracious presence of God discovered to all that come to God by him. *Once every year*—That is, on one day only, namely, the day of expiation, Lev. xvi. 2 ; but on that day he went in several times : *not without blood*—To signify that there is no entrance into God's gracious presence but by the blood of Christ. After the high-priest had filled the holy place with a cloud of incense, he returned to the altar of burnt-offerings without the tabernacle, where the sacrifice had been newly slain ; and while the blood of the beasts was fresh, and, as it were, living, he took of it in his hand, and entering again into the most holy place, sprinkled it seven times with his finger toward the mercy-seat. *Which he offered*—Where or when he offered it is not expressed : in the holy place there was no use of blood but for the sprinkling of it, but the sprinkling of blood was always consequential to the offering properly so called. Probably by the word προσφέρει, here used, he intends only bringing, and not properly offering. *For himself and the errors of the people*—The apostle refers to the distinct sacrifices that were to be offered on that day, the first of which was of a bullock and a ram, which were offered for the high-priest himself ; such being the imperfection of their state, that they could have no priests to offer sacrifices for the sins of the people, but he must first offer for himself. *By the errors of the people*, are meant their sins of ignorance, to which only, and not to sins presumptuously committed, those atonements extended. They were offered for the whole nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open the tabernacle for their acts of worship during the succeeding year. And to show this, the high-priest carried the blood of these sacrifices into

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9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ;

^p Gal. iii. 21 ; Chap. vii. 18, 19 ; x. 1, 11.

the inward tabernacle, and sprinkled it before the symbol of the divine presence.

Verses 8-10. *The Holy Ghost*—By whom the Mosaic ritual was prescribed ; *signifying*—By this difficulty of entrance, and the necessity of the incense-cloud and the atoning blood ; *that the way into the holiest of all*—Namely, into heaven, the place of God's immediate presence, represented by the inward tabernacle ; *was not yet made manifest*—Not so clearly and fully revealed ; *while the first tabernacle*, and its service, *was yet standing*—Retained its station and use : or, in other words, while the Jewish economy lasted. This lasted, according to the mind of God, until the death of Christ, and no longer : until which time both Christ himself, and all his disciples, continued to observe all its services, for he *was made under the law* of it. So long it continued by divine appointment. Its abolition, however, was, properly speaking, not declared until the day of pentecost, when, by the extraordinary effusion of the Holy Ghost, the foundation of the gospel church, with its state, order, and worship, was solemnly laid ; and a new way of worship being established, the abrogation of the old was shown. But through the patience of God, the Jewish worship, though no longer acceptable to him, continued until the destruction of the temple, city, and people, some years after. *Which tabernacle*, with all its furniture and services, *was a figure*—Παροβολη, a parable, that is, a parabolical or emblematical instruction ; *for the time then present*—During the continuance of that service and way of worship. Or, as the original may be interpreted, *Which figure* (or parabolical instruction) *continues till this present time*, namely, in the like service performed in the temple ; *according to which*, namely, time, or during which, *gifts and sacrifices*, προσφέρονται, are offered, μη δυναμεναι, which cannot make him who does the service, τον λατρευοντα, the worshipper, whether the priest, or him who brings the offering, perfect—As to his conscience, so that he should be no longer conscious of being under the guilt or power of sin, or should have a full assurance that his sins are forgiven. Doddridge understands the verse in a rather different sense, thus : “ *Which*, far from being the grand and ultimate scheme, is only a kind of allegorical figure and parable, referring to the glorious displays of the present time : in which, nevertheless, there is hitherto a continuance of the temple-service ; so that gifts and sacrifices are still offered, which yet in the nature of things, are not able to make the person who performs the service perfect, with respect to the conscience ; as they refer not to the real expiation of guilt, but only to averting some temporal evils which the law denounces on trans-

A. M. 4069. 10 Which stood only in ^ameats
A. D. 64. and drinks, and ^cdivers washings,
^band carnal ^dordinances, imposed on them until
the time of reformation.

11 But Christ being come ^aa high-priest ^bof
good things to come, ^cby a greater and more
perfect tabernacle, not made with hands, that
is to say, not of this building;

^a Lev. xi. 2; Col. ii. 16.—^b Num. xix. 7, &c.—^c Eph. ii. 15;
Col. ii. 20; Chap. vii. 16.—^d Or, rites, or, ceremonies.—^e Chap.
iii. 1.—^f Chap. x. 1.—^g Chap. viii. 2.—^h Chap. x. 4.

gressors." This, he adds, I take to be of the greatest
importance for understanding the Mosaic sacrifices,
namely, "that they were never intended to expiate
offences to such a degree as to deliver the sinner
from the final judgment of God in another world;
but merely to make his peace with the government
under which he then was, and furnish him with a
pardon pleadable against any prosecution which
might be commenced against him in their courts of
justice, or any exclusion from the privilege of draw-
ing near to God, as one eternally at peace with him,
in the solemnities of his temple worship." Which
service stood, or consisted, only, or chiefly, in
meats and drinks—Or in divers ceremonious ob-
servances concerning these things; in the distinc-
tion between different kinds of meats, clean or un-
clean, and drinks, some of which were allowed, and
others denied, to priests in some circumstances, and
to Nazarites in others; and divers washings—Either
of the whole body, or of a part of it, in water, as dif-
ferent occasions demanded; and carnal ordinances
—Various injunctions relating to the purification
of the flesh, imposed on them as necessary to be ob-
served; until the time of reformation—Namely, of
the worship of God by Christ, who was to abolish
the Levitical services, and to introduce a worship in
spirit and in truth, which might be performed in
every place.

Verses 11, 12. But Christ being come—As if he
had said, Though the types and legal ceremonies
could not make the worshippers perfect, yet Christ,
the antitype and truth, can. Here he comes to in-
terpret and show the end of the typical services he
had spoke of; a high-priest of good things to come
—Described verse 15; that is, a dispenser of those
benefits and advantages which were prefigured by
the Mosaic institutions, but could only be obtained
for us, and bestowed upon us, by the Messiah. By
a greater and more perfect tabernacle—That is, not
by the service of the Jewish tabernacle, (verse 23,)
but by a service performed in a greater and more
perfect tabernacle above; not made with hands, that
is, not of this building—Namely, the building of this
worldly sanctuary, or not making any part of this
lower creation. Neither by the blood of goats and
calves, &c., did he procure a right to enter and mi-
nister in that tabernacle, but by his own blood—By
the merit of his death; he entered in once into the
holy place above—That is, once for all: not once,
or one day every year, as the Jewish high-priest

12 Neither ^aby the blood of goats ^bA. M. 4069.
and calves, but ^cby his own blood, ^dA. D. 64.
he entered in ^eonce into the holy place, ^fhaving
obtained eternal redemption for us.

13 For if ^athe blood of bulls and of goats,
and ^bthe ashes of a heifer sprinkling the
unclean, sanctifieth to the purifying of the
flesh:

^a Acts xx. 28; Eph. i. 7; Col. i. 14; 1 Pet. i. 19; Rev. i. 5;
v. 9.—^b Zech. iii. 9; Verses 26, 28; Chap. x. 10.—^c Dan.
ix. 24.—^d Lev. xvi. 14, 16.—^e Num. xix. 2, 17, &c.

into the holy place of the emblematical tabernacle:
having obtained—By his one perfect sacrifice; eter-
nal redemption and salvation for us—Of which all
the remissions, and all the benefits procured by the
ministration of the Aaronical priesthood, were but
very imperfect figures. Beza, Pierce, and many
others, by the greater and more perfect tabernacle,
understand our Lord's human nature. In support
of which notion Beza says, that his human nature
may as properly be called a tabernacle as his flesh
is called a veil, Heb. x. 24. "But, not to dispute
about the propriety of the figure, it appears an ab-
surdity to say that Christ entered into the holy place
through his own human nature, as through a taber-
nacle. He entered into heaven clothed with his hu-
man nature, and not through it, as through a place:
for, on that supposition, he did not carry his human
nature with him into heaven."—Macknight.

Verses 13, 14. For, &c.—The truth intended to
be confirmed in these verses, is that which the apos-
tle had asserted in the two preceding, namely, That
Christ by his blood hath obtained for us eternal re-
demption. And his words contain both an argument
and a comparison, to this effect: "If that which is
less can do that which is less, then that which is
greater can do that which is greater; provided also
that less, in what it did, was a type of what was
greater in that greater thing which it was to effect.
The apostle takes for granted, what he had proved
before, namely, 1st, That the Levitical services and
ordinances were in themselves carnal, and had only
an obscure representation of things spiritual and
eternal; and that the office and sacrifice of Christ
were spiritual, and had their effects in eternal things.
2d, That those other carnal earthly things were di-
vinely-appointed types and resemblances of those
which were spiritual and eternal. From these sup-
positions the argument is firm: as the ordinances of
old, being carnal, had an efficacy to their proper end,
to purify the unclean as to the flesh; so the sacrifice
of Christ hath a certain efficacy to its proper end,
the purging of our consciences, &c. The force of
the inference depends on the relation that was be-
tween them in the appointment of God. Nay, there
was evidently a greater efficacy in the sacrifice of
Christ, with respect to its proper end, than there
was in those sacrifices, with respect to their proper
end: the reason is, because all their efficacy depend-
ed on a mere arbitrary institution, having in their
own nature neither worth nor efficacy; but in the

A. M. 4068. 14 How much more ^a shall the
A. D. 64. blood of Christ, ^b who through
the eternal Spirit ^c offered himself without
^d spot to God, ^e purge your conscience from
dead works ^f to serve the living God?

15 ^a And for this cause ^b he is the me-

^a 1 Pet. i. 19; 1 John i. 7; Rev. i. 5.—^b Rom. i. 4; 1 Pet. iii. 18.—^c Eph. ii. 5; Tit. ii. 14; Chap. vii. 27.—^d Or, *fault*.
^e Chap. i. 3.—^f Chap. vi. 1.

sacrifice of Christ there is an innate glorious worth and efficacy, which, suitably to the rules of eternal reason and righteousness, will procure and accomplish its effects."—Owen. Therefore the apostle says, *How much more shall the blood of Christ, &c.* These things being observed, the explication of the apostle's words will not be difficult. As if the apostle had said, That Jesus, by his death, should procure an eternal pardon and deliverance from all the consequences of sin for us, is reasonable; *for if the blood of bulls and of goats*, of which I have just been speaking, when presented to God, with the appointed circumstances, on the day of general expiation by the high-priest, *and, in cases of personal pollution, the ashes of a heifer*, (namely, the red heifer, of which see Num. xix. 17–19,) consumed by fire, as a sin-offering, being sprinkled on them who were legally unclean, did *sanctify to the purifying of the flesh*—Had so much efficacy in consequence of the divine institution, as to reconcile God to the whole Jewish people, in the former instance, and in the other to introduce persons legally unclean to the liberty of approaching him in his sanctuary, which would otherwise have been denied them; *how much more reasonable is it to think that the blood of Christ, who through the eternal Spirit*—Supporting the infirmities of his human nature, and animating him to the exercise of all those graces which shed such a lustre round all the infamy of his cross; *offered himself voluntarily, without spot*, a most acceptable sacrifice, *to God*—How much more, I say, shall that blood of his avail to purge our consciences from dead works, (of which see on chap. vi. 1.) that is, from the pollutions we have contracted by works of sin and death; *to serve*—That is, that we may freely approach, and acceptably worship and *serve the living God*?—How surely shall it appease that consciousness of guilt, which might otherwise be very distressing and discouraging to us, and introduce us to present our prayers, praises, and other services in the divine presence, with assurance of acceptance and regard. It is justly observed by Macknight here, that "the ceremonial institutions mentioned, sanctified the bodies of the polluted, not by any natural efficacy, (for they rather defiled them,) but by the appointment of God, who, considering them as acts of obedience, was pleased, on their account, to remit the punishment, which, as their political ruler, he had a right to inflict on the polluted; but the shedding of the blood of Christ, both by the appointment of God, and by its own efficacy, availeth to the procuring an eternal pardon for penitent sinners. The

diator of the new testament, ^a that A. M. 4068
by means of death, for the redemp-
tion of the transgressions *that were* under
the first testament, ^b they which are called
might receive the promise of eternal inher-
itance.

^a Luke i. 74; Rom. vi. 13, 22; 1 Pet. iv. 2.—^b 1 Tim. ii. 5.
^c Chap. vii. 22; viii. 6; xii. 24.—^d Rom. iii. 25; v. 6; 1 Pet. iii. 18.—^e Chap. iii. 1.

sanctification effected by the legal rites being the sanctification of nothing but the body, it was, in a religious light, of little use, unless it was a representation and pledge of some real expiation. Now, what real expiation of sin is there in the whole universe, if the sacrifice of Christ is excluded? We must therefore acknowledge that the Levitical rites, which sanctified the flesh, derived their whole virtue from their being, as the apostle affirms, figurative representations of the real atonement which Christ [made upon the cross and] was to make in heaven, [by presenting his crucified body there,] for sanctifying the soul of the sinner. Christ is said to have offered himself *through the eternal Spirit*, because he was raised from the dead by the Spirit, (1 Pet. iii. 18,) consequently he was enabled by the Spirit to offer himself to God."

Verse 15. *And for this cause*—*Δια τούτο*, on this account, that Christ's blood is so efficacious; or for this end, that he might die and thereby procure redemption, and an eternal inheritance for us; *he is the mediator*—Between God and man, making peace between them; *of the new testament*—Or *covenant* rather, as the word *διαθήκη* is generally rendered in the New Testament, answering to the Hebrew word *berith*, which all the translators of the Jewish Scriptures have understood to signify a *covenant*. It is, however, such a covenant, as, having been procured for us, and confirmed by his death, is thereby become a testament. For through it we receive the blessings which Christ, by his will, designed for, and declared should be conferred upon believers through faith in his blood. "Thus when he said, *for their sakes I sanctify myself*, John xvii. 19; that is, I offer up myself as a peculiar victim, that *they might be sanctified*, or truly purged from their sins; he adds, as his last will and testament, *Father, I will that those whom thou hast given me be with me where I am*. So here he is become a *high-priest of good things* to come, purchasing eternal redemption for us by his blood: and the *mediator of that new covenant*, in which God promises to be *merciful to our transgressions, and to remember our sins no more*, chap. viii. 12; procuring the remission of them by the intervention of his death, that they who believe in him might receive the *promise of an eternal inheritance*—Which he died to entitle them to, and confer upon them; whence it is styled the *purchased possession*, Eph. i. 14. This therefore was *his will and testament*, that they, for whom he died, should *live through him*. And this testament could not be confirmed but by his death: he, there-

A. M. 4068. 16 * For where a testament is, there
A. D. 64. must also of necessity * be the death
of the testator.

17 For * a testament is of force after men are
dead : otherwise it is of no strength at all while
the testator liveth.

18 * Whereupon neither the first testa-

* Wednesday before Easter, verse 16 to the end.—* Or, be brought in.—Gal. iii. 15.—Exod. xxiv. 8, &c.

fore, was at once the mediator in whom the new covenant, promising to us remission of sins, was made, and the testator by whose death the testament, that they who believed in him should have eternal life, was ratified." So Dr. Whitby, who, however, observes, that the paragraph, to the end of verse 20, will admit of a fair interpretation without supposing that any thing is said in it either of a testament or testator: See on the next verse. That by means of death for the redemption of the transgressions—That is, for the redemption of transgressors from the guilt and punishment of those sins which were committed under the first covenant. In other words, He suffered for this end, that he might procure deliverance, not only from the condemnation due to the sins which have been committed since his death, but from that due to those which were committed during the former dispensation and state of the church, which could not be fully expiated by any of those sacrifices which belonged to the first covenant. They which are called—And obey the call, or are made partakers of the grace of the gospel; might receive the promise of eternal inheritance—The things promised in the new covenant, namely, not a temporary, earthly inheritance, such as the land of Canaan, promised in the first covenant, but that eternal glory which is promised in the new covenant.

Verses 16, 17. For where a testament is—That is, where there is a covenant, which is also a testament; there must of necessity be the death of the testator—As if he had said, The reason why there was a necessity that Christ should die, is taken from the nature of the covenant whereof he is Mediator, which covenant is also a testament; and therefore could not be of force but by his death. For a testament is of force—Has validity; after men are dead—When, and not before, the legatees may claim their legacies. Otherwise it is of no strength at all while the testator liveth—And therefore hath power to alter his will at pleasure. But it is not necessary that the expression *τε διαθεμεν*, at the end of verse 16, should signify a testator, properly so called: it may mean only a promiser, and one that confirms his promise with his own blood. For *διαθεμεν*, according to Phavorinus, is, *I promise, I covenant*; and *διαθεσθαι διαθεμεν* is very commonly in profane authors, to enter into covenant; and in the same sense the phrase is used in the Old Testament; and therefore the participle *διαθεμενος*, derived from the same verb, must probably have the same signification here,

ment was * dedicated without blood. A. M. 4068.
19 For when Moses had spoken A. D. 64.

every precept to all the people according to the law, 'he took the blood of calves and of goats, * with water, and * scarlet wool, and hyssop, and sprinkled both the book and all the people,

* Or, purified.—Exod. xxiv. 5, 6, 8; Lev. xvi. 14, 15, 18. Lev. xiv. 4, 6, 7, 49, 51, 52.—* Or, purple.

in which it is continually used by the LXX., and which it always bears in the New Testament. Thus, Acts iii. 25, *Ye are the children, διαθηκης ης διεθερο, of the covenant which God made with our fathers*; Luke xxii. 29; *καγω διαθεμεν υμων, and I appoint to you a kingdom, καθως διεθερο, as my Father hath appointed to me*. So in this epistle, chap. viii. 10; x. 16, *αλλη η διαθηκη ην διαθησομαι, This is the covenant which I will make with the house of Israel*. And because covenants were usually made *victimis cadendo*, by sacrifices, as the Hebrew, Greek, and Latin expressions used in the making of covenants show; accordingly, the new covenant was established in the blood of Jesus. Hence the apostle speaks thus of this covenant, and the appointed disposer or maker of it. This sense of the passage is defended at large by Dr. Macknight, in a note too long to be here quoted. His paraphrase on it is as follows: "And for this reason, that the death of Christ is so efficacious, [namely, as is set forth in verses 13, 14,] of the new covenant he is the Mediator, or High-Priest, by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified; that his death being accomplished for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, (Rom. viii. 28,) may receive the promised eternal inheritance. For where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced. For—According to the practice of God and man; a covenant is made firm over dead sacrifices, seeing it never hath force while the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth. Because from the beginning God ratified his covenant by sacrifice, to preserve among men the expectation of the sacrifice of his Son; hence not even the covenant of Sinai was made without sacrifice."

Verses 18-20. Whereupon—On which principle we may observe; neither was the first—Covenant, of which we have been speaking, I mean that of Moses; dedicated without blood—Namely, that of an appointed sacrifice. "In the original, the word covenant is wanting; and our translators, by supplying the word testament, have made the Sinai covenant or law of Moses, of which the apostle is speaking, a testament, than which," says Macknight, "nothing can be more incongruous. The word to be supplied is not testament, but covenant. For when Moses had spoken every precept—The pre-

A. M. 4068. 20 Saying, *This is the blood of. A. D. 64. the testament which God hath enjoined unto you.

21 Moreover, † he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law

* Ex. xxiv. 8; Matt. xxvi. 28.—† Ex. xxix. 12, 36; Lev. viii.

cepts of the law which Moses read to the people on this occasion, were chiefly those contained in Exod. xx-xxiii., as is evident from Exod. xxiv. 5. See the margin. *To all the people according to the law*—The will, appointment, or express order of God; *he took the blood of calves, &c., with water*. The blood was mixed with water, to prevent its growing too stiff for sprinkling, perhaps also to typify the blood and water which should issue out of Christ's side, signifying the expiating and cleansing virtue of his sufferings. *And scarlet wool and hyssop*—All these circumstances are not particularly mentioned in that chapter of Exodus, but are supposed to be already known from other passages of Moses; *and sprinkled both the book*—Which contained all he had said; *and all the people*—Who were near him. The book was sprinkled to show, 1st, That the law itself was not able to reconcile them to God, and give life without the blood of Christ added to it. 2d, That atonement was to be made by blood for sins committed against the law. 3d, That every thing is unclean to us that is not sprinkled with the blood of Christ. *Saying, (Exod. xxiv. 8,) This is the blood of the covenant, &c.*—This sprinkling of the blood is a ceremony instituted by God to signify the mutual consent of both parties to the terms of the covenant; or, this is the blood whereby the covenant is ratified on both sides; *which God hath enjoined unto you*—Hath required me to deliver unto you: or, *hath commanded with respect to you*, as *ἡ ἐντολή τοῦ κυρίου πρὸς ὑμᾶς* literally signifies, requiring you to declare your consent to the terms of it.

Verses 21, 22. *Moreover*—To prefigure the efficacy of the sacrifice of Christ to render our acts of worship acceptable; *he sprinkled with blood the tabernacle*—The altar, and mercy-seat; *and all the vessels of the ministry*—All that were used in the tabernacle service. See the margin. *And almost all the things*—Pertaining to the tabernacle and service of God, (the apostle says *almost all things*, because some were cleansed with water, and some with fire, Num. xxxi. 23, and some with the ashes of the red heifer, Num. xix. 2-10,) *are by the law purged* from any ceremonial defilement *with blood*—Offered or sprinkled; *and without shedding of blood*—According to the law; *is no remission*—Of sins, neither typical nor real. Or he means, no remission was granted on the day of atonement without blood. All this pointed to the blood of Christ, effectually cleansing from all sin, and intimated that there can be no purification from it by any other means. Because some fancy that a real pardon of sin was obtained

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purged with blood; and * with- A. M. 4068. out shedding of blood is no remis- A. D. 64. sion.

23 *It was* therefore necessary that * the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

15, 19; xvi. 14, 15, 16, 18, 19.—* Lev. xvii. 11.—† Ch. viii. 5.

by the atonements of the Mosaic law, and especially by those made on the tenth of the seventh month; concerning which it is said, (Lev. xvi. 30,) *on that day shall the priest make an atonement for you that you may be clean from all your sins*: it may be proper to observe here, that "this cleansing of the people from all their sins could not possibly have any reference to the punishments of the life to come, because the atonement was made *for all the people* indiscriminately, whether penitent or not, consequently it could not be a cleansing of their consciences, but of their bodies; redeeming them from those civil penalties which God, in the character of their chief magistrate, would have inflicted on them for breaking the laws of the state, unless these atonements had been made. A remission of that kind all the people of the congregation might receive, and it was the only remission which, in a body, they could receive through the sacrifices mentioned. And from the inefficacy of the annual atonements, made on the day above mentioned, to procure for the people the eternal pardon of their sins, it follows that the daily atonements, made by the ordinary priests, had no greater efficacy in procuring their pardon."—Macknight. See notes on verses 8-10; chap. x. 4.

Verse 23. *It was, therefore, &c.*—That is, it plainly appears from what has been said, *it was necessary*—According to the appointment of God; *that the patterns of things in the heavens*—Termed the *figures of the true*, (verse 24,) namely, the covenant, the book, the tabernacle, with all the vessels of its ministry, which were shadowy representations of *heavenly things*—That is, of the things of the gospel, whether belonging to the church militant or the church triumphant; *should be purified with these*—Should be procured for, or opened and sanctified to the enjoyment of the priests and people, by these oblations and sprinklings with blood, and those other things which were appointed by the law to be all used for their purification. He says *purified, or cleansed*, not because the tabernacle and its utensils, the book of the law, &c., were unclean in themselves, but because through the uncleanness of the people they would have been considered as polluted if not thus purified. *But the heavenly things themselves*—That is, the things whereof the others were patterns,—the redemption, worship, salvation, and eternal glory of the church; *by better sacrifices than these*—Namely, by the one sacrifice of Christ, expressed in the plural number, because it included the signification of all other sacrifices, exceeded them in

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A. M. 4068. 24 For ^b Christ is not entered into
A. D. 64. the holy places made with hands,
which are the figures of ^o the true; but into
heaven itself, now ^d to appear in the presence
of God for us:

25 Nor yet that he should offer himself often,
as ^o the high-priest entereth into the holy

^b Chap. vi. 20.—^c Chap. viii. 2.—^d Rom. viii. 34; Chap.
vii. 25; 1 John ii. 1.—^e Verse 7.

dignity, and was of more use and efficacy than they all. For by this alone could spiritual and eternal blessings, the privileges of God's church on earth and in heaven, be laid open to the enjoyment of guilty and polluted sinners. In other words, and especially as the Jewish tabernacle, including the holy and the most holy place, could not be entered by the priests, and opened to the prayers and other acts of religious worship of them and of the people, nor the utensils and ceremonies of the tabernacle service be sanctified to them, without the sacrifices and atonements appointed in the law; so the heavenly holy places represented by them, could not be opened for the reception of the prayers and praises of God's people while they are here, nor of their persons hereafter, except through the sacrifice and intercession of Christ. Or, as Mr. Scott paraphrases the passage, "It was then necessary by the appointment of the law for the exemplars or types of heavenly things to be purified by the sacrifice of innocent animals, and by the application of their blood, or they could not be acceptably used in the worship of God; but it was necessary, for more durable and immutable reasons, that the heavenly things themselves should be purified by an atonement of superior excellence, even by the one sacrifice of the death of Christ. In order to his efficaciously interceding for sinners in heaven, and opening for them the way to the mercy-seat, it was necessary that Christ should on earth, in our nature, shed his blood, and die a sacrifice on the cross; that he might have the infinite merit of that sacrifice to plead before the throne, in behalf of all who should come unto God by him; otherwise mercy, shown to sinners, would dishonour the justice and holiness of God, and their admission into heaven would, as it were, defile that holy place."

Verse 24-26. For Christ is, or, hath, not entered—With the sacrifice of his crucified body; into the holy places made with hands—He never went into the holy of holies of the temple at Jerusalem; the figures of the true tabernacle in heaven; Greek, *αντιτυπα*, the antitypes. "In the mount Moses had *τυπος*, the type, or model of the tabernacles, and of the services to be performed in them, showed to him. Hence the tabernacles, with their services, which he formed according to that model, are called antitypes, or images of that model; consequently images of heaven itself, and of the services to be performed by Christ as the High-Priest of the heavenly holy places, of all which the model showed to

place every year with blood of A. M. 4068
others; A. D. 64.

26 For then must he often have suffered since the foundation of the world: but now 'once' ^e in the end of the world hath he appeared to put away sin by the sacrifice of himself.

^f Verse 12; Chap. vii. 27; x. 10; 1 Pet. iii. 18.—^g 1 Cor. x
11; Gal. iv. 4; Eph. i. 10.

Moses in the mount was a shadow or dark representation." *But unto heaven itself, now to appear*—As our glorious High-Priest and powerful Intercessor; *in the presence of God for us*—That is, before the manifestation of the divine presence, to officiate on our account. *Nor yet*—Was it needful *that he should offer himself often*—The atonement made by Christ being founded on the sovereign pleasure of God, it was to be made according to the appointment of God. Wherefore Christ having made that atonement only once, it follows that no more atonement was required by God in order to his pardoning believers in all nations and ages. *As the high-priest entereth into the earthly holy place every year*—On the day of atonement; *with the blood of others*—Of another kind of creatures, that is, of bullocks and goats. *For then must he (Christ) often have suffered since the foundation of the world*—"This reasoning," says Macknight, "merits the reader's particular attention, because it supposes two facts which are of great importance. The first is, that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's offering himself to God a sacrifice for sin. The second is, that although Christ offered himself only once, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reacheth backward to the beginning of the world, and forward to the end of time; on which account Christ is with great propriety termed, (Rev. xiii. 8,) *the Lamb slain from the foundation of the world*;" or from the time of man's fall, for the necessity of Christ's offering himself a sacrifice for sin did not take place immediately at the creation, but at the fall. *But now once in the end of the world*—At the conclusion of the Mosaic dispensation, and the entrance of gospel times, which are the last season of God's grace to the church. The apostle's expression, *συντελεια των αιωνων*, may be properly rendered, *the consummation*, or conclusion, *of the ages*, or divine dispensations, termed the dispensation of the fulness of times, Eph. i. 10. See also Gal. iv. 4. The sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward. *He hath appeared*—*Προφανησασθαι*, been manifested; *to put away sin*—Or, *for the abolition of sin*, as the original expression signifies; that is, to remove both its guilt and power, (and not merely, or chiefly, to abolish the Levitical *sin-offerings*, as Macknight strangely interprets the clause,) *by the sacrifice of*

A. M. 4063. 27 ^b And as it is appointed unto
A. D. 64. men once to die, ¹ but after this the
judgment :

28 So ¹ Christ was once ¹ offered to bear

^b Gen. iii. 19; Eccles. iii. 20.—¹ 2 Cor. v. 10; Rev. ix. 12, 13.
¹ Rom. vi. 10; 1 Pet. iii. 18.

himself—Which at once purchases the pardon of it for us, and grace to subdue it, and effectually teaches us to mortify it, when we see such a ransom paid for our forfeited lives.

Verses 27, 28. *And as it is appointed, &c.*—Inasmuch as this is the constitution of God, that sinful men shall die once, and but once; (see the margin;) and after this the judgment—Of the great day, between which and death nothing shall interpose to make any alteration in the state or condition of any one, for at death every man's final state is determined; but we do not find a word in the Scriptures of any particular judgment taking place immediately after death. *So Christ, &c.*—In correspondence to that state of things, and for a remedy against it; and the relief (O wonderful effect of infinite wisdom!) is eminently proportionate to the evil, the remedy to the disease. *Christ was once offered to bear the sins*, Matt xxvi. 28; 1 Pet. ii. 24; 2 Cor. v. 21; the guilt and punishment due to them; *of many*—Even of as many as are born into the world; or the expression, *αὐτοῦ κενὴ ἀμαρτίας*, may be rendered, *to carry away sins*; in allusion, perhaps, to the scape-goat, which bore all the iniquities of the congregation into a land not inhabited. The meaning, however, if the word be so rendered, will be the same in effect, namely, that Christ was once offered to make atonement for the sins of many. *And unto them that look for him*—Which all true believers do; see Rom. viii. 23; 2 Cor. v. 2; 2 Tim. iv. 8; Tit. ii. 13; 2 Pet. iii. 12. *Shall he appear the second time*—*Ὁφθῆσεται*, he shall be seen, by every eye, Rev. i. 7; there shall be a public sight of him in the heavens, when he comes to raise the dead and judge mankind; *without sin*—Not bearing men's sins as formerly, or without any thing that wears the marks of humiliation and abasement, or resembles the form in which he came to make an atonement for sin; *unto salvation*—To bestow complete happiness of soul and body upon us. Thus Archbishop Tillotson; "What is the meaning of this opposition, that at his first coming he bore our sins, but at his second coming he shall appear without sin unto salvation?"

the sins ^m of many; and unto A. M. 4063. them that ^a look for him shall he ^a appear the second time without sin ^a unto salvation. A. D. 64.

¹ 1 Pet. ii. 24; 1 John iii. 5.—^m Matt. xxvi. 28; Rom. v. 15.
^a Tit. ii. 13; 2 Pet. iii. 12.

These words can have no other imaginable sense but this, that at his first coming he sustained the person of a sinner, and suffered instead of us, but his second coming shall be on another account, and he shall appear, not as a Sacrifice, but as a Judge." Thus the Jewish high-priest, after entering into the holy of holies in the plain dress of an ordinary priest, in linen garments, making atonement for the people, came out thence arrayed in his magnificent robes to bless the people, who waited for him in the court of the tabernacle of the congregation. To this transaction, as Lamborch and many others have supposed, there evidently seems to be an allusion here. And as the trumpet of jubilee, each fiftieth year, sounded at that time to proclaim the commencement of that happy period, there is not, says Doddridge, perhaps, an image that can enter into the mind of man more suitable to express the grand idea which the apostle intended to convey, than this would be to a Jew, who well knew the grand solemnity to which it referred. "But there will be this difference between the return of Christ to bless his people, and the return of the high-priest to bless the congregation. The latter, after coming out of the most holy place, made a new atonement in his pontifical robes for himself and for the people, Lev. xvi. 24; which showed that the former atonement was not real, but only typical. Whereas Jesus, after having made atonement, with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time; but having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of publicly absolving them, and bestowing on them the great blessing of eternal life, which absolution and reward he, being surrounded with the glory of his Father, Matthew xvi. 27, will give them in the presence of the assembled universe, both as their king and their priest. And this is the great salvation which Christ himself began to preach, and which was confirmed to the world by them who heard him, chapter ii. 3."—Mac-knight.

CHAPTER X.

The apostle, returning from his digression, (1.) Proves that the legal ceremonies could not purify the consciences; and from thence argues the insufficiency of the Mosaic law, and the necessity of looking beyond it, 1-15. (2.) He urges Christians to improve the privileges which such a High-Priest and covenant gave them, to the purposes of a fiducial approach to God, a constant attendance on his worship, a sincere love to each other, and all good works, 15-25. (3.) He enforces his exhortation steadily to adhere to their Christian faith, by reminding them of the extremities they had endured in its defence, and of the fatal consequences of apostacy, 26-39.

b

A. M. 4068. FOR * the law having * a shadow
A. D. 64. ^b of good things to come, and
not the very image of the things, ^c can never
with those sacrifices, which they offered year by
year continually, make the comers thereunto
^d perfect.

2 For then ¹ would they not have ceased to

* Good Friday, epistle, verse 1 to verse 26.—^a Col. ii. 17; Chap. viii. 5; ix. 23.—^b Chap. ix. 11.—^c Chap. ix. 9.
^d Verse 14.

NOTES ON CHAPTER X.

Verse 1. The apostle, in order to display Christ's dignity as a High-Priest, having illustrated what he affirmed, (chap. viii. 7,) namely, that the Levitical priests worshipped God in the tabernacle with the representations of the services to be performed by Christ in heaven; also having contrasted the ineffectual services performed by these priests in the tabernacle on earth, with the effectual services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacle, with the blessings procured by the services performed by Christ in heaven; he, in the beginning of this chapter, as the necessary consequence of these things, infers, that since the law contained nothing but a shadow, or emblematical representation, of the blessings to come, through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never could, with the same emblematical sacrifices which were offered annually by the high-priest on the day of atonement, make those who came to these sacrifices perfect in respect of pardon. Thus, For, &c.—As if he had said, From all that has been advanced, it appears that *the law*—The Mosaic dispensation; being a bare unsubstantial shadow of good things to come—Of gospel blessings and gospel worship; and not the very image—The substantial, solid representation, or complete delineation; of the things, can never, with the same kind of sacrifices—Though continually repeated; make the comers thereunto perfect. In the terms shadow and image, there seems to be an allusion, as Doddridge observes, "to the different state of a painting, when the first sketch only is drawn, and when the picture is finished; or to the first sketch of a painting, when compared with what is yet more expressive than even the completest picture, and exact image;" or between the shadow of a man, made by his body's intercepting the sun's rays, and a good portrait or statue of him, or the reflection of his person in a mirror. The good things of which the law contained only a shadow, were, 1st, The cleansing of the mind of believers from evil dispositions, by the doctrines of the gospel, and by the influences of the Spirit of God. Of this the washings and purifications of the bodies of the Israelites, enjoined in the law, were a shadow. 2d, That real atonement for

be offered? because that the worship- A. M. 4068.
pers once purged should have had no A. D. 64.
more conscience of sins.

3 * But in those sacrifices there is a remembrance again made of sins every year.

4 For 'it is not possible that the blood of bulls and of goats should take away sins.

¹ Or, they would have ceased to be offered, because, &c. * Lev. xvi. 21; Chap. ix. 7.—^a Mic. vi. 6, 7; Chap. ix. 13; Verse 11.

sin, which was made by the offering of the body of Christ once for all, verse 10. Of this the Levitical atonements, made by the offering of beasts, were a shadow. 3d, The eternal pardon of sin, procured for believers by the atonements which Christ made. Of this the political pardon, obtained for the Israelites by the sacrifice of beasts which the priests offered, was a shadow. 4th, Access to worship God on earth through the blood of Christ with the hope of acceptance. Of this the drawing nigh of the Israelites to worship in the court of the tabernacle, through the blood of the Levitical sacrifices, was a shadow. 5th, The eternal possession of heaven, through believing and obeying the gospel. Of this the continued possession of Canaan, secured to the Israelites by their obedience to the law, was a shadow. Now since the good things which Christ hath obtained for believers through his ministrations in the heavenly tabernacle, were not procured, but only typified, by the ministrations of the high-priests in the tabernacle on earth, it was fit that those shadows should be done away after the things of which they were shadows were accomplished.

Verses 2, 3. For then would they not have ceased, &c.—There would not have been need to have offered them more than once: that is, if these sacrifices had made the worshippers perfect, in respect of pardon, they would have ceased to be offered; because the worshippers once purged—Or fully discharged from the guilt of their transgressions; should have had no more conscience of sin—There would have remained no more sense of guilt upon their consciences to have troubled them, and no more fear of future punishment in consequence thereof. But it was not so with them, as appears by the yearly repetition of these sacrifices, wherein there was a continual remembrance made of sin—A consciousness of their sins, as unpardoned, still remained even after those sacrifices were offered, as is evident from this, that in the annual repetition of their sacrifices, the people's sins, for which atonement had formerly been made, were remembered; that is, confessed as needing a yet further expiation. And, though it is true we are daily to remember and confess our sins, yet that respects only the application of the virtue and efficacy of the atonement already made to our consciences, without the least desire or expectation of a new propitiation.

Verse 4. For it is not possible that the blood of bulls and goats—Or of any brute animals; should

A. M. 4068. 5 Wherefore, when he cometh into
A. D. 64. the world, he saith, "Sacrifice and offering thou wouldst not, but a body² hast thou prepared me :

¹ Psa. xl. 6, &c. ; l. 8, &c. ; Isa. i. 11 ;

take away sins—Should make full satisfaction and atonement for them, so as to procure the pardon of them on its own account. To understand the apostle, we must remember, that though remission of sins be originally from mere grace and mercy, yet it is not to be accomplished by sovereign grace alone, which would be inconsistent with God's truth, holiness, and righteous government of the world. Hence shedding of blood has been the appointed means of obtaining it in all ages ; and the psalmist, Psa. l. 5, represents all God's true people as making a covenant with him by sacrifice. And for this appointment much may be said on the principles of reason. For as the most ancient way of teaching was by symbols, emblems, or hieroglyphics, God, by requiring sacrifices of mankind in order to the pardon of their sins, intended hereby to teach them, 1st, Their guilt, and desert of death and destruction : 2d, The great evil of sin, its odious nature, and destructive consequences, in that it could not be expiated without blood : 3d, The necessity of mortifying it, and the carnal principle whence it proceeds : 4th, Hereby to lay a foundation for the confidence and hope of the sinner, with respect to pardon, as the substitution, by divine appointment, of the life of the animal in the stead of the life of the sinner, manifested grace and promised forgiveness : 5th, Hereby also provision was made both for condemning and pardoning sin, both which things, in order to the glory of God and the salvation of mankind, were absolutely necessary to be done. Now, though these ends might be answered, in some faint degree, or, to speak more properly, though a shadow of them might be exhibited in the sacrifices of brute animals, yet they could not be accomplished in an adequate manner, nor the very images of the things be exhibited thereby. For, 1st, These sacrifices could not fully manifest the great evil of sin, and its destructive nature. For what great evil was there in it, if only the death of an inferior creature, or of a number of inferior creatures, was required in order to the expiation of it ? Nor, 2d, For the same reason could the sacrifice of these animals adequately manifest the great guilt of mankind in committing sin, and the punishment they thereby deserved : nor, 3d, God's infinite hatred to it, and the infinite rectitude of his nature, and dignity of his government. Add to this, as the sacrificed animals were not of the same nature with man, who had sinned, their death could not dissolve the debt of death and destruction which the human nature had contracted. Nay, being irrational, they were of an inferior nature, and the lives of ten thousands of them were not worth the life of one man, even if man were no more immortal than they. "In satisfaction to justice, by way of compensation for injuries, there must be a proportion between the in-

6 In burnt-offerings and sacri- A. M. 4068.
fices for sin thou hast had no plea- A. D. 64.
sure.

7 Then said I, Lo, I come (in the volume of

Jer. vi. 20 ; Amos v. 21, 22.—² Or, thou hast fitted me.

jury and the reparation, that justice may be as much exalted and glorified in the one, as it is depressed and debased in the other. But there could be no such proportion between the affront put on the righteousness of God by sin, and the reparation by the blood of bulls, &c." If a nobleman forfeit his head by high treason, his giving up his flocks and herds would not expiate his offence, and satisfy the law. And if the blood of thousands of them would not be an adequate ransom for the life of one man, much less for the lives of all men. They are in their own nature mortal ; man is immortal ; and surely the sacrifice of their temporal, yea, short lives, could be no adequate price for men's everlasting lives. The appointment of these sacrifices, however, was not made in vain. Though they could not take away sin, they had their use. 1st, They purified the flesh from ceremonial defilement, and gave, or restored, to those that offered them, a right to the benefits of the Mosaic dispensation, namely, access to God in his worship, and life and prosperity in the land of Canaan ; although they did not purify their conscience so as to procure them admission into the heavenly Canaan. 2d, They continually represented to sinners the curse and sentence of the law, or that death was the wages of sin. For although there was allowed in them a commutation, namely, that the sinner himself should not die, but the beast sacrificed in his stead ; yet they all bore testimony to the sacred truth, that, in the judgment of God, they who commit sin are worthy of death. 3d, They were intended, as we have repeatedly seen, to be typical of the sacrifice of Christ ; and the temporal benefits obtained for the Israelites by them were emblematical of the everlasting blessings procured for believers by his sacrifice.

Verses 5-10. *Wherefore*—As if he had said, Because the blood of bulls and goats could not take away sins, therefore Christ offered himself as a sacrifice to do it. *When he cometh into the world*—That is, when the Messiah is described by David as making his entrance into the world ; *he saith*—He is represented by that inspired writer as saying, *Sacrifice and offering thou wouldst not*—Accepted for a sufficient expiation and full satisfaction for sin ; but thou hast provided something of another nature for this purpose ; *thou hast given me a body*—Miraculously formed, and qualified to be an expiatory sacrifice for sin. The words, *a body hast thou prepared me*, are the translation of the LXX. ; but in the Hebrew it is, *Mine ears hast thou opened, or bored* ; an expression which signifies, I have devoted myself to thy perpetual service, and thou hast accepted of me as thy servant, and signified so much by the boring of mine ears. So that, though the words of the translation of the LXX., here used by

A. M. 4068. the book it is written of me) to do thy
A. D. 64. will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 ^b By the which will we are sanctified ⁱ through the offering of the body of Jesus Christ once for all.

11 And every priest standeth ^k daily ministering and offering oftentimes the same sacrifices, ^l which can never take away sins:

12 ^m But this man, after he had offered one

^b John xvii. 19; Chapter xiii. 12.—ⁱ Chapter ix. 12.
^k Numbers xxviii. 3; Chapter vii. 27.—^l Verse 4.—^m Chap. i. 3; Col. iii. 1.

the apostle, are not the same with those signified by the original Hebrew, the sense is the same; for the *ears* suppose a body to which they belong, and the preparing of a body implies the preparing of the ears, and the obligation of the person for whom a body was prepared, to serve him who prepared it; which the boring of the ear signified. How far the rest of the psalm is applicable to Christ, see the notes there. *Then, &c.*—That is, when the way appointed for the expiation of sin was not perfectly available for that purpose; *I said, Lo, I come*—To make expiation; *in the volume of the book*—That is, according to what is foretold of me in Scripture, even in this very psalm; *to do thy will, O God*—To suffer whatsoever thy justices shall require of me in order to the making of a complete atonement. *Above when he said*—That is, when the psalmist pronounced those words in his name; *Sacrifice, &c., thou wouldest not*—Or thou hast not chosen; *then said he*—In that very instant he subjoined; *Lo, I come to do thy will*—By offering myself a sacrifice for sin. *He taketh away the first, &c.*—That is, by this very act he taketh away the legal, that he may establish the evangelical, dispensation. *By which will*—Namely, that he should become a sacrifice; *we*—Believers under the gospel; *are sanctified*—Are both delivered from the guilt of sin, and dedicated to God in heart and life; yea, are conformed to his image, and made truly holy; *through the offering of the body of Christ*—Which, while it expiates our sins, procures for us the sanctifying Spirit of God, and lays us under an indispensable obligation to die to those sins, the guilt of which required such an expiation, and to live to him who made it. “Here we learn it was by the express will of God that the sacrifice of Christ was appointed a propitiation for the sins of mankind; and it must ever be remembered, that the will of God is the true foundation on which any atonement of sin can be established.

sacrifice for sins, for ever sat down on A. M. 4068.
the right hand of God; A. D. 64.

13 From henceforth expecting ^a till his enemies be made his footstool.

14 For by one offering ^o he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 ^p This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 ^q And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

^a Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Ch. i. 13.—^o Verse 1.—^p Jer. xxxi. 33, 34; Chap. viii. 10, 12.—^q Some copies have, *Then he said, And their.*

Wherefore, since the death of Christ is by God made the propitiation for men's sins, it rests on the foundation of his will, secure from all the objections raised against it, either by erring Christians or by obstinate infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other.”

Verses 11–18. *And every priest standeth, &c.*—In token of humble service and subjection; *daily*—Morning and evening; *ministering and offering often the same sacrifices, which shows that these sacrifices can never take away sins*—Can never fully expiate them, so as to make it consistent with the justice of God to forgive them to the penitent and believing. *But this man—Αυτος δε, but He, the virtue of whose one sacrifice remains for ever, so that it need not be any more repeated; sat down on the right hand of God*—As a Son in majesty and honour, and in token of the continuance of his priesthood, and of his dignity there as Lord; *from henceforth, (το λοιπον, what remains,) expecting*—Waiting; *till his enemies be made his footstool*—Till his ministry as High-Priest, and government as King, shall issue according to God's promise, (Psa. cx. 1,) in the utter destruction of his enemies. *For by one offering*—Of himself; (and it appears that he did not need to offer himself more than once;) *he hath perfected for ever*—Hath fully reconciled to God; *them that are sanctified*—Those who in true repentance, living faith, and new obedience, give themselves up to the love and service of God. *Whereof*—Of the perfection of whose sacrifice; *the Holy Ghost also is a witness to us*—Namely, in the form of the new covenant recorded by him Jer. xxxi. 31. *This is the covenant, &c.*—See on chap. viii. 10. In these three verses, the apostle winds up his argument concerning the excellence and perfection of the priesthood and sacrifice of Christ. He had proved

A. M. 4068. 19 Having therefore, brethren, ^abold-
A. D. 64. ness ⁴ to enter ² into the holiest by the
blood of Jesus,

20 By ^a a new and living way, which he hath
^a consecrated for us, ^c through the veil, that is
to say, his flesh;

21 And *having* ^a a high-priest over ² the
house of God;

^a Rom. v. 2; Eph. ii. 18; iii. 12.—⁴ Or, liberty.—² Chap.
ix. 8, 12.—^c John x. 9; xiv. 6; Chap. ix. 8.—^a Or, new-
made.—² Chap. ix. 3.—^a Chap. iv. 14.—¹ Tim. iii. 15.
² Chap. iv. 16.

this before by a quotation from Jeremiah, which he here repeats, describing the new covenant as now completely ratified, and all the blessings of it secured to us by the one offering of Christ, which renders all other expiatory sacrifices, and any repetition of his own, utterly needless.

Verses 19–22. *Having therefore*—The apostle, having finished the doctrinal part of his epistle, now proceeds to exhortation, deduced from what has been treated of from chap. v. 4. For though there are some occasional intermixtures of doctrines, consonant to those before insisted on, yet his professed design henceforward is to propose to, and press on, the believing Hebrews, such duties as the truths he had insisted on laid a foundation for, and showed to be necessary to be practised. *Having therefore boldness*—The word *παρρησια*, thus rendered, properly means *liberty of speech*; and by an easy figure, *boldness, or confidence*, as it is rendered chap. iii. 6. Here it signifies that boldness which arises from a firm persuasion of our title to appear before God as pardoned persons, through the blood of Christ. *To enter into the holiest*—That is, the true sanctuary, the holy place not made with hands, the immediate gracious presence of God himself in Christ Jesus. Whatever was typically represented in the most holy place of old, we have access to, especially into the favour and friendship of God, and a state of fellowship with him. Of this privilege the blood of Christ, or his sacrifice, is the procuring cause. By this, all causes of distance between God and believers are removed. For on the one hand, it made atonement for our sins, and procured our free justification; and on the other gives peace to our consciences, and removes every discouraging fear of approaching him, whether in his ordinances here, or in his kingdom and glory hereafter. *By a new and living way*—He calls it a new way, because it was but newly made and prepared; belongs to the new covenant, and admits of no decays, but is always new, as to its efficacy and use, as in the day of its first preparation; whereas that of the tabernacle waxed old, and so was prepared for a removal. And he terms it a *living way*, because all that use it are alive to God, and in the way to life everlasting. And this is no other than the way of faith, or confidence in the mercy and promises of God, through the sacrifice of Christ, according to the revelation made thereof in the gospel; *which he hath consecrated*—Pre-

b

22 ² Let us draw near with a true A. M. 4068.
heart, ² in full assurance of faith, A. D. 64.
having our hearts sprinkled ^a from an evil
conscience, and ^b our bodies washed with pure
water.

23 ^a Let us hold fast the profession of *our*
faith without wavering; for ^d he is faithful that
promised:

^a Eph. iii. 12; James i. 6; 1 John iii. 21.—^a Chap. ix.
14.—^b Ezek. xxxvi. 25; 2 Cor. vii. 1.—^a Chapter iv. 14.
^d 1 Cor. i. 9; x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Chapter
xi. 11.

pared, dedicated, and established; *through the veil, that is, his flesh*—He refers to the veil that was interposed between the holy and the most holy place of the Jewish tabernacle and temple: see chap. ix. 3. This veil, on our Lord's death, was rent from the top to the bottom, by which the most holy place became visible and accessible to all that were in the outward tabernacle; by which fact was signified, that by virtue of Christ's sacrifice, whereby his flesh was torn and rent, the God of heaven was manifested, and the way to heaven laid open to all true believers. *And having a High-Priest over the house*—Or family; of God—Who continually appears in the presence of God, and ever lives to make intercession for us; *let us draw near*—To God; *with a true heart*—In godly sincerity, and with fervent desire after such blessings of the gospel as we have not yet received; *in full assurance of faith*—That we shall find acceptance with God through the mediation of our High-Priest, and the answer of our petitions; *having our hearts sprinkled*—That is, cleansed, by the application of Christ's blood; *from an evil conscience*—Namely, a conscience defiled with the guilt of past sin. See on chap. ix. 14. When the Israelites were ceremonially polluted, they were to be cleansed by sprinkling them with the water of separation, described Num. xix. 2–10; but the sprinkling or cleansing here recommended is not of the body from ceremonial pollution, but of the soul from the guilt and distress of an accusing conscience. This cleansing is effected neither by water nor by the blood of beasts, but by faith in Christ's blood, shed as a sin-offering, whereby the repenting sinner hath a full assurance of pardon. *And our bodies washed with pure water*—All our conversation unblameable and holy, through the influence of God's sanctifying Spirit. This seems to be spoken with an allusion to the high-priest's washing his body with water before he entered the inward tabernacle, Lev. xvi. 4. In that manner also the Levites were purified, (Num. viii. 7,) to prepare them for the service of the sanctuary.

Verses 23–25. *Let us hold fast the profession of our faith*—Or, rather, *of our hope*, as the most approved MSS., indeed all but one, read the clause. The apostle referred to that *profession or confession* of their hope of eternal life, which believers made at their baptism. For being God's children, and heirs through faith in Christ, (John i. 12; Gal. iii. 26,) they had an undoubted right to hope for the heavenly

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A. M. 4068. 24 And let us consider one another, to
A. D. 64. provoke unto love, and to good works :

25 * Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and † so much the more, as ye see ‡ the day approaching.

26 For † if we sin wilfully † after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judg-

* Acts ii. 42; Jude 19.—† Rom. xiii. 11.—‡ Phil. iv. 5; 2 Pet. iii. 9, 11, 14.—§ Num. xv. 30; Chap. vi. 4.—¶ 2 Pet. ii. 20, 21.—‡ Ezek. xxxvi. 5; Zeph. i. 16; iii. 8; 2 Thess. i. 8; Chap. xii. 29.

inheritance: *without wavering*—Without giving way to any doubt or fear in a case where we have such certain and indubitable evidence; or unmoved by the threats of our persecutors. *For he is faithful that promised*—That is, all the promises of God shall be made good to us, if we continue steadfast. *And let us consider one another*—Let us reflect seriously on one another's temptations, trials, infirmities, failings, and other circumstances attending us, that we may judge what influence we can have over one another for our mutual advantage: and especially to *provoke* and excite one another *unto love* to God, his people, and all mankind; and *to good works*—Of all kinds, the proper fruits of love. *Not forsaking the assembling of ourselves together*—For public or social worship; *as the manner of some is*—Either through fear of persecution, or from a vain imagination that they are above external ordinances; but *exhorting one another*—To constancy in the faith, zeal and diligence in all works of piety and virtue; and *so much the more as ye see the day approaching*—That awful day, in which we must appear before the tribunal of God, preceded by the day of death, which is drawing continually nearer, and will fix our character and condition for ever. As also that day of vengeance coming on the Jewish nation, which Christ hath described as so terrible an emblem of the day of final judgment, and the conflagration of the world. From what Christ had said concerning the destruction of Jerusalem and the temple, and the dreadful calamities awaiting the Jews, as events that should happen during the lives of some who had been present with him about thirty years before the date of this epistle, these Hebrews might infer that these judgments were now near, and doubtless might see them approaching, by the appearing of those signs which our Lord had said should precede them.

Verses 26, 27. *For, &c.*—As if he had said, It concerns us to use all means to ensure our perseverance, because apostacy is so dangerous; *if we*—Any of us Christians; *sin wilfully*—By total apostacy from God; (see on chap. vi. 4;) *after we have received the knowledge of the truth*—As it is in Jesus, namely, an experimental and practical knowledge thereof, so as to have been made free thereby from the guilt and power of sin; *there remaineth no more sacri-*

ment and † fiery indignation, which A. M. 4068.
A. D. 64. shall devour the adversaries.

28 † He that despised Moses's law, died without mercy † under two or three witnesses :

29 † Of how much sorer punishment; suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and † hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, † and hath done despite unto the Spirit of grace ?

† Chap. ii. 2.—‡ Dent. xvii. 2, 6; xix. 15; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1.—§ Chap. ii. 3; xii. 25. * 1 Corinthians xi. 29; Chapter xiii. 20.—¶ Matthew xii. 31, 32; Eph. iv. 30.

fic for sins—None but that which we obstinately reject. “As the apostle, in the former part of the epistle, had proved that the sacrifices of the law were all abolished, and that the only sacrifice for sin remaining was the sacrifice of Christ, it followed that apostates, who wilfully renounced the benefit of that sacrifice, had no sacrifice for sin whatever remaining to them.” *But a certain fearful looking for*—*ἐσπερά δε τις εδοξα*, a kind of fearful expectation, intimating something inexpressible, such as no heart could conceive or tongue describe. Thus St. Peter, 1 Epist. iv. 17, 18, *What shall be the end of them who obey not the gospel? Where shall the ungodly and the sinner appear? Of judgment and fiery indignation.* The apostle refers both to the final judgment of the great day, when apostates from the religion of Jesus, as well as those who obstinately rejected it, shall be *punished with everlasting destruction from the presence of the Lord, &c.*, 2 Thess. i. 9; and also to the dreadful and fiery indignation which God was about to bring on the unbelieving and obstinate Jews, in the total destruction of their city and temple by sword and fire, devouring them, as *adversaries* to God and his Christ, of all others the most inexcusable. The reader should observe that the apostle lays it down here as certain, that God will not pardon sinners without some sacrifice or satisfaction. For otherwise it would not follow, from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment and fiery indignation. In these last words, the conflagration of the heaven and the earth at the day of judgment seems especially to be referred to.

Verses 28, 29. *He that*—In capital cases, such as by the sins of sabbath-breaking, disobedience to parents, blasphemy, adultery, murder; *despised*—Presumptuously transgressed; *Moses's law, died*—Was put to death; *without mercy*—Without any delay or mitigation of his punishment, if convicted by *two or three witnesses*—See the margin. *Of how much sorer punishment*—Than that of the death of the body; *shall he be thought worthy, who*—By wilful, total apostacy; (to which only it appears that this passage refers;) *hath, as it were, trodden under foot the Son of God*—A lawgiver far more honourable than Moses, and the true Messiah, the only Saviour of the

A. M. 4068. 30 For we know him that hath said, A. D. 64.

1 Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, 2 The Lord shall judge his people.

31 3 *It is* a fearful thing to fall into the hands of the living God.

32 But 4 call to remembrance the former days,

1 Deut. xxxii. 35; Rom. xii. 19.—2 Deut. xxxii. 36; Psa. l. 4; cxlxxv. 14.—3 Luke xii. 5.—4 Gal. iii. 4; 2 John 8.

world; him whom God hath exalted above principalities and powers, and whom therefore all mankind ought to exalt and adore in their souls; but who now, by this sort of persons, was esteemed an evil-doer, a seducer; one not in any sense sent of God, but a malefactor, justly condemned and executed for his crimes: herein they *trod under foot the Son of God* with all contempt and scorn. *And hath counted the blood of the covenant*—That is, the blood of Christ, whereby the new covenant was confirmed; *where-with he was sanctified*—Dedicated to God, and taken into covenant with him, and even inwardly renewed in the spirit of his mind; *an unholy*—*Κοινω*, a common thing, of no value or virtue; a worthless thing; not even of so much use to the glory of God as the blood of beasts in legal sacrifices. Observe, reader, those by whom the efficacy of Christ's blood, for the expiation of sin, is denied, may be truly said to make it *a common thing*; and *hath done despite unto the Spirit of grace*—*Ενδοξιας*, having treated with contumely or reproach that Holy Spirit which the grace of God confers upon his people, and which is the author of saving grace to them. Macknight renders it, *Hath insulted the Spirit of grace*; observing, "the apostle means the Holy Spirit, whose gifts were bestowed in the first age on believers, for the confirmation of the gospel. Wherefore if one apostatized in the first age, after having been a witness to the miraculous gifts, much more, after having possessed them himself, he must, like the scribes and Pharisees, have ascribed them to evil spirits; than which a greater indignity could not be done to the Spirit of God."

Verses 30, 31. *For we know him*—As if he had said, We may well think that such shall be punished very severely, because God has declared as much, saying, *Vengeance belongeth unto me*, Deut. xxxii. 35; Psa. xciv. 1, 2. Though this was originally said of the idolatrous nations who oppressed the Israelites, it was very properly applied by the apostle to apostates, being a general maxim of God's government, according to which he will act in all cases where vengeance or punishment is due. *I will recompense*—Recompense is the actual exercise of vengeance, and vengeance is the actual execution of judgment on sinners, according to their desert, without mitigation by mercy. He however oftentimes exercises great patience and forbearance even then, when vengeance might justly be expected. And this commonly adds to the security of wicked men, who take occasion from it to despise all the threatenings of the divine judgments which they

in which, 5 after ye were illumined, ye endured 6 a great fight of afflictions;

33 Partly, while ye were made 7 a gazing-stock both by reproaches and afflictions; and partly, while 8 ye became companions of them that were so used.

1 Chap. vi. 4.—2 Phil. i. 20, 30; Col. ii. 1.—3 1 Cor. iv. 9. 4 Phil. i. 7; iv. 14; 1 Thess. ii. 14.

have deserved; concluding from it, that either vengeance doth not belong to God, or that it shall be executed when and where they are not concerned. *And the Lord will judge his people*—If they rebel against him; and that far more rigorously than he will judge the heathen. *It is a fearful thing*—A thing above all others the most to be dreaded; *to fall into the hands*—To be exposed to the avenging justice; *of the living God*—Who, living for ever, can for ever punish, in what degree he pleases, the wretched creatures who have made themselves the objects of his final displeasure.

Verses 32–34. *But*—As if he had said, I trust you will be preserved from so terrible a ruin; and in order that you may, I exhort you to *call to remembrance the former days*—To look back upon past events, which, if duly considered, may be very instructive, and may prove the means of establishing you in your resolution of adhering to the gospel. In particular, reflect on what you have suffered, and how you have been supported and delivered, that you may not despond upon the approach of similar evils, but may still trust in God and persevere in his service; *in which, after you were enlightened*—With the knowledge of God and of his truth; *ye endured*—Courageously sustained, through God's help; *a great fight of afflictions*—A grievous persecution from your unbelieving brethren, and great and various troubles and distresses, on account of your faith in, and profession of, the gospel; and therefore you should not fall off now at last, lest you lose the fruit of all these sufferings. There were various persecutions of the Christians in Judea, particularly the great persecution after the death of Stephen, Acts viii. 1, and Herod's persecution, Acts xii. 1. But perhaps the apostle here refers to the persecution in Judea, mentioned 1 Thess. ii. 14, in which the believing Hebrews showed great love to their suffering brethren, Heb. vi. 10. Their enduring this persecution with fortitude and patience, the apostle calls here *πολλην ἀθλησιν*, *a great combat*, in allusion to the combats in the Grecian games. *Partly, &c.*—Both in respect of your own sufferings and of your sympathy with others in theirs; *while ye were made a gazing-stock*—*θεατρίκιον*, *made a public spectacle, or openly exposed, as in a theatre*. See on 1 Cor. iv. 9. *By reproaches*—Cast on you as atheists, or enemies to the true God, for deserting the institutions of Moses; *and afflictions*—Which beset you on that and other accounts; *and partly while ye became companions of them that were so used*—In pitying, owning, visiting, and relieving them who

A. M. 4068. 34 For ye had compassion of me
A. D. 64.

^a in my bonds, and ^b took joyfully the spoiling of your goods, knowing ^c in yourselves that ^e ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, ^d which hath great recompense of reward.

36 ^e For ye have need of patience, that, after ye have done the will of God,

^a Phil. i. 7; 2 Tim. i. 16.—^b Matt. v. 12; Acts v. 41; James i. 2.—^c Or, *that ye have in yourselves, or, for yourselves.*
^e Matt. vi. 20; xix. 21; Luke xii. 33; 1 Tim. vi. 19.—^d Matt. v. 12; x. 32.

were treated in the same cruel manner. *For ye had compassion on me*—Ye sympathized with all your suffering brethren, and with me in particular; *in my bonds*—Both at Jerusalem and at Cesarea; and *ye took joyfully*—For the sake of him who died for you; *the spoiling of your goods*—The loss of your property; *knowing in yourselves*—Or, rather, *knowing that you have for yourselves; in heaven*—Laid up for you there; *a better*, than any which you lose, *and an enduring substance*—Even unspeakable and eternal riches, glory, and felicity, when all the possessions of earth have perished, and all its sorrows have come to a perpetual period.

Verses 35–37. *Therefore*, having formerly behaved with such fortitude, *cast not away your confidence*—As cowardly soldiers cast away their shields, and flee in the day of battle; but since God has supported you under, and brought you through all your sufferings hitherto, with much patience and joy maintain and improve your confidence and courage against all difficulties and dangers; *which hath*—That is, will receive; *great recompense of reward*—That is, a great reward, (namely, eternal glory,) by way of recompense for your obedience. *For ye have need of patience*—Or, of perseverance, as *ὑπομονῆς* may be properly rendered; that is, ye have need of the continual exercise thereof in well-doing, and waiting for the accomplishment of the promises; *that after ye have done the will of God*—Have conducted yourselves as it is God's will you should, by enduring whatsoever he is pleased to lay upon you; *ye might receive the promise*—The promised reward of glory. *For yet a little while*—*Μικρον οσον οσον, a little, a very little time.* *And he that shall come*—*Ο ερχομενος, he who is coming*; the appellation given by the Jews to Messiah, Matt. xi. 3, *Art thou he, ο ερχομενος, who should come? will come*—As if he had said, Be patient, for it will not be long before he will take you hence by death, and release you from all your trials. Or rather, It will not be long before Christ will come to take vengeance on your persecutors, the unbelieving and obdurate Jews, and deliver you from all the sufferings to which you are exposed from them; *and will not tarry*—Beyond the appointed time. It must be observed, though the apostle in this verse uses some words of the Prophet Habakkuk, (chap. ii. 3,) he doth not introduce them as a quotation from him, containing a prophecy

^f ye might receive the promise. A. M. 4068
A. D. 64.

37 For ^g yet a little while, and ^h he that shall come will come, and will not tarry.

38 Now ⁱ the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them ^k who draw back unto perdition; but of them that ^l believe to the saving of the soul.

^e Luke xxi. 19; Galatians vi. 9; Chapter xii. 1.—^f Col. iii. 24; Chapter ix. 15.—^g Luke xviii. 3, 8.—^h Hab. ii. 3, 4.
ⁱ Romans xi. 17.—^j 2 Peter ii. 20, 21.—^k Acts xvi. 30, 31; 1 Thess. v. 9.

of any coming of Christ. There is therefore no necessity of endeavouring to show that, as they stand in Habakkuk, they may be interpreted of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exhorted the Jews to trust in God for deliverance from the Chaldeans, by putting them in mind of the faithfulness of God in performing his promises. Wherefore, as the faithfulness and power of God are a source of consolation to which good men, at all times, may have recourse in their distresses, the apostle might, with great propriety, apply Habakkuk's words, by way of accommodation, to Christ's coming to destroy Jerusalem and the Jewish state. Christ had promised to come for that purpose before the generation then living went off the stage; and as the believing Hebrews could entertain no doubt of his being faithful to his promise, the apostle, to encourage them to bear their afflictions with patience, very fitly put them in mind of that event in the words of this prophet, because it assured them that the power of their persecutors would soon be at an end.

Verses 38, 39. *Now*—That is, in the mean time, as it is there added; *the just, δικαιοι, the righteous*—He that is pardoned and renewed, or justified and regenerated, and who therefore is humble, meek, sincere, resigned to the will of God, and relying on his wisdom, power, goodness, and faithfulness; *shall live*—Shall be supported and preserved even in the midst of surrounding dangers, trials, and troubles, and shall live in God's favour a spiritual and holy life; *by faith*—See on Rom. i. 17; namely, as long as he retains that gift of God. In this passage the prophet, as well as the apostle, speaks of the efficacy of faith to support and comfort a man under temptations and afflictions in such a manner, that he neither faints in the combat, nor withdraws from it. *But if any man*—The words *any man* are not in the original, and certainly are not necessary to be here supplied. The Greek, *και εαν υποσειληται, are, and, or but, if he (who lived by faith) draw back*—If he make shipwreck of his faith, and cease to believe and rely on God's promises; or if, by reason of sufferings and temptations, he cease to exercise faith in Christ, and in the truths and promises of the gospel, and in consequence thereof renounce his profession of Christ, and withdraw himself from communion with other professors; *my soul shall*

have—Or rather, *hath*, (the word being in the present tense,) *no pleasure in him*—That is, I withdraw my favour from him, nay, and cast him off in my displeasure. *But we are not*—But I am persuaded that the persons to whom I address my letter, together with myself and my fellow-labourers; are

not of the number of those that draw back unto perdition—Like him who backslides and apostatizes, as mentioned in the preceding verse; but of them that believe—That continue in the faith grounded and settled; to the saving of the soul—To the attaining of final eternal salvation.

CHAPTER XI.

In this chapter, the apostle, (1.) Describes the nature, excellence, and enlightening efficacy of faith, 1-3, and the necessity of it, 6. (2.) He proposes to the believing Hebrews many illustrious examples of it, which had appeared in holy men, whose history is recorded in their Scriptures, and particularly in Abel, Enoch, Noah, Abraham, and Sarah, and the other patriarchs, as far as Moses, 4, 5, 7-29. (3.) He mentions many other glorious instances of it, and besides several recorded in their Scriptures refers also to the case of those who suffered under the persecution of Antiochus Epiphanes, 30-40.

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NOW faith is the ¹ substance of things hoped for,

the evidence ^a of things not seen: A. M. 4068.
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¹ Or, ground, or, confidence.

^a Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.

NOTES ON CHAPTER XI.

Verse 1. Knowing that the believing Hebrews had been, and still were exposed to persecution on account of the gospel, and fearing lest they should be thereby cast down, and moved from their steadfastness, the apostle had endeavoured to support them in their adherence to Christ and his cause by suggesting the declaration whereby the prophet Habakkuk had directed and encouraged the Jews on the approach of the Chaldean invasion, namely, *the just shall live by faith*. He now proceeds to illustrate and improve that saying, by bringing into the view of these Hebrews examples from their own Scriptures of persons who, by a strong faith in God and in his promises, resisted the greatest temptations, sustained the heaviest persecutions, were preserved in imminent dangers, performed most difficult acts of obedience, and at length obtained a distinguished reward. This beautiful discourse, therefore, may be considered as an animated display of the triumphs of faith over the allurements and terrors of the world. But first, to prevent all mistakes, and to show that the noble grace which he speaks of is attainable by men in every age and country, he gives a concise but clear description of it in the following words.

Now faith—As if he had said, Now that you may understand what the faith is of which I speak, and may be encouraged to exercise it, and to persevere in so doing, consider its excellence and efficacy. It is the *substance of things hoped for*—The word *ουσιας*, here rendered *substance*, is translated *confidence*, (Heb. iii. 14.) and may be rendered *subsistence*, which is its etymological meaning, and also *ground, basis, or support*. The meaning of the clause seems to be, that faith is a *confidence* that we shall receive the good things for which we hope, and that by it we enjoy, as it were, a present subsistence or anticipation of them in our souls. It also gives a *foundation or ground* for our expecting them; be-

cause by it we are justified, adopted into God's family, and born of God's Spirit, and, therefore, being his children, are heirs of the things for which we hope; namely, of happiness with Jesus immediately after death, of the glorious resurrection of the body at the time of Christ's second coming, of acquittance and a gracious reception at his judgment-seat, and felicity and glory with him in the new heavens and new earth for ever. *The evidence*—*Ελεγχος*, the conviction, persuasion, or demonstration, wrought in the mind; of things not seen—Of things invisible and eternal, of God and the things of God; giving us an assurance of them in some respects equal to that which our outward senses give us of the things of this visible and temporal world. "The word *ελεγχος*," says Macknight, "denotes a *strict proof*, or *demonstration*; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is, that faith answers all the purposes of a demonstration, because, being founded on the veracity and power of God, these perfections are to the believer complete evidence of the things which God declares have happened, or are to happen, however much they may be out of the ordinary course of things." The objects of *faith*, therefore, are much more numerous and extensive than those of *hope*: the latter are only things *future*, and apprehended by us to be *good*; whereas those of *faith* are either future, past, or present, and those either good or evil, whether to us or others: such as "the creation of the world without any pre-existing matter to form it of, the destruction of the old world by the deluge, the glory which Christ had with his Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, his exaltation in the human nature to the government of the universe, the sin and punishment of the angels, &c. All which we believe on the testimony of God, as firmly as if they were set before us by the evi-

A. M. 4068. 2 For ^b by it the elders obtained a
A. D. 64. good report.

3 Through faith we understand that ^c the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

^b Verse 39.—^c Gen. i. 1; Psa. xxxiii. 6; John i. 3; Chap. i. 3; 2 Pet. iii. 5.—^d Gen. iv. 4; 1 John iii. 12.

dence of sense." The reader will easily observe, that though the definition of faith here given, and exemplified in the various instances following, undoubtedly includes or implies justifying faith, yet the apostle does not here speak of it as *justifying*, or treat of *justification* at all, but rather shows the efficacy and operation of faith *in them who are justified*. Faith justifies only as it refers to, and depends on Christ, and on the promises of God through him; in which light it is represented Rom. iv., where the apostle professedly describes it. But here is no mention of him as the object of faith: and in several of the instances that follow no notice is taken of him or his salvation, but only of temporal blessings obtained by faith; and yet most of these instances may be considered as evidences of the power of justifying faith, and of its extensive exercise in a course of steady obedience amidst trials and troubles, difficulties and dangers of every kind. Before we proceed to the particular instances of the power of faith here recorded, it may be proper to remark, that it is faith alone which, from the beginning of the world, under all dispensations of divine grace, and all the alterations which have taken place in the modes of divine worship, hath been in the church the chief principle of living unto God, of obtaining the promises, and of inheriting life eternal.

Verse 2. *By it the elders*—Our forefathers, or the pious of former ages; *obtained a good report*—*Ἐπαρτυρηθησαν*, received testimony, of God's approbation of them, or were borne witnesses to by God as persons accepted of him. The word is very comprehensive, implying that God gave a testimony, not only of them, but to them, and they received his testimony, as if it had been the things themselves, of which he testified, verses 4, 5, 39. Hence they also gave testimony to others, and others testified of them. This chapter is a kind of summary of the Old Testament, in which the apostle comprises the designs, labours, sojournings, expectations, martyrdoms of the ancients. The former of them had a long exercise of their patience; the latter suffered shorter, but sharper trials.

Verse 3. *Through faith we understand that the worlds*—Although the expression, *ταῖς αἰσιν*, generally signifies *the ages*, yet here the subsequent clause determines its signification to the material fabric of the world, comprehending the sun, moon, and stars, &c., (called by Moses the heaven and the earth, Gen. i. 1,) by whose duration and revolutions time, consisting of days, months, years, and ages, is measured; *were framed*—*Formed, fashioned, and finished*, as the word *κατεργασθαι* implies, properly signifying to place the parts of any body or ma-

4 By faith ^d Abel offered unto A. M. 4068.
God a more excellent sacrifice than A. D. 64.

Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ^e yet ^f speaketh.

^e Gen. iv. 10; Matthew xxiii. 35; Chapter xii. 24.—^f Or, *is yet spoken of*.

chine in their right order, Eph. iv. 12. It, however, also signifies *to make, or produce*, as Heb. x. 5, where it is applied to the body made for Christ. And that it here signifies, not merely the orderly disposition of the parts of the universe, but their production, is plain from the following clause. *By the word of God*—The sole command of God, without any instrument or preceding matter. The word *ρημα*, here used, properly signifies *a word spoken, or a command*. It is nowhere used in Scripture to denote the Son of God. His proper title is *ο λογος, the Word*. That the worlds were made by the *word, order, or command of God*, is one of the unseen things which cannot be known but by divine revelation. The apostle, therefore, doubtless refers to the Mosal account of the creation, Gen. i. 3, &c., where Moses informs us, *God said, let there be light, and there was light, &c.* As the creation is the fountain and specimen of the whole divine economy, so faith in the Creator is the foundation and specimen of all faith; *so that the things which are seen*—The earth and heavens, with all that they contain; *were not made of things which do appear*—Or, *of things appearing, or which did appear*, as *παρωπων* may be properly rendered; that is, they were not made of any pre-existing matter, but of matter which God created and formed into the things which we see; and having formed them, he placed them in the beautiful order which they now hold, and impressed on them the motions proper to each, which they have retained ever since. "This account of the origin of things, given by revelation, is very different from the cosmogony of the heathen philosophers, who generally held that the matter of which the worlds were composed was uncreated and eternal; consequently, being independent of God, and not obedient to his will, they supposed it to be the occasion of all the evil that is in the world. But revelation, which teaches us that the things which are seen were not made of matter which did appear before they were made, but of matter which God had brought into existence; by thus establishing the sovereignty of God over matter, hath enlarged our ideas of his power, and strengthened our faith in his promises concerning the felicity of good men in the life to come. For the creation of the new heavens and the new earth, and the glories of the city of the living God, do not, in order to their formation, require more power than the creation of the present universe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exercise of faith will be easy to us.

Verse 4. *By faith*—In the divine command or

A. M. 4068. 5 By faith [†] Enoch was translated, A. D. 64. that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

[†] Gen. v. 22, 24; Wisd. iv. 10;

appointment, signified unto him by some supernatural revelation, and by faith in the future Redeemer; *Abel offered a more excellent sacrifice*—The firstlings of his flock, implying both a confession of what his own sins deserved, and a desire of sharing in the great atonement; *than Cain*—Whose offering testified no such faith, but was merely a bare acknowledgment of God as the Creator. Macknight, after Kennicott, translates *πλειονα θυσιων*, *more sacrifice*, observing, "In this translation I have followed the critics, who tell us that *πλειονα*, in the comparative degree, signifies more in number rather than more in value." Accordingly it is said, (Gen. iv. 4.) *Abel also brought of the firstlings of his flock, and of the fat thereof*; "that is, beside the fruit of the ground, which was one of his gifts, he also brought the fattest of the firstlings of his flock; so that he offered a sin-offering as well as a meat or bread-offering, and thereby showed both his sense of the divine goodness, and of his own sinfulness. Whereas Cain, having no sense of sin, thought himself obliged to offer nothing but a meat-offering; and made it, perhaps, not of the first-fruits, or of the best of the fruits." *By which faith Abel obtained* both righteousness, and a testimony of it, *God testifying* visibly that *his gifts were accepted*. Moses does not say in what manner God testified his respect to Abel and his offering, but from Cain's being very wroth, as we learn Gen. iv. 5, we may believe it was by some outward visible sign. And as in after-times God testified his acceptance of particular sacrifices by sending down fire upon them to consume them, it is probable that he bore witness to Abel's in that way, thus giving a token that justice seized on the sacrifice instead of the sinner. It is of importance to observe, that God's acceptance of Abel's sin-offering is a proof that propitiatory sacrifices were of divine appointment, otherwise his offering, being will-worship, must have been offensive to God, and rejected. Besides, as Hallet justly observes, flesh not being permitted to be eaten by men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice. *And by it*—By his faith; *he, being dead, yet speaketh*—That a sinner is accepted only through faith in the great Sacrifice. See notes on Gen. iv. 3-5.

Verses 5, 6. *By faith*—That is, his firm faith in the being and perfections of God, especially his omnipresence, omniscience, omnipotence; his truth, justice, mercy, and goodness; and in consequence of that exemplary holiness which was the fruit of this faith; *Enoch was translated*—*Merely*, *was removed*, namely, in a miraculous manner, from among men, God taking him out of this sinful and miserable

6 But without faith *it is impossible* A. M. 4068. to please *him*: for he that cometh A. D. 64. to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Eccles. xlv. 16; xlix. 14.

world to himself. See notes on Gen. v. 22-24. *That he should not see death*—He was changed probably in a moment, as Elijah afterward was, and as those saints shall be that are found alive at Christ's second coming; *and was not any longer found*—Among men; an expression which implies he was translated privately, and that some (his relations and friends, doubtless) sought for him, as the sons of the prophets sought for Elijah; (2 Kings ii. 17;) *because God had translated him*—To what place these holy men were translated is not said; but their translation in the body, as Macknight observes, is recorded for an example, to assure believers that, in due time, they also shall live in the heavenly country in the body, and to excite them in that assurance to imitate Enoch's faith. *For before his translation he had this testimony*—From God in his own conscience; *that he pleased God*—The verb *εωαρεστος*, here used, occurs only in this epistle, namely, in this and the following verse, and in chap. xiii. 16, in the passive voice, where it is rendered, *God is well pleased*. Three things are included in our pleasing God; that our persons be accepted; that our duties be approved of; and that we have a testimony that we are righteous or justified, as Abel and Enoch had, and as all true believers have. This is that pleasing of God which is appropriated to faith alone, and which alone shall receive an eternal reward. In a lower sense, however, there may be many acts and duties with which, as to the matter of them, God may be pleased, and which he may reward in this world without faith; as the destruction of the house of Ahab by Jehu. Enoch *walked with God*, and therefore is said to please him; that is, he set God always before him, and thought, spoke, and acted as one that considered he was always under God's eye, and he made it his daily business to worship and serve him acceptably. *But without faith*—In the being, attributes, superintending providence, and grace of God; *it is impossible*—For a fallen, sinful, and weak creature, such as man is, and such as Enoch undoubtedly was; *to please him*—Though no particular revelation is mentioned as the object of Enoch's faith, yet from Moses's telling us that he walked with, or pleased God, it is certain that his faith in those doctrines of religion, which are discoverable by the light of nature, and which are mentioned in this verse, must have been very strong, since it led him habitually to walk with God, so as to please him; *for he that cometh to God*—In prayer, or any other act of worship, or who endeavours to serve him; *must believe that he is*—That he exists; *and that he is a rewarder of them who diligently seek him*—And therefore, that he is wise and mighty, holy, just, and good. "By representing the existence of God and

A. M. 4068. 7 By faith ^cNoah, being warned
A. D. 64. of God of things not seen as yet,
³moved with fear, ^bprepared an ark to the

saving of his house; by the which he ^ccondemned the world, and became
A. M. 4068. A. D. 64.
heir of ¹the righteousness which is by faith.

^c Gen. vi. 13, 22; Eccus. iv. 17.—³ Or, being wary.

^b 1 Pet. iii. 20.—¹ Rom. iii. 22; iv. 12; Phil. iii. 9.

his government of the world as objects of faith, the apostle hath taught us, that the truths of natural religion are equally the objects of faith with the truths of revelation. And this doctrine is just. For the evidence by which the truths of natural religion are supported, being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative, but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really *faith* as the persuasion which the same evidence produces in matters of revelation. Further, *the faith* or persuasion of the truths of natural religion which men attain, being as much the effect of attention, impartial search, and prayer, as the faith which they attain of the truths of revelation, it is as much a matter of duty, and as pleasing to God, [as far as it extends,] as [is] in the truths of revelation."—Macknight.

Verse 7. *By faith Noah*—The third person mentioned in Scripture, to whom testimony was particularly given that he was righteous; and therefore, the apostle brings him forward as a third example of the power and efficacy of faith, declaring also wherein his faith wrought and was effectual. *Being warned of God*—*Χρηματισθεος*, literally, *being admonished by a divine oracle*, or by a particular and express revelation; of which see Gen. vi. 13; of *things not seen as yet*—That is, not only as being future, but of such a nature that no one had ever seen or heard of any thing like them, namely, the dissolution of the world by a flood, and the destruction of all its inhabitants; yet this discovery Noah received with faith, a discovery which had two parts; the first, a declaration of the purpose of God to destroy the whole world; the second, a direction respecting the steps which Noah was to take for the preservation of his family from the impending ruin. Accordingly it had a two-fold effect on Noah; producing, 1st, Fear from the threatening; 2d, Obedience in building the ark, according to the direction. The application of this example of Noah to these Hebrews was highly proper and reasonable; for they stood now on their trial, whether they would be influenced by faith or unbelief; for here they might see, as in a glass, what would be the effect of the one and the other. *Moved with fear*—*Ευλαβηθεως*, a religious, reverential, and awful fear; *prepared an ark*—Doubtless amidst many insults of profane and wicked men, the preparing of such a vessel, or any thing like it, being a new thing on the earth, and not to be effected without immense labour and cost; *to the saving*—*Εις σωτηριαν*, *for the salvation*; *of his house*—We have here an instance in which salvation signifies a temporal deliverance. *By the which*—*Αυτου*, by which faith, or by which ark, for the relative may agree with either; *he condemned the world*

—Who neither believed nor feared. Persons are said, in other places of Scripture, to condemn those against whom they furnish matter of accusation and condemnation. See Tit. iii. 11. It appears, from 2 Pet. ii. 5, that during the time in which the ark was building, Noah was a preacher of righteousness to the people of that generation, calling them to repentance, and warning them of approaching destruction, if they remained impenitent; and that on the ground of the revelation which God had made to him, with which he doubtless acquainted them. But all the time of warning, being carnally secure, and unmoved by his threatenings, they continued to be unbelieving, impenitent, and disobedient, even to the last hour, Matt. xxiv. 38, 39; for which cause they were not only destroyed temporally, but shut up in the everlasting prison,¹ 1 Pet. iii. 19, 20. *And became heir*—A partaker of; *the righteousness which is by faith*—And entitled to the rewards thereof in a future and eternal world, of which his temporal deliverance, though so amazing, was only an emblem. "The faith of Noah is proposed for our imitation, to assure us that they who believe and obey God shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed."

The apostle has now passed through the first period of Scripture records from the beginning of the world to the flood; and therein hath considered the examples of all, concerning whom it is testified in particular that they pleased God; and he hath shown, that they all pleased him, and were righteous, by faith; and that their faith was effectual to preserve them in that state of divine favour, by enabling them to persevere in the practice of all the duties required of them, notwithstanding the difficulties and oppositions they met with. Hereby he confirms his doctrine respecting the necessity and efficacy of faith, and proves to these Hebrews, that if they did not persevere in their profession, it was because of their unbelief, seeing that true faith would certainly render them steadfast in their adherence to it, whatever difficulties they should have to encounter. Hence he proceeds to the next period, (extending from the renovation of the world in the family of Noah to the giving of the law,) to manifest that in every state of the church the way of pleasing God was one and the same; as also that faith still retained its efficacy under all economical alterations. The person whom, in this period, he first speaks of as having a testimony in the Scripture of being righteous, is Abraham; on whose example, by reason of the eminence of his person, the relation of the Hebrews to him, (deriving from him, under God, all their privileges, temporal and spiritual,) the efficacy of his faith with the various successful exercises of it, he dwells at large from hence to the end of verse 18.

A. M. 4068. 8 By faith ^k Abraham, when he
A. D. 64. was called to go out into a place
which he should after receive for an inheri-
tance, obeyed; and he went out not knowing
whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, ^l dwelling in tabernacles with Isaac and Jacob, ^m the

^k Gen. xii. 1. 4; Acts vii. 2-4.—^l Gen. xii. 8; xiii. 3, 19; xviii. 1, 9.—^m Chap. vi. 17.—ⁿ Chap. xii. 22; xiii. 14.

Verse 8. *By faith*—In the divine promises; *Abraham when he was called*—The call here intended is referred to Gen. xii. 1; *to go out*—From his father's house and native land; *into a place far distant, which God promised he should afterward receive for an inheritance*—Without disputing or murmuring, obeyed; *and*—Relying on the power and veracity of God; *went out, not knowing whither he went*—Although he did not know the country to which he was going, nor whether it was a good or a bad land.

Verses 9, 10. *By faith, &c.*—Believing that Canaan was promised to him and his seed only as a type of a better country, he acquired no possessions therein except a burying-place, and built no houses there; but *sojourned in the land of promise as in a strange country*—*ἄλλοτιαν, a country belonging to others, dwelling in tents*, as a sojourner; *with Isaac and Jacob*—Who by the same manner of living showed the same faith. Jacob was born fifteen years before the death of Abraham, as is evident from the account of the lives of the patriarchs given in Genesis. Isaac and Jacob are said to be heirs with Abraham of the same promise, because they all had the same interest therein; and Isaac did not receive this inheritance from Abraham, nor Jacob from Isaac, but all of them from God. In saying that Abraham dwelt in tents with Isaac and Jacob, the apostle does not mean that they all three dwelt together in one family, and one place, while they were in Canaan; for Abraham and Isaac had separate habitations when Jacob was born. But he means that, while in Canaan, they all dwelt in tents; and by applying this observation to the two latter, as well as to Abraham, the apostle praises their faith likewise. For, since Canaan belonged to them as joint heirs with their father, by dwelling there in tents as sojourners, they showed that they also knew the true meaning of the promise, and looked for a better country than Canaan. *For he looked for*—He expected at length to be led on to; *a city which hath foundations*—Whereas a tent hath none. Grotius thinks Abraham hoped that his posterity should have, in the land of promise, a city that God would prepare for them, in a special manner, namely, Jerusalem. But such an interpretation is, 1st, Expressly contrary to the exposition given by the apostle himself of this expression, verse 16: 2d, It is not suitable to God's dealing with Abraham, and to the nature and effects of the holy patriarch's faith, that he should have nothing to en-

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heirs with him of the same promise: A. M. 4068.

10 For he looked for a ⁿ city which ^o hath foundations, ^p whose builder and maker is God.

11 Through faith also ^q Sara herself received strength to conceive seed, and ^r was delivered of a child when she was past age, because she judged him ^s faithful who had promised.

^o Chap. iii. 4; Rev. xxi. 2, 10.—^p Gen. xvii. 19; xviii. 11, 14; xxi. 2.—^q Luke i. 36.—^r Rom. iv. 21; Chap. x. 23.

courage him in his pilgrimage but a hope that, after many generations, his posterity should have a city to dwell in, in the land of Canaan, wherein the condition of most of them was not better than his in tents; 3d, To suppose that this was only an earthly city, not to be possessed by his posterity until eight hundred years afterward, and that but for a limited time, is utterly to overthrow his faith, the nature of the covenant of God with him, and his being an example to gospel believers, as he is here proposed to be. This city, therefore, which Abraham *looked for*, is that *heavenly city*, that everlasting mansion which God hath prepared for all true believers with himself after this life; it being the place of their everlasting abode, rest, and refreshment, and that with the expectation of which Abraham and the following patriarchs comforted and supported themselves amidst all the toil and labour of their pilgrimage. *Whose builder and maker is God*—Of which God is the sole contriver, former, and finisher. "The word *τεκτονικος*, translated *builder*, denotes one who constructs any house or machine; an architect. But the other word, *δημιουργος*, signifies one who forms a people by institutions and laws. The apostle joins this term to the other to show that God is both the Founder and the Ruler of that great community of which the spiritual seed of Abraham is to make a part. From God's being both the *Founder and Ruler* of the city which the seed of Abraham are to possess, it may justly be inferred that the glory, security, privileges, and pleasures of their state are such, that in comparison of them, the advantages or security found in any city or commonwealth on earth are nothing, and but of a moment's duration."—Macknight.

Verses 11, 12. *Through faith also Sara*—Thought at first she laughed at the promise through unbelief; *received strength*—*Εἰς καταβολὴν σπέρματος, for the conception of seed; and was delivered of a child when she was past age*—That is, beyond the due time of age for such a purpose, when she was ninety years old, and in the course of nature absolutely incapable of being a mother. "I believe," says Dr. Owen, "that this was not a mere miraculous generation, but that she received a general restoration of her nature for the production of a child, which was before decayed, as Abraham afterward, who, after his body was in a manner dead, received strength to have many children by Keturah." *Because she judged him faithful who had*

A. M. 4068. 12 Therefore sprang there even of
A. D. 64. one, and *him as good as dead, *so
many as the stars of the sky in multitude, and as
the sand which is by the sea-shore innumerable.

13 These all died *in faith, *not having re-
ceived the promises, but *having seen them afar
off, and were persuaded of them, and embraced

* Rom. iv. 19.—† Gen. xxii. 17; Rom. iv. 18.—‡ Gr. accord-
ing to faith.—§ Verse 39.—¶ Verse 27; John viii. 56.

promised—And that, as he could, so he would fulfil his promise, whatever difficulties might stand in the way of its fulfilment. Therefore—By this mighty principle of faith in her and in Abraham; sprang there even of one—Of one father; and him as good as dead—Till his strength was supernaturally restored; so many as the stars of the sky in multitude—This expression was first used by God himself, who brought Abraham forth abroad, and bade him look toward heaven, and number the stars, if he were able; and then said, So shall thy seed be. It is evident that at the first view, as they were shown to Abraham, not being reduced into constellations, there can perhaps be no greater appearance of what is innumerable, than the stars. Probably too in this comparison not only their number, but their beauty and order were intended. In the other allusion, as the sand which is by the sea-shore, they are declared to be absolutely innumerable. It is not said that they shall be as many as the sand by the sea-shore, but as innumerable, to which the event wonderfully corresponded.

Verse 13. These all—Namely, Abraham and Sarah, with their children, Isaac and Jacob; died in faith—Believing that God would fulfil his promises; but not having received the promises—That is, the things promised, for which the word promises is here put by a usual metonymy. For the promises being made to Abraham personally, and to his immediate descendants, the apostle could not say of them that they died, not having received the promises; but he might justly say, they died not having received the things promised. For they neither received the possession of Canaan before their death, nor the actual exhibition of Christ in the flesh, with the privileges granted to the church in consequence thereof, which the apostle had so fully set forth in the four preceding chapters. This was that better thing provided for us under the New Testament, that they without us should not be made perfect. But having seen them afar off—At a great distance of time; as sailors, says Chrysostom, who after a long voyage, descry at a great distance, with much joy, their intended port. This makes it further evident that the things promised, and not the promises themselves, are intended; for the promises were not afar off, but present with them. They saw the things promised in that they had the idea of them in their minds, understanding in general the mind of God in his promises. And were persuaded of them—Namely, that such things as they had an idea of

them, and † confessed that they were A. M. 4068.
strangers and pilgrims on the earth. A. D. 64.

14 For they that say such things *declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

† Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix. 15; Psa. xxxix. 12; cxix. 19; 1 Pet. i. 17; ii. 11.—‡ Chap. xiii. 14.

were promised, and that the promises would be fulfilled in due time; and embraced them—With the most cordial affection and greatest ardour of mind. The original word denotes the affectionate salutations and embracings of friends after a long separation. We then embrace the promises, and promised blessings, when our hearts cleave to them with confidence, love, complacency, and delight, the never-failing fruit of faith in them. This, and not a mere naked barren assent to divine revelation, was the faith whereby the elders obtained a good report. And confessed that they were strangers and pilgrims on the earth—That their interest, hopes, and enjoyments were not in this world, but in another which they expected. In other words, These heavenly-minded men, knowing well that a better country than any on earth was promised to them under the figure of Canaan, considered their abode in Canaan and on the earth as a pilgrimage at a distance from their native country; and to show what their expectations were, they always spake of themselves as strangers and pilgrims. See the passages referred to in the margin.

Verses 14-16. For they that say such things—That speak of themselves as strangers and pilgrims; declare plainly that they seek a country—Different from that in which they dwell. Or rather, that they seek their own, or their father's country, as πατρίδα, the word here used, signifies. They show that they keep in view, and long for, their eternal home. And truly if they had been mindful of that country—Ur, of the Chaldees; from whence they came out, they might have had opportunity to have returned—From the call of Abraham to the death of Jacob there were two hundred years, so that they had time enough for a return if they had had a mind to it; there was no external difficulty in their way by force or opposition; the way was not so far, but that Abraham sent his servant thither out of Canaan, and Jacob went the same journey with his staff. The fact is, all love to, and desire after their native country, was so mortified in these holy men, by faith influencing them to act in obedience to the call of God, that no remembrance of their first enjoyments, no impressions from their native air and soil, no bonds of consanguinity among the people, nor difficulties they met with in their wanderings, could kindle in them any peculiar love and attachment of their native place. Abraham in particular considered the very thought of returning into Chaldea as a renunciation of his interest in the promises of God; and therefore he made his

A. M. 4068. 16 But now they desire a better
A. D. 64. country, that is, a heavenly: where-
fore God is not ashamed ^a to be called their
God: for ^b he hath prepared for them a city.

17 By faith ^c Abraham, when he was tried,

^a Exod. iii. 6, 15; Matt. xxii. 32; Acts vii. 32.—^b Phil. iii. 20; Chap. xiii. 14.

servant Eliezer swear, that on no pretence whatever would he carry Isaac into Chaldea, Gen. xxiv. 5-8. This absolute renunciation of Chaldea, notwithstanding God gave Abraham *none inheritance in Canaan, no, not so much as to set his foot on,* (Acts vii. 5,) is a strong proof of his knowledge of the true meaning of the promises, and of his faith in them. *But now they desire—Or desired, rather; ορεσονται, they strongly desired, they longed after; a better country—Than Chaldea; that is, a heavenly—Which God hath promised to them.* This is a full, convincing proof that the patriarchs had a revelation and promise of eternal life and felicity in heaven. *Wherefore God is not ashamed to be called their God—Which, speaking after the manner of men, he would have been, if he had provided nothing better for them than what he gave them to enjoy on earth. Or if they had been content with, and attached to, earthly things. But since by faith they sought after a better inheritance, on the possession of which they entered partly at death, and shall more fully enter when their bodies are conformed to Christ's glorious body, therefore God counts it no disparagement to or reflection upon his greatness and majesty, to own himself to be a God in covenant with them, since he has provided eternal life, felicity, and glory for them. Or, as Macknight states the case, "He might have been ashamed of the name [of their God] if Abraham, Isaac, and Jacob, to whom as their God he had promised Canaan, but who had died without receiving the possession of it, are not to be raised from the dead to enjoy the country promised under the emblem of Canaan. The reason is, in the sense which the name of God bears in the covenant, he cannot be the God of the dead; he can neither bestow the possession of Canaan, nor of the country prefigured by Canaan, on persons who are dead. But he is the God of the living; he can bestow that country on living persons who, by the re-union of soul and body, are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy the [heavenly] Canaan, is undeniable; because all who now live in the body, live merely by his will and power; all live by him."*

Verses 17, 18. *By faith—Namely, by believing that God would perform his promise of giving him a numerous issue, notwithstanding that the command here referred to seemed to contradict and preclude the performance of it; Abraham, when he was tried—When God made that glorious trial of him, recorded Gen. xxii. 9, 10; offered up Isaac—In this trial of Abraham's faith, there was the highest wisdom. For God, to whom all his creatures be-*

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offered up Isaac: and he that had ^{A. M. 4068.}
received the promises ^{A. D. 64.} offered up his
only-begotten son,

18 ^d Of whom it was said, ^e That in Isaac shall thy seed be called:

^d Gen. xxii. 1, 9.—^e James ii. 21.—^f Or, To.—^g Gen. xxi. 12; Rom. ix. 7.

long, and who may justly take away the life of any of them by whatever means or instruments he thinks fit, ordered Abraham with his own hands to sacrifice his only son Isaac, in whom all the promises were to be fulfilled, that the greatness of Abraham's understanding, faith, and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of their receiving the promises in him. The sacrifice of Isaac was commanded also for the purpose of being a type of the sacrifice of Christ." Isaac, indeed, was not sacrificed: but Abraham, in the full resolution of obeying God's command, proceeded so far as to show that if he had not been hindered by God himself, he would actually have obeyed it. For he bound Isaac, laid him on the altar, *stretched forth his hand, and took the knife to slay his son,* Gen. xxii. 10. Now, though Abraham was restrained from killing Isaac, his firm purpose to offer him was considered by God as equivalent to the actual offering of him, Gen. xxii. 16: *Because thou hast done this thing, and hast not withheld thy son, thine only son.* But if Abraham, at God's command, was willing himself to slay his only son, how much more willing should we be to part with our beloved children and friends when God himself takes them from us by death? *And he that had received the promises—That his seed should be as the stars, and should inherit Canaan, and that all the nations of the earth should be blessed in his seed; offered up his only-begotten—Isaac is so called, because Abraham had no other son by Sarah, his legitimate wife; of whom it was expressly said, (Gen. xxi. 12,) In Isaac shall thy seed be called—From him shall the blessed seed spring; and in him all the promises which I have made to thy seed shall be fulfilled. Observe here, reader, "1st, Faith must be tried; and of all graces it is most suited to trial: 2d, God proportions trials, for the most part, to the strength of faith: 3d, Great trials, in believers, are an evidence of great faith, though not understood, either by themselves or others, before such trials: 4th, Trials are the only touchstone of faith, without which men must want the best evidence of its sincerity and efficacy, and the best way of testifying it to others. Wherefore, 5th, We ought not to be afraid of trials, because of the admirable advantages of faith by them. See James i. 2, 4; 1 Pet. i. 6, 7. And 6th, Let them be jealous over themselves who have had no special instances of the trial of their faith: 7th, True faith, being tried, will in the issue be victorious."—Owen.*

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A. M. 4068. 19 Accounting that God ^{was} able
A. D. 64. to raise him up, even from the dead ;
from whence also he received him in a figure.

20 By faith ^{Isaac} blessed Jacob and Esau
concerning things to come.

21 By faith Jacob, when he was a dying,
^{he} blessed both the sons of Joseph ; and ^{he} wor-
shipped, *leaning* upon the top of his staff.

^f Rom. iv. 17, 19, 21.—^g Gen. xxvii. 27, 39.—^h Gen. xlviii.
5, 16, 20.—ⁱ Gen. xlvii. 31.

Verse 19. *Accounting*—λογισαμενος, reasoning, or concluding, after weighing all circumstances ; that, notwithstanding the apparent contradiction in the divine revelations ; *God was able to raise him up*—Although he should be burned to ashes ; and would raise him even from the dead—Though, so far as we can learn, there never had been one single instance of a resurrection from the dead in the world. *From whence also he received him in a figure*—That is, Figuratively speaking, or in a figure or resemblance of the resurrection from the dead, as being hindered from slaying him. For Abraham having fully purposed to sacrifice him, and his intention and action being considered by God as a real offering of him up, he might with propriety be said to receive him from the dead when he was stopped from slaying him. This is a much more natural interpretation of the clause than to understand it, as many do, of his receiving him at his birth by a kind of miracle, as it were, from the dead bodies of those who, in a course of nature, had no hope of children ; for this could with no propriety be termed a resurrection, or a receiving him from the dead, as he had had no prior existence. To this may be added, that the miraculous birth of Isaac was not so proper a type of a resurrection as his deliverance from death was ; being rather an image of a creation than of a resurrection. It may not be improper to observe here, that the phrase εν παραβολη, which we render in a figure, and which is literally, in, or for a parable, is understood by Warburton to signify, that this whole transaction was parabolical, or typical, of the method God would take for the salvation of mankind, namely, in giving up his only-begotten Son to be a sacrifice for the expiation of human guilt. And certainly, when all the circumstances of this extraordinary fact are considered, Abraham's offering up Isaac will appear to be a most apt emblem of the sacrifice of the Son of God. " Isaac was Abraham's only-begotten. This only-begotten son he voluntarily gave unto death at the commandment of God : Isaac bare the wood on which he was to be burned as a sacrifice, and consented to be offered up ; for he made no resistance when his father bound him, which shows that Abraham had made known to him the divine command. Three days having passed between God's order to sacrifice Isaac, and the revoking of that order, Isaac may be said to have been dead three days. Lastly, his deliverance, when on the point of being slain, was, as the apostle observes, equal to a resurrection. In all these respects, this

22 By faith ^{Joseph}, when he died, A. M. 4068.
A. D. 64. ^{he} made mention of the departing of
the children of Israel ; and gave commandment
concerning his bones.

23 By faith ^{Moses}, when he was born, was
hid three months of his parents, because they
saw *he was* a proper child ; and they were
not afraid of the king's ^{commandment}.

^k Gen. i. 24, 25 ; Exod. xiii. 19.—^l Or, remembered.—^m Exod.
ii. 2 ; Acts vii. 20.—ⁿ Exod. i. 16, 22.

transaction was a fit emblem of the death of the Son of God as a sacrifice, and of his resurrection on the third day. And it is probable that after Isaac was offered, when God confirmed his promises to Abraham by an oath, he showed him that his seed, in whom all the nations of the earth were to be blessed, was to die as a sacrifice for the sin of the world ; and that he had commanded him to offer up Isaac to prefigure that great event, and to raise in mankind an expectation of it. How, otherwise, can we understand our Lord's words to the Jews, *Your father Abraham rejoiced to see my day, and he saw it, and was glad* ? For Christ's day denotes the things done by Christ in his day, and especially his dying as a sacrifice for sin."—Macknight.

Verses 20, 21. *By faith*—By firmly believing what God had revealed unto him concerning the future state of his children ; *Isaac blessed Jacob and Esau*—Prophetically foretold the particular blessings they should receive, preferring the younger before the elder. See notes on Gen. xxvii. 6-40. *By faith Jacob, when a dying*—That is, when near death, believing that God would make good his promise of giving his posterity the land of Canaan ; *blessed both the sons of Joseph*—Foretelling that two tribes should spring from these two sons ; and that the tribe of Ephraim, the younger, should be more powerful than the tribe of Manasseh, the elder ; and *worshipped*—Acknowledged God's goodness to him, which he had so long experienced ; *leaning*—Or bowing down ; *on the top of his staff*—In the passage referred to, (Gen. xlvii. 31,) it is said, according to our version, *Israel bowed himself upon his bed's head* ; but the apostle says here, *He worshipped upon the top of his staff* ; which agrees with the Greek and Syriac translation. It seems, as Hallet observes, the word נִסְתַּח, used in Genesis, signifies either a bed or a staff ; and the passages may be reconciled by supposing that he was sitting on the side of the bed when he blessed these sons of Joseph, and leaned on the top of his staff for support, being very old and feeble.

Verse 22. *By faith*—In God's promise, to give Canaan to the posterity of Jacob ; *Joseph, when he died*—Τελευτων, ending his life ; *made mention of the departing of Israel*—Namely, out of Egypt, as an event which would certainly take place ; and *gave commandment concerning his bones*—To be carried into the land of promise, thereby testifying his joint interest with them in the promises of God.

Verse 23. *By faith Moses*—As if he had said, The

A. M. 4068. 24 By faith ^a Moses, when he was
A. D. 64. come to years, refused to be called
the son of Pharaoh's daughter;

25 ^o Choosing rather to suffer affliction
with the people of God, than to enjoy

^a Exod. ii. 10, 11. — ^o Psa. lxxxiv. 10. — ^p Chap. xiii. 13.

parents of Moses believing, when he was a child, that God would make use of him at a future period, for some extraordinary service to his people; *hid him three months*—In their own house, to preserve him from falling a sacrifice to the cruelty of Pharaoh. It appears by this, that both his parents were engaged in the work of concealing him, although his mother only is mentioned, Exod. ii. 2; *because they saw he was a proper child*—Greek, *ειδον αεινον το παιδιον, they saw the child beautiful*; and doubtless through a divine presage of things to come, and not merely from his beauty, believed that God had designed him for some singular usefulness. *And they were not afraid of the king's commandment*—Requiring all Israelitish parents, on pain of death, to give up their male children that they might be thrown into the river. Of Moses's beauty, see note on Acts vii. 20.

Verses 24–26. *By faith Moses*—None in the old world was more signalized by Providence in his birth, education, and actions, than Moses; hence his renown was both then and ever after very great; *when he was come to years*—*Μεγας γενομενος, when he became great*; Syriac, *when he was a man*. The word may respect either state and condition, or time of life and stature. To become *great*, is in Scripture and common speech, to become so in wealth, honour, or power, and so Moses was become great in the court of Pharaoh; and hence the greatness of his self-denial here commended. But although this is true, and is a circumstance which greatly commends his faith, yet it is not primarily intended in this expression; for having declared the faith of his parents, and the providence of God toward him in his infancy, in the foregoing verse, the apostle here shows what his own disposition and practice was, after he was grown up to years of understanding. The expression is the same with that used by the LXX. Exod. ii. 11, where we read, *In those days when Moses was grown*. The time referred to seems to have been that mentioned by Stephen, Acts vii. 7, when he left the court of Pharaoh, and visited his brethren, being learned in all the wisdom of the Egyptians, and *full forty years old*; *refused to be called*—Any longer, as he had before been; *the son of Pharaoh's daughter*—It is not said in the history that Moses made this refusal formally, but he did it in effect by his actions; he boldly professed himself an Israelite, and interposed to vindicate his brethren from their oppression; at the same time leaving Pharaoh's court, and (after killing the Egyptian who had smitten a Hebrew) fleeing into the land of Midian. And though he afterward returned to Egypt, he did not reside with Pharaoh's daughter as formerly, but went among his afflicted brethren, and never after-

the pleasures of sin for a season; A. M. 4068.

26 Esteeming ^p the reproach ^r of ^s Christ greater riches than the treasures in Egypt: for he had respect unto ^t the recompense of the reward.

^r Or, for Christ.—^s Chap. x. 35.

ward forsook them; *choosing rather to suffer affliction with the people of God*—Greek, *συγκαταχευεσθαι, to be evil entreated*, or pressed with things evil and grievous. What the afflictions and sufferings of the people of God were at that time in Egypt is well known: but it does not appear that it was required of Moses to work in the kilns and furnaces with his brethren; but considering their woful condition he sympathized with them, and was willing to suffer with them whatever they might be exposed to in the course of divine providence. To account for this exercise of faith in Moses, we must suppose that in his childhood and youth he had often conversed with his parents and with the Israelites, of whom he knew himself to be one by his circumcision; and that they had given him the knowledge of the true God, the God of their fathers, and of the promises which God had made to their nation as his people. *Than to enjoy the pleasures of sin for a season*—*Προσκαιρον εχειν αμαρτιας απολασιν*, literally, *to have the temporary fruition, or enjoyment of sin*. The enjoyment of sin is therefore said to be temporary, or for a season, because it is subject to a thousand interruptions and reverses in this life, unavoidably ends with it, and is followed, if repentance prevent not, with everlasting misery. Thus were things truly represented to the thoughts of Moses; he did not shut his eyes on calamities to be endured on the one hand, nor suffer himself to be imposed upon by flattering appearances on the other. He omitted no circumstance that might produce a right choice. He considered the worst thing belonging to the people of God, which is their affliction, and the best of the world, which is but the vanishing pleasure of sin; and he preferred the worst of the one above the best of the other. *Esteeming the reproach of Christ*—So he terms the infamy that he was or might be exposed to, by acknowledging himself one of the Israelites, whom Christ had been pleased to take under his special protection. Or he may mean the scoffs cast on the Israelites for expecting the Messiah to arise among them: *greater riches than the treasures of Egypt*—Though then a very opulent kingdom. It is here intimated, that if Moses had continued in the court of Egypt, as a son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment. *For he had respect unto*—*Απεβλεπε, he looked off*, from all those perishing treasures, and beyond all those temporal hardships; *unto the recompense of reward*—Not to an inheritance in Canaan: he had no warrant from God to look for this, nor did he ever attain it; but what his believing ancestors looked for, a future state of happiness in heaven.

A. M. 4068. 27 By faith [†]he forsook Egypt, A. D. 64. not fearing the wrath of the king: for he endured, as [†]seeing him who is invisible.

28 Through faith [†]he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

[†] Exod. x. 28, 29; xii. 37; xiii. 17, 18.—[†] Verse 13.

Verse 27. *By faith*—Namely, in the power of God to preserve and conduct him and them, notwithstanding Pharaoh's rage and threatening; *he forsook Egypt*—Taking all the Israelites with him; *not fearing the wrath of the king*—As he did many years before, when he fled from Egypt into Midian: see Exod. ii. 14, 15. *For he endured*—Continued resolute and immovable; *as seeing him who is invisible*—Keeping the eye of his mind continually fixed on that great invisible Being, whose presence and friendship is of such importance, that the person who fixes his regards on him, will never by any consideration be influenced knowingly to offend him, nor be much impressed with the fear of any person or thing that would tempt him to do this. This character of God is here given with peculiar propriety. Moses was now in that condition, and had those difficulties to encounter, wherein he continually stood in need of divine power and assistance: whence this should come he could not discern by his senses: his bodily eye could behold no present assistant; for God was invisible: but he saw him by faith, whom he could not see with his bodily eyes, and thus seeing him he found him a present help, no less than if he had been manifest to his senses. A double act of Moses's faith is intended herein; 1st, A clear, distinct view and apprehension of God's omnipresence, power, and faithfulness; and, 2d, A steady trust in him on account of these perfections. This he relied on, to this he trusted, that God was everywhere present with him, able to protect and assist him, and faithful to his promises. Of these things he had as certain a persuasion, as if he had seen God working with him and for him with his bodily eyes. This sense of God he continually had recourse to in all his hazards and difficulties, and thereby endured courageously to the end.

Verses 28, 29. *Through faith*—From a lively apprehension and firm persuasion of the benefits signified and sealed thereby, and especially that God would assuredly send his angel on the vindictive design predicted, and would spare the houses properly distinguished; see Exod. xii. 12, 23; *he kept the passover and the sprinkling*—Or pouring forth, rather; *of blood*—Namely, that of the paschal lamb, which he sprinkled on the lintels and the posts of the doors, as the mark of committing those who dwelt under such roofs to the divine protection; *that he who destroyed the firstborn*—That is, the angel, whom God employed in that work as the executioner of his judgments, as he did afterward in the destruction of Sennacherib's army, and of Sodom; *should not touch them*—That is, the Israelites or their cattle.

29 By faith [†]they passed through A. M. 4068. the Red sea as by dry land: A. D. 64. which the Egyptians assaying to do, were drowned.

30 By faith [†]the walls of Jericho fell down, after they were compassed about seven days.

[†] Exod. xii. 21, &c.—[†] Exod. xiv. 22, 29.—[†] Josh. vi. 20.

By faith they—Moses, Aaron, and the Israelites; *passed through the Red sea*—That part of the Ethiopic ocean which lies between Egypt and Arabia. In the Hebrew it is constantly called יַם סוּף, the sea of sedges, reeds or canes, from the multitude growing on its shore, as to this day. The Greeks called it ερυθραῖος, or ερυθρα, red, not from the red colour of the waters, appearing so from the sand or the sun, but because it washed the borders of Edom, which signifies red: *as by dry land*—As sedately as if they had marched on dry land, while its waters, by the divine command, divided and left the channel bare to them, so that they easily completed their march through it, and arrived safely on the opposite shore: *which the Egyptians, assaying to do, were destroyed*—Κατεσθῆσαν, were drowned, swallowed up. This attempt of the Egyptians was the greatest height of folly and presumption that ever obdurate sinners arrived at in this world. They had seen all the mighty works which God had wrought in behalf of his people among them; they and their country were almost consumed with the plagues and judgments that were inflicted on them; and yet now, beholding this wonderful work of God in opening the sea to receive his people from their pursuit, they would make a venture, (as the original expression, πειραν λαβοντες, signifies,) to follow them into it. Vain and desperate attempt! and a high evidence of infatuation! It is one of the most signal examples of blindness of mind, confirmed by judicial hardness of heart, that is upon record in the whole book of God; nor is there any monument of equal folly and infatuation among the annals of time. Thus far the examples are cited from Genesis and Exodus; those that follow are from the former and the latter prophets.

Verse 30. *By faith*—The faith of Joshua and the Israelites in God's promise; *the walls of Jericho fell down*—Being smitten by the hand of God, without any human force; *after they were compassed about*—In solemn silence, according to the divine command; *seven days*—How absurd a spectacle soever their procession might appear to the besieged. "As the land of Canaan belonged to the Israelites by a grant from God, the possessor of heaven and earth, it was proper that the first city which resisted them should be taken in such a manner as to demonstrate the truth of their title. And therefore God did not order them to attack Jericho with engines of war, but he ordered the priests, his immediate ministers, to carry the ark, containing the tables of his covenant, round the city daily for seven days, Josh. vi. 13; and to sound trumpets of rams' horns, as summoning the inhabitants in the name of the God of

A. M. 4068. 31 By faith ⁷ the harlot Rahab
A. D. 64 perished not with them ⁶ that believed
not, when ² she had received the spies with
peace.

32 And what shall I more say? for the time
would fail me to tell of ^a Gideon, and of ^b Ba-
rak, and of ^c Samson, and of ^d Jephthae, of
^e David also, and ^f Samuel, and of the prophets:

⁷ Josh. vi. 23; James ii. 25.—⁶ Or, *that were disobedient.*
^a Josh. i. 1.—^b Judges vi. 11.—^c Judges iv. 6.—^d Judges
xiii. 24.—^e Judges xi. 1; xii. 7.—^f Samuel xvi. 1, 13;
xvii. 45.—¹ Sam. i. 20; xii. 20.—² Sam. vii. 11, &c.

Israel to surrender; the armed men going before,
and the rearward following. And on the seventh
day, having surrounded Jericho seven times, they
raised a great shout, upon which the wall fell down
flat, so that the people went up into the city every
man straight before him, verse 20. Thus were the
inhabitants of Jericho and all the Canaanites made
to know the supremacy and power of the God of
Israel, and how vain it was to make any resistance.⁷
—Macknight.

Verse 31. *By faith*—Expressed in her words, re-
corded Josh. ii. 9–11, *I know that the Lord hath
given you the land, &c.; the harlot Rahab*—That is,
who had once been a harlot; but after she believed
in the true God, it is reasonable to think she amend-
ed her manners, as well as repented of the lie by
which she deceived the king of Jericho's messen-
gers. For that faith in the true God, which made
her hazard her life in receiving and concealing the
spies, must, when she attained to more knowledge,
have wrought in her a thorough reformation; *pe-
rished not with them that believed not*—With the
rest of the Canaanites in that city, among whom she
dwelt; *when she had received the spies*—Hospita-
bly, and dismissed them in peace, when an alarm
was taken by her fellow-citizens, and they searched
for them to destroy them.

Verse 32. *And what shall I more say*—On this co-
pious, this inexhaustible subject? *For the time
would fail me*—If I should attempt to discourse at
large; *of Gideon*—Who with a small band of men
cut off so many thousands of the Midianites; and
Barak—Who, through faith in the prophecy of De-
borah, freed Israel from the oppression of Jabin, and
routed Sisera his general; and *Samson*—Who,
through faith in the power of God, slew so many
thousands of the Philistines with the jaw-bone of an
ass, and performed many other astonishing achieve-
ments; *and of Jephthae*—Who, through believing
God's promise to Abraham, that his posterity should
possess the land of Canaan, (see Judg. xi. 24,) and
through obeying the divine impulse, which moved
him to fight against the Ammonites, obtained a great
victory over these enemies of God's people. *Of Da-
vid also*—Whose faith was manifested, as in his
many other heroic acts, so especially in his combat
with Goliath: and even of *Samuel*—Who, though a
prophet and a judge, yet led on the armies of the

33 Who through faith subdued A. M. 4068.
kingdoms, wrought righteousness, A. D. 64.
^c obtained promises, ^b stopped the mouths of
lions,

34 ¹ Quenched the violence of fire, ^k escaped
the edge of the sword, ^l out of weakness were
made strong, waxed valiant in fight, ^m turned
to flight the armies of the aliens.

^b Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22.—¹ Dan.
iii. 25.—^k 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16.
^l 2 Kings xx. 7, &c.; Job xlii. 10; Psa. vi. 8.—^m Judges xv.
8, 15; 1 Sam. xiv. 13, &c.; xvii. 51, 52; 2 Sam. viii. 1, &c.

Lord on a remarkable occasion, to an illustrious vic-
tory: *and of the prophets*—After Samuel, the pro-
phets are properly mentioned: David also was a
prophet, but he was a king too. By the prophets
he especially intended Elijah, Elisha, Isaiah, &c.,
including likewise the believers who lived in their
days.

Verses 33, 34. *Who through faith subdued king-
doms*—As Joshua, the Judges, David, and others;
wrought righteousness—Lived righteous and holy
lives, and administered justice impartially, 1 Sam.
xii. 3–5. *Obtained promises*—Namely, of particu-
lar mercies, as Sarah, Hannah, Manoah, and the pro-
phets in general, both for themselves, and to deliver
to others; *stopped the mouths of lions*—By their
faith prevailed with God to do it, as Daniel, Dan. vi.
22; *quenched the violence of fire*—As Shadrach, Me-
shach, and Abednego, Dan. iii. He does not say
they quenched fire, which may be done by natural
means, but they took off, restrained the violence,
the power of fire with respect to themselves. The fire
continued still, and retained its burning power, for it
slew the men that cast them into the furnace. But
by faith they disarmed it of its power to hurt them-
selves, so that not one hair of their heads was singed.
To these examples, whence the nature of faith clearly
appears, those more ancient ones are subjoined,
(by a transposition and in an inverted order,) which
receive light from these. *Jephthae escaped the edge
of the sword*; *Samson out of weakness was made
strong*; *Barak became valiant in fight*; *Gideon put
to flight the armies of the aliens*. Faith animates to
the most heroic enterprises, both civil and military.
Faith overcomes all impediments, effects the greatest
things, attains to the very best, and inverts, by its
miraculous power, the very course of nature. One
thing, however, is necessary to be observed by the
reader, namely, that these celebrated worthies are
not represented by the apostle as being justified by
their faith, but only as performing miracles, and he-
roic, valiant actions by it: nor are they all commended
for their good conduct in general; for several of
them failed in their duty in divers instances, through
the want of an abiding principle of faith and holiness
in their hearts, even as the Israelites in general, who
by faith had passed through the Red sea, lost their
faith, rebelled, and were doomed to die in the wil-
derness.

A. M. 4068. 35 ^a Women received their dead
A. D. 64. raised to life again: and others
were ^o tortured, not accepting deliverance;
that they might obtain a better resurrec-
tion:

36 ^p And others had trial of cruel mockings
and scourgings, yea, moreover ^q of bonds and
imprisonment:

^a 1 Kings xvii. 22; 2 Kings iv. 35.—^o 2 Mac. vi. 19, 28;
vii. 7, &c.; Acts xxii. 25.—^p 2 Mac. vii. 1, 7.—^q Gen. xxxix.
20; Jer. xx. 2; xxxvii. 15.

Verses 35, 36: *Women*, naturally weak, received their dead children raised to life again—Compare 1 Kings xvii. 22, 23; 2 Kings iv. 36, 37; and others—Particularly seven children and one pious and holy mother; were tortured—In the most inhuman manner, to compel them to renounce their religion, and be guilty of idolatry. See the margin. Thus from those who acted great things the apostle rises higher, even to those who showed the power of faith by suffering; not accepting deliverance—When it was offered them on sinful terms, nor even riches and preferments added to the proposal; that they might obtain a better resurrection—A resurrection to a better life than that they were to lose, and a higher reward than they could have received had they not endured these afflictions; seeing the greater their sufferings, the greater would be their felicity and glory hereafter; and others—In the same glorious cause; had trial of cruel mockings—As Samson before Dagon, when the Philistines had put out his eyes; and doubtless hundreds of others, whose names and trials have not been recorded; and scourgings—Jeremiah was beaten by Pashur, Jer. xx. 2; and by the princes, chap. xxxvii. 15: but scourging was so frequent a punishment, both alone and before a capital execution, that it is probable it was inflicted on many pious persons; moreover, of bonds and imprisonments—Joseph was cast into a prison, Jeremiah was let down into a dungeon full of mire, Jer. xxxvii. 13, 16; xxxviii. 6; and Micaiah was imprisoned by Ahab, 1 Kings xxii. 27.

Verses 37, 38. *They were stoned*—As Zechariah, the son of Jehoiada, 2 Chron. xxiv. 21. See also Matt. xxiii. 31; they were sawn asunder—As, according to the tradition of the Jews, Isaiah was by Manasseh; were tempted—With offers of deliverance; but remaining steadfast, were then slain with the sword—As also were the eighty-five priests slain by Doeg, 1 Sam. xxii. 18; and the prophets, of whose slaughter by the sword Elijah complains, 1 Kings xix. 10. Or, as *επειρασθῆσαν* may be rendered, they were tried, and that in every possible way; by threatenings, reproaches, tortures, the variety of which cannot be expressed: and again by promises and allurements. *They wandered about in sheep-skins and goat-skins*—Their outward condition was poor, mean, and contemptible; their clothing being no better than the unwrought skins of sheep and goats. Nothing is here intimated of their choosing

37 ^r They were stoned, they were A. M. 4068
sawn asunder, were tempted, were ^s
A. D. 64. slain with the sword: ^t they wandered about
' in sheep-skins and goat-skins; being destitute,
afflicted, tormented;

38 (Of whom the world was not worthy:)
they wandered in deserts, and in mountains,
and ^u in dens and caves of the earth.

^r 1 Kings xxi. 13; 2 Chron. xxiv. 21; Acts vii. 58; xiv. 19.
^s 2 Kings i. 8; Matt. iii. 4.—^t Zech. xiii. 4.—^u 1 Kings
xviii. 4; xix. 9.

mean clothing, as a testimony of mortification, but they were compelled by necessity to use such as they could find or obtain. Thus have the saints of God, in sundry seasons, been reduced to the utmost extremities of poverty and want. But there is such a satisfaction in the exercise of faith and obedience, and such internal consolation attending a state of suffering for the sake of truth and godliness, as quite overbalance all the outward evils that can be undergone for the profession of them: and there is a future state of eternal rewards and punishments, which will set all things right, to the glory of divine justice, and the everlasting honour of the sufferers. *Being destitute*—That is, as Dr. Owen interprets it, of friends, and of all means of relief from them; *afflicted*—Various ways; the former word declares what was absent, what they had not as to outward supplies and comforts; this declares what was present with them, the various evils and positive sufferings inflicted on them; *tormented*—*Κακῶςμενοι, malè habiti, or malè vexati*, badly treated; that is, in their wandering condition they met with bad treatment continually, all sorts of persons taking occasion to vex and press them with various evils. *Of whom*—Of whose society, example, prayers, instructions; *the world was not worthy*—It did not deserve so great a blessing. The world thinks them not worthy of it, to live in it, or at least to enjoy any name or place among the men of it; but whatever they think, we know that this testimony of the apostle is true, and the world will one day confess it to be so. The design of the apostle is to obviate an objection, that these persons were justly cast out, as not worthy of the society of mankind, and this he does by a contrary assertion, that the world was not worthy of them; not worthy to have converse with them, or of those mercies and blessings which accompany this sort of persons, where they have a quiet habitation. *They wandered in deserts, &c.*—Being driven from cities, towns, and villages, and all inhabited places, partly by law, and partly by force, these servants of the living God were compelled to wander in such as were solitary, wild, and desert, and to take up with dens and caves for their shelter. And instances of the same kind have been multiplied in the pagan and antichristian persecutions of the churches of the New Testament; but that no countenance is here given to an hermetical life, voluntarily chosen, much less to the horrible abuse of it

A. M. 4068. 39 And these all, ² having obtained
A. D. 64. a good report through faith, received
not the promise :

^x Verses 2, 13.—^o Or, foreseen.—^y Chap. vii. 22 ; viii. 6.

under the papacy, is too evident to need being here insisted on.

Verse 39. *These all, having obtained a good report*—*Μακροπρόθετος*, being witnessed unto, as persons who did or suffered great things by faith. The expression does not imply that all the Israelitish judges, captains, and other worthies mentioned in this chapter, as well as the ancients, were truly righteous persons, justified by their faith, and made heirs of eternal salvation; for the apostle's design in this part of his epistle being to show, by examples from the Jewish Scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprises which he assigns to them in particular, the witness which was borne to some of them means only the praise which was given to them in Scripture on account of the faith which they showed in performing these particular great actions. *Received not the promise*—The great promised blessings, namely, Christ the promised seed, come in the flesh, as the accomplishment of all the types and shadows, whether of the Mosaic or the patriarchal dispensation. They received the promise that the Messiah should come, as is said of Abraham, (verse 17,) but did not receive the accomplishment of it. This the apostle positively asserts; but that the Christians in his days had received it, as is signified verse 40. "It is therefore not only untrue and unsafe," as Dr. Owen observes, "but contrary to the fundamental principles of our religion, the faith of Christians in all ages, and the design of the apostle in this whole epistle, to interpret this promise, as some do, of any thing but the coming of Christ in the flesh, of his accomplishment of the work of our redemption, with the unspeakable privileges and advantages that the church hath received thereby. That this promise was made to the elders from the beginning of the world, that it was not actually accomplished to them, being necessarily confined to one season, called *the fulness of time*, and that herein lies the great difference of the two states of the church, that under the Old Testament and that under the New, with the prerogative of the latter above the former, are such weighty sacred truths, that without an acknowledgment of them no important doctrine, either of the Old Testament or of the New, can be rightly understood. This then was the state of believers under the Old Testament; they had the promise of the exhibition of Christ, the Son of God, in the flesh, for the redemption of the church; this promise they received, saw afar off, as to its actual accomplishment, were persuaded of the truth of it, and embraced it, verse 13. The actual accomplishment of it they desired, longed for, and looked after, (Luke x. 24,) inquiring diligently into the grace of God contained therein, 1 Pet. i. 11-13. Hereby they enjoyed the benefits of it, even as we do; yet they received not its actual accomplishment in the com-

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40 God having ^o provided ^y some A. M. 4068.
better thing for us, that they with- A. D. 64.
out us should not be ² made perfect.

^x Chap. v. 9 ; xii. 23 ; Rev. vi. 11.

ing of Christ, the reason of which the apostle gives in the next verse.

Verse 40. *God having provided some better thing for us*—Believers under the gospel, than any bestowed upon them, which *better thing* is Christ himself manifest in the flesh, with the various privileges and blessings of the gospel dispensation, far exceeding those of the two dispensations that preceded it. For, as the divine last quoted further observes, "It ought to be put out of question with all Christians, that it is the actual exhibition of the Son of God in the flesh, the coming of the promised seed, with his accomplishment of the work of redemption, and all the privileges of the church, in light, grace, liberty, spiritual worship, with the boldness of access to God that ensued thereon, which is intended. For were not these the things which they received not under the Old Testament? Were not these the things which were promised from the beginning; which were expected, longed for, and desired by all believers of old, who yet saw them only afar off, though through faith they were saved by virtue of them? And are not these the things whereby the church state of the gospel was perfected; the things alone wherein our state is better than theirs? For, as to outward appearances of things, they had more glory, costly ceremonies, and splendour in their worship, than is appointed in the Christian Church; and their worldly prosperity was, for a long season, very great, much exceeding any thing that the Christian Church enjoyed in the apostle's days. To deny, therefore, these to be the better things that God provided for us, is to overthrow the faith of the Old Testament and the New." *That they without us should not be made perfect*—The expression *without us*, is the same as without the things which are actually exhibited to us, the things provided for us, and our participation of them. They and we, that is, the believers under the old dispensations, and those under the new, though distributed by divine appointment into distinct states, yet, with respect to the first promise, and the renewal of it to Abraham, are but one church, built on the same foundation, and enlivened by the same Spirit of grace. Wherefore until we, that is, Christian believers, with our privileges and blessings, were added to the church, it could not be said to be made perfect, or to have attained that perfect state which God had designed and prepared for it in the fulness of times, and which the believers in those ages foresaw should be granted to others, but not to themselves. See 1 Pet. i. 11-13. "I cannot but marvel," says Dr. Owen, "that so many have stumbled in the exposition of these words, and involved themselves in difficulties of their own devising; for they are a plain epitome of the whole doctrinal part of the epistle; so as that no intelligent judicious person can avoid the sense which the words tender, unless he divert his mind from the whole scope and design of the apostle."

CHAPTER XII.

To encourage the Christian Hebrews to faith and patience, under all their trials and afflictions, the apostle represents to them, (1.) That they had not only all these ancient worthies, but Christ himself as their pattern, 1-8. (2.) That all these troubles were kindly appointed by God; and would, through faith and patience, have a happy issue in their sanctification, 4-13. (3.) He recommends peace and holiness as necessary means of fellowship with God; and from the fate of Esau, cautions against profane indulgence of lust, or contempt of spiritual things, 14-17. (4.) Represents the superior excellence of the New Testament dispensation, as requiring proportionate holiness and reverence of God and Christ, 18-20.

A. M. 4068. **WHEREFORE**, seeing we also
A. D. 64.

are compassed about with so great a cloud of witnesses, ^a let us lay aside every weight, and the sin which doth so easily beset us, and ^b let us run ^c with patience the race that is set before us,

^d Looking unto Jesus the ^e author and finisher

^a Col. iii. 8; 1 Pet. ii. 1. — ^b 1 Cor. ix. 24; Phil. iii. 13, 14. — ^c Rom. xii. 13; Ch. x. 36. — ^d Or, *beginner*. — ^e Luke xxiv. 26;

NOTES ON CHAPTER XII.

Verse 1. By a bold but rhetorical figure, the apostle, in the beginning of this chapter, represents the patriarchs, judges, kings, prophets, and righteous men, whose faith he had celebrated in the preceding chapter, after having finished their own labours, combats, and sufferings with honour, as standing round and looking on the believing Hebrews while running the Christian race. He therefore exhorts them to exert themselves strenuously in the presence of such spectators. But, above all, to fix their attention on Jesus, whom also he represents as looking on, because his graces, virtues, and sufferings were far more remarkable, and far more worthy of imitation than those of the ancients, whose great actions he had celebrated. *Wherefore seeing we also—Or even we.* The apostle joins himself with these Hebrews, not only the better to insinuate the exhortation into their minds thereby, but also to intimate, that the strongest believers stand in need of the encouragement here given; *are compassed about*—Like combatants in the Grecian games; *with so great a cloud*—So great a multitude; *of witnesses*—Of the power of faith; even of all the saints of the Old Testament, who, as it were, stand looking on us in our striving, running, wrestling, and fighting; encouraging us in our duty, and ready to bear witness to our success with their applauses. *Let us lay aside every weight*—As all who run a race take care to do; let us throw off whatever weighs us down, or damps the vigour of our souls, especially all worldly affections and delights; all worldly hopes, fears, cares, and friendships; whatever would encumber us in running, would impede our progress, or draw us from our duty; *and the sin which doth so easily beset us*—Namely, the slavish fear of men, or of any loss or suffering that may befall us; or the sin of our constitution, the sin of our education, or that of our profession. The original expression is, literally, the sin which stands conveniently around us, or the well-circumstanced sin; which is well adapted to our circumstances and inclinations; consequently is easily committed; *let us run with patience*—And

of our faith; ^d who, for the joy that ^e was set before him, endured the ^f cross, despising the shame, and ^g is set down at the right hand of the throne of God.

3 ^h For consider him that endured such contradiction of sinners against himself, ⁱ lest ye be wearied and faint in your minds.

Phil. ii. 8, &c.; 1 Pet. i. 11. — ^a Ps. cx. 1; Ch. i. 3, 13; viii. 1; 1 Pet. iii. 22. — ^b Matt. x. 24, 25; John xv. 20. — ^c Gal. vi. 2

perseverance, as the word *υπομονη* also signifies; *the race*—Of Christian experience, duty, and suffering; *that is set before us*—And is necessary to be run by us before we can obtain the prize.

Verse 2. *Looking—Αποσπαστες*, literally, *looking off*, from all other things; *unto Jesus*—As the wounded Israelites looked to the brazen serpent. Our crucified Lord was prefigured by the lifting up of this; our guilt by the stings of the fiery serpents; and our faith by their looking up to the miraculous remedy; *the author and finisher of our faith*—Who called us out to this strenuous yet glorious enterprise, who animates us by his example, and supports us by his grace, till the season comes in which he shall bestow upon us the promised crown; or who begins it in us, carries it on, and perfects it. *Who for the joy that was set before him*—Namely, that of bringing many sons unto glory; or, who, in consideration of that glory and dignity his human nature should be advanced to, as a reward of his labours and sufferings, and of that satisfaction and pleasure he should take in the happiness of his members, procured for them by his incarnation, life, and death; patiently and willingly *endured the cross*—The ignominious and painful death of crucifixion, with all the torture and misery connected therewith; *despising the shame*—Not accounting the disgrace which attended his sufferings so great an evil as for fear thereof to neglect the prosecution of his great and glorious design. He did not faint because of it; he regarded it not, in comparison of the blessed and glorious effect of his sufferings, which was always in his eye. *And is set down, &c.*—Where there is fulness of joy for evermore. See on chap. i. 3; viii. 1.

Verses 3, 4. *For consider him*—Draw the comparison and think; the Lord bore all this, and shall his servants bear nothing? If he suffered, if he endured such things, why should not we do so also? If he, though so great, so excellent, so infinitely exalted above us; yet *endured such contradiction of sinners*—Such grievous things, both in words and deeds, from his enemies; *against himself*—Ought not we to do so too, if called to it? Consider this;

A. M. 4068. 4 ^b Ye have not yet resisted unto
A. D. 64. blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, ^c My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For ^d whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 ^e If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ?

^a 1 Cor. x. 13 ; Chap. x. 32-34.—^b Job v. 17 ; Prov. iii. 11. ^c Psa. xciv. 12 ; cxix. 75 ; Prov. iii. 12 ; James i. 12 ; Rev. iii. 19.—^d Deut. viii. 5 ; 2 Sam. vii. 14 ; Prov. xiii. 24 ; xix. 18 ; xxiii. 13.

lest ye be wearied—By the greatness and length of your trials and sufferings ; *and faint in your minds*—Lest your hearts should fail you, and you should draw back, partially or totally, from the profession of the gospel. *Ye have not yet resisted unto blood*—Your sufferings are far short of those which Christ endured. He grants that they had met with many sufferings already, but their enemies had been so restrained that they had not proceeded to take their lives, or to inflict wounds and bruises upon their bodies. By which the apostle intimates two things : 1st, That those who are engaged in the profession of the gospel have no security that they shall not be called to the utmost and last sufferings, by laying down their lives on account of it ; and 2d, That whatever befalls us on this side martyrdom, is to be looked on as a fruit of divine tenderness and mercy. *Striving against sin*—Or against violent and injurious persons, and in opposing men's wicked practices, and your own sinful inclinations, lusts, and passions.

Verses 5-8. *And ye have forgotten, &c.*—As if he had said, If you faint it will appear you have forgotten, *the exhortation*—Wherein God speaks to you with the utmost tenderness ; *as unto his own dear children*, saying, *My son, despise not thou*—Do not slight or make light of ; *the chastening of the Lord*—Do not impute it to chance or to second causes, but see and reverse the hand of God in it ; account it a great mercy, and improve it ; *nor faint*, and sink, *when thou art rebuked of him*—But endure it patiently and fruitfully, avoiding the extremes of proud insensibility and entire dejection. *For*—All such dispensations spring from love ; therefore neither despise them nor faint under them ; *whom the Lord loveth he chasteneth*—Or correcteth for their faults, in order to their amendment ; and that he may try, exercise, and thereby increase their faith, hope, love, resignation, patience, meekness, and other graces ; and that he may purify them by such fires, as gold and silver are purged in the furnace from their dross. *And scourgeth*—With seeming severity ; *every son whom he receiveth*—Into his peculiar favour. See note on Prov. iii. 11, 12, &c.

8 But if ye be without chastisement, A. M. 4068
A. D. 64. ^f whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto ^g the Father of spirits, and live ?

10 For they verily for a few days chastened us ^h after their own pleasure ; but he for our profit, ⁱ that we might be partakers of his holiness.

^f Psa. lxxiii. 1 ; 1 Pet. v. 9.—^g Num. xvi. 22 ; xxvii. 16 ; Job xii. 10 ; Eccles. xii. 7 ; Isa. xlii. 5 ; lvii. 16 ; Zech. xii. 1. ^h Or, as seemed good, or, meet to them.—ⁱ Lev. xi. 44 ; xix. 2 ; 1 Pet. i. 15, 16.

If ye endure, &c.—If God correct you, and cause you to endure *chastening*, he *dealeth with you as wise and affectionate parents deal with their beloved sons ; for what son is he whom the father*—Namely, the person who performs the duty of a father ; *chasteneth not*—More or less ? There are scarce any children who do not sometimes need correction, and no wise and good parent will always forbear it. *But if ye be without chastisement*—“If ye pass your lives without experiencing sickness of any kind, or worldly losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly you are treated by your heavenly Father as bastards, and not as sons.” Ye are not owned by God for his children.

Verses 9-11. *Furthermore, we have had fathers of our flesh*—Natural parents, from whom we derived our bodies and mortal lives ; *which corrected us*—For our faults ; *and we gave them reverence*—Submitted patiently and quietly to their discipline, neither despising nor fainting under their correction ; and *shall we not much rather*—From the strictest principles of filial duty ; *be in subjection*—Submit with reverence and meekness ; *unto the Father of spirits*—Who has regenerated our souls ; *and live*—And thereby at length obtain eternal life, as a reward of our patience and obedience. “Here the apostle seems to have had Deut. xxi. 18 in his eye, where the son that was disobedient to his father was ordered to be put to death. This is one of the many instances in which the apostle conveys the most forcible reason in a single word.” By distinguishing between the *fathers of our flesh*, and the *Father of our spirits*, the apostle seems to teach us that we derive only our flesh from our parents, but our spirits from God. See Eccles. xii. 7 ; Isa. lvii. 16 ; Zech. xii. 1. *For they verily for a few days*—During our non-age, (so our corrections shall last only during our abode in this world, and how few are even all our days here!) *chastened us after their own pleasure*—As they thought good, though frequently they erred therein, either by too much indulgence or severity ; *but he*—God, always, unques-

A. M. 4068. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

James iii. 18.—Job iv. 3, 4; Isa. xxxv. 3; Eccles. xxv. 23.—Prov. iv. 26, 27.—Or, even.—Gal. vi. 1. Psal. xxxiv. 14; Rom. xii. 18; xiv. 9; 2 Tim. ii. 23.

tionably; for our profit—That our corrupt inclinations might be more and more purged out, and a heavenly, divine nature more and more implanted in us; that we might be partakers of his holiness—That is, of himself, his glorious image, and heavenly divine nature. Now no chastening—Whether from God or man; for the present—That is, at the time it is inflicted; seemeth to be joyous, but grievous—Is not cause of joy, but of sorrow, to the person chastised; nevertheless afterward—Not indeed of its own nature, but being blessed and sanctified by God; it yieldeth the peaceable fruit of righteousness—That holiness and reformation which gives peace of conscience; to them who are exercised thereby—That receive the exercise as from God, and improve it according to his will. See on Isa. xxxii. 17.

Verses 12-14. Wherefore—Since afflictions are so beneficial; lift up the hands—Whether your own or your brethren's; which hang down—Unable to continue the combat; shake off discouragement, sloth, and indolence, and exert yourselves in your spiritual warfare, and in the performance of your duty; and strengthen, by faith and prayer, the feeble knees—Unable to continue the race. And make straight paths for your own feet—And for those of others; remove every hinderance, every offence out of the way; lest that which is lame—Those who are weak and feeble among you; be turned out of the way—Of truth and duty; but let it rather be healed—Let them rather be delivered from their fears and dejections, and be confirmed in their Christian course. Follow peace with all men—As much as in you lieth; do not willingly or unnecessarily give offence to any, and be not easily offended with others; bear and forbear, for the sake of peace and mutual love; and holiness—Internal and external, holiness of heart and life; the mind of Christ, and a conformity to God; without which—How ready soever men may be to flatter themselves with vain expectations; no man shall see the Lord—It being his unalterable decree to exclude those who live and die under the defilement of sin, from the sight of himself in the celestial world, for which their unholy tempers and vile affections render them altogether unfit; only the pure in heart shall or can see God, Matt. v. 8. We must be like him, if we would see him as he is, 1 John iii. 2.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Matt. v. 8; 2 Cor. vii. 1; Eph. v. 5.—2 Cor. vi. 1. Gal. v. 4.—Or, fall from.—Deut. xxix. 18; Chap. iii. 12. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3.—Gen. xxv. 33.

Verses 15, 16. Looking diligently—With the greatest attention, watchfulness, and care, for yourselves and each other; for Christ hath ordained that the members of the same church or society should mutually watch over one another, and the whole body over all the members, to their mutual edification; lest any man fail of the grace of God—That is, come short of it, or do not obtain it, as the same verb is rendered, Rom. iii. 23. It means also to be deficient in any thing, Matt. xix. 20; sometimes to come behind, 1 Cor. 1-7; and sometimes to be destitute, Heb. xi. 37; which different senses of the expression are nearly allied to each other, and seem all to be here included; lest any root of bitterness springing up, trouble you—The apostle here alludes to Deut. xxix. 18, Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away from the Lord, lest there should be a root that beareth gall and wormwood; and he primarily intends, lest there be any person whose heart is inclined to apostasy from the gospel. He may mean, however, also, lest any evil disposition, such as covetousness, ambition, anger, malice, envy, revenge, should spring up in any person or number of persons, and destroy the peace and harmony of the Christian society. In general, any corruption, either in doctrine or practice, is a root of bitterness, which, springing up, would trouble others, and might defile many. See note on Deut. xxix. 18. Lest there be any fornicator—Lest any, not following after universal holiness, should be suffered to fall even into gross sin, particularly that of fornication, a sin which is most directly and particularly opposed to that holiness which the apostle has been exhorting the believing Hebrews to press after, as an attainment without which they should not see the Lord; or profane person—One who treats sacred things with contempt, or who despiseth or makes light of spiritual blessings; who neglects God's worship, speaks irreverently of him, and of his word and ordinances; and who, in the whole of his behaviour, shows that he has no just sense of God and his attributes, or of religion, and therefore is ranked among the most flagitious sinners, 1 Tim. i. 9. As Esau—"We do not read that Esau was a fornicator, nor does the apostle say that he was addicted to that vice. By putting a comma after the word fornicator, and by

A. M. 4068. 17 For ye know how that after-
A. D. 64. ward, ° when he would have inherited the blessing, he was rejected: ° for he found no ° place of repentance, though he sought it carefully with tears.

° Gen. xxvii. 34, 36, 38.—^d Chap. vi. 6.—^a Or, way to change his mind.

connecting the words, or *profane person*, with what follows, Esau will be called only a *profane person*: this he showed himself to be by selling his birthright for a mess of pottage. It is true, Jacob proposed to him to sell these, not, however, as taking advantage of his necessity, but, "because he had heard him on former occasions speak contemptuously of his birthrights. For what else could put it into Jacob's mind to make the proposition? Therefore, when, instead of going into his father's tent, where he might have got food, Esau sold his birthright for a mess of pottage, he showed the greatest profanity; for in the family of Abraham the birthright entitled the eldest son to spiritual as well as temporal privileges; he had a right to the priesthood, Exod. xix. 22; and to a double portion, Deut. xxi. 17; and was lord over his brethren, Gen. xxvii. 29, 37; xlix. 3. Further, in that family the firstborn, as the root of the people of God, conveyed to his posterity all the blessings promised in the covenant: such as a right to possess the land of Canaan, and to be the father of him in whom all nations were to be blessed, and to explain and confirm these promises to his children in his dying blessing to them, of which we have a remarkable example in Jacob, Gen. xlix." See note on Gen. xxv. 29-34.

Verse 17. *For*—As if he had said, Beware of profaneness, because Esau was punished for it, and so will you be if you fall into it; *ye know how that afterward*—After the blessing had been bestowed on Jacob, Gen. xxvii. 30. This *afterward* was probably not less than forty or fifty years after; for he sold his birthright when he was young, and now, when he wished to recover the blessing, Isaac was about one hundred and forty years old: so long, it seems, he lived in his sin, without any proper sense of it, or repentance for it. Things went prosperously with him in the world, and he did not consider what he had done, or what would be the end of it. But falling now into a new distress, he was filled with perplexity. And so it is with all secure sinners: while things go prosperously with them they can continue without remorse, but sooner or later their iniquity will find them out. *When he would have inherited the blessing*—The patriarchal blessing, of which he esteemed himself the presumptive heir, and which he knew not that he had virtually renounced by selling his birthright. For the apostle here distinguishes between the birthright and the blessing: he sold his birthright, but would have inherited the blessing. And herein he was a type of the unbelieving Jews at that time; for they adhered to the outward things of the blessing, to the rejection of him who was the whole life, soul, and power of

18 For ye are not come unto the A. M. 4068.
A. D. 64. mount that might be touched, and ° that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the

° Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22; Rom. vi. 14; viii. 15; 2 Tim. i. 7.

it. The meaning is, when he would have obtained what had been given to his younger brother, *he was rejected*—Namely, by his father; *for he found no place of repentance*—Could by no means induce his father to alter his mind; *though he sought it*—Namely, the blessing, or the repentance of his father; (with either of which expressions the pronoun *avryv*, it, with equal propriety agrees;) *carefully with tears*—For, instead of repenting, his father confirmed the blessing of Jacob, Gen. xxvii. 33. Esau had discovered a great readiness to part with his birthright and all that was annexed to it by divine institution, not considering, it seems, what it was significant of as to matters spiritual and heavenly. Hence he put so little value upon it, as to give it up for one morsel of meat. And afterward, regardless of what he had done, after the power of his present temptation was over, it is said *he did eat and drink, and rose up and went his way*, as a man utterly unconcerned about what had taken place; whereon the Holy Ghost adds that censure, *Thus Esau despised his birthright*. He did not only sell it, but despised it. But he is represented on this occasion as being under great amazement, as if he had little thought to fall into such a condition. And thus, at one time or other, it will happen to all profane persons who refuse the mercy and privileges of the gospel; they shall, sooner or later, fall into a state of dreadful surprise. Then shall they see and feel the horrible consequence of that conduct, and of those sins, which before they made nothing of.

Verses 18, 19. *For, &c.*—As if he had said, Take heed of apostatizing from Christianity to Judaism again, because of the great privileges you enjoy by the gospel above what your fathers enjoyed by the law: which privileges contain a strong reason why you should attend to these exhortations and cautions; *ye*—Who are proselyted to Christianity; *are not come unto the mount that might*—Or could; *be touched*—That is, of an earthly, material, or tangible nature; but which the people were prohibited to approach, and much more to touch. *And that burned with fire*—Unto the midst of heaven, (Deut. iv. 11,) to show that God is a consuming fire to the impenitent; *and to blackness and darkness*—An emblem of the obscurity of the Mosaic dispensation; *and to tempest*—Josephus tells us, (*Antiq.*, lib. iii. c. 5.) that at the giving of the law strong winds came down, and manifested the presence of God. "Perhaps," says Macknight, "this prefigured what happened when the new law, the gospel, was given. For, previous to the descent of the Holy Ghost, there came a sound from heaven as of a mighty rushing wind: and the sound of a trumpet—Formed, without doubt, by the ministry of angels, and which at

A. M. 4068. voice of words: which voice they
A. D. 64. that heard, entreated that the
word should not be spoken to them any
more:

20 (For they could not endure that which was
commanded, And if so much as a beast touch
the mountain, it shall be stoned, or thrust
through with a dart:

21 And so terrible was the sight, that Moses

^f Exod. xx. 19; Deut. v. 5, 25; xviii. 16.—^e Exod. xix. 13.
^h Exod. xix. 16.—ⁱ Gal. iv. 26; Rev. iii. 12; xxi. 2, 10.
^k Phil. iii. 20.—^l Deut. xxxiii. 2; Psa. lxxviii. 17; Jude 14.

length waxed exceeding loud, (Exod. xix. 18, 19,) preparatory to the voice of words—That is, the ten commandments, written afterward on the two tables of stone. For (all other noises, as of thunder, the trumpet, &c., ceasing) God caused a loud voice, speaking those ten commandments articulately in their own language, to be heard by the whole congregation, men, women, and children, in the station wherein they were placed at the foot of the mount; and this voice was so great and terrible that the people were not able to bear it: for although they were terrified with the dreadful appearances on the mount, yet was it this speaking of God that utterly overwhelmed them. See Deut. v. 22. Which they that heard—Namely, the whole assembly or congregation, strongly impressed with the holiness and power of their Lawgiver and Judge, and being exceedingly terrified; entreated that the word should not be spoken to them any more—Or that the word or speaking of God to them should not be continued. The verb *κατηρώσαντο*, here rendered *entreated*, is twice translated to *refuse*, verse 25. The meaning is, they deprecated the hearing of the word in that manner any more, which they did doubtless by their officers and elders, who both themselves being terrified, and observing the dread of the whole congregation, made request for themselves and the rest to Moses; and because they did it with a good intention, out of reverence for the majesty of God, without any design of declining obedience, it was accepted.

Verses 20, 21. For they could not endure that which was commanded—That is, either, 1st, The law itself, so strict and holy, and promulged amidst such terrors seen and heard: or, 2d, The sense is, they could not bear to hear the following charge, or endure the terror which seized them when they heard those words proclaimed, And if even a beast touch the mountain, it shall be stoned, &c. And so terrible was the sight—That manifestation of the divine presence, that even Moses—(Notwithstanding his office as a mediator, his great sanctity, and his having been frequently admitted to a very near intercourse with God, who had often spoken to him as a man speaketh to his friend;) said, I exceedingly fear and quake—This circumstance is not recorded in the history: but seeing the apostle mentions it here in this letter to the Hebrews as a thing known to them, it seems probable that they had it from tradition, or that it was recorded in

said, I exceedingly fear and quake:.) A. M. 4068.

22 But ye are come unto mount
A. D. 64. Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

^m Exod. iv. 22; James i. 18; Rev. xiv. 4.—ⁿ Luke x. 20; Phil. iv. 3; Rev. xiii. 8.—^o Or, *enrolled*.—^p Gen. xviii. 25; Psa. xiv. 2.—^q Phil. iii. 12; Chap. xi. 40.

some Jewish writing then extant. At other times Moses acted as a mediator between God and the people; but while the ten commandments were pronounced amidst blackness, darkness, and tempest, preceded by the sound of the trumpet waxing louder and louder, Moses stood as one of the hearers, Exod. xix. 26; xx. 19.

Verse 23. But ye—Who believe in Christ, by your embracing Christianity; are come unto mount Sion—Are admitted to the communion of the church of Christ, with its privileges and blessings. Or, ye are come to a dispensation the reverse of all these terrors, even to the mild and gentle discoveries which God makes of himself in the new covenant. For what the apostle intends is evidently to describe that state whereunto believers are called by the gospel: and it is that alone which he opposes to the state of the church under the Old Testament. For to suppose that it is the heavenly future state which he intends, is, as Dr. Owen justly observes, "utterly to destroy the force of his argument and exhortation. For they are built solely on the pre-eminence of the gospel state to that under the law," and not on the pre-eminence of heaven above the state of the church on earth, whether Jewish or Christian, which none could question. Unto the city of the living God—That holy and happy society or community, of which true believers are citizens, Eph. ii. 19; Phil. iii. 20; in which God himself dwells, and which is governed by him; the heavenly Jerusalem—Termed, (Gal. iv. 26,) the Jerusalem above; so called because it has its original from heaven, and the members thereof have their conversation in heaven, and tend thither, and its most perfect state will be there. All these glorious titles belong to the New Testament church. To an innumerable company of angels—To join with them in the service of God, typified by the cherubs in the temple. The Greek is, *to myriads of angels*. A *myriad* is ten thousand; and when it is used in the plural number, it signifies an innumerable company, as we here render it. Possibly he speaks with an allusion to the angels that attended the presence of God in the giving of the law, whereof the psalmist says, *The chariots of God are twenty thousand, &c.*

Verses 23, 24. To the general assembly—To the Christian Church, consisting of the whole number of true believers spread over all the world. The word *παρηγορίαι*, here used, properly signifies a stated com-

A. M. 4068
A. D. 64. 24 And to Jesus ^{the} Mediator of the new ⁷ covenant, and to ^{the} blood of sprinkling, that speaketh better things ^{than that of} Abel.

25 See that ye refuse not him that speak-

¹ Chap. viii. 6; ix. 15.—⁷ Or, *testament*.—^{Exod.} xiv. 8; ^{Chap.} x. 22; ¹ Pet. i. 2.

vention, upon some joyful and festival occasion: particularly it is applied to the concourse at the Olympic games; in which view it presents a very elegant and lively opposition to the case of the Israelites, who were struck with a general terror when they were convened before mount Sinai. *And church of the firstborn*—The whole body of true believers, consisting of converted Jews and Gentiles. The saints are called the *firstborn*, because under the law the firstborn were peculiarly appropriated to God, and heirs of a double honour and inheritance: and the saints are in a special manner devoted to God, are made his children by a gratuitous adoption, and entitled to the heavenly inheritance. Therefore they are said (Rev. xiv. 4) to be *redeemed from among men, the first-fruits to God and the Lamb*, being the most excellent of mankind, as the *first-fruits* were judged to be the best of the harvest. *Which are written in heaven*—The firstborn of Israel were enrolled by Moses in catalogues kept on earth, but these are registered in heaven as citizens of the New Jerusalem, and entitled to all the privileges and immunities of the church of God, whether militant or triumphant. See note on Phil. iii. 20, and iv. 3. *And to God the Judge of all*—Instead of standing afar off, as your fathers did at Sinai, you are allowed to draw near to God as to a friend and father, and to have intercourse and communion with him, who, as *Judge of all*, will reward you with a crown of glory, and inflict on your persecutors condign punishment. *And to the spirits of just, or righteous, men made perfect*—Namely, the spirits of the saints in paradise, with whom the saints on earth have communion by faith, hope, and love, and make up one body with them. These are said to be *made perfect*, because, being justified before God, and fully sanctified in their natures, they are completely holy; and being freed from all the infirmities of the body, are perfected in a much higher sense than any who are still on earth. Hence it is evident, says Whitby, “that the souls of just men are not reduced by death to a state of insensibility; for, can a soul that reasons and perceives good things be made perfect by perceiving nothing at all? Can a spirit, which here enjoyed the pleasures of a good conscience, of a life of faith, of communion with God, and the comforts of the Holy Ghost, be advanced to perfection by a total deprivation of all those satisfactions and enjoyments?” *And to Jesus the Mediator of the new covenant*—Far exceeding that established with Israel of old by the mediation of Moses, a covenant founded on better promises, and ratified with unspeakably greater solemnity. *And to the blood of sprinkling*—To all the virtue of Christ’s precious blood shed for you, whereby you

eth. For ^{if} they escaped not ^{A. M. 4068} who refused him that spake on ^{A. D. 64.} earth, much more *shall not we escape*, if we turn away from him that *speaketh from heaven*:

¹ Genesis iv. 10; Chapter xi. 4.—¹ Chapter ii. 2, 3; iii. 17; x. 22, 29.

are *sprinkled* from an evil conscience. This blood of sprinkling was the foundation of our Lord’s mediatorial office. The expression is used in allusion both to the sprinkling of the Israelites with blood, when the covenant was made at Sinai, and to the sprinkling of the blood of the sin-offerings before the veil and on the mercy-seat. For the former sprinkling typified the efficacy of Christ’s blood in procuring the new covenant, and the latter its efficacy in procuring the pardon of sin, acceptance with God, his renewing Spirit, and all the other blessings of the gospel, for all them who believe in him with their hearts unto righteousness. *That speaketh better things than the blood of Abel*—For whereas Abel’s blood called for vengeance upon him that wickedly shed it, the blood of Jesus obtained mercy and salvation for his malicious and cruel murderers. This is the general interpretation of the clause. But Dr. Whitby, and some others, by *the blood of Abel*, understand not his own blood, which called for vengeance on his murderer, (see Gen. iv. 10,) but the blood of the sacrifice which he offered in faith, of which God testified his acceptance, and by which, it is said, *he being dead yet speaketh*; understanding the sense to be, that the blood, or sacrifice, of Christ *speaks*, or procures, better things than Abel’s sacrifice, his procuring acceptance for himself alone, but Christ’s meriting it for all believers; his only declaring himself righteous, but Christ’s interceding to God for the justification of all men. But, as Doddridge observes, there is a harshness not easily to be paralleled in calling the blood of Abel’s sacrifice *his blood*. The other interpretation, therefore, seems preferable, as referring to the gentle and gracious character of Christ, and the blessings, instead of vengeance, drawn down by his blood. “There seems, throughout this whole period, to be a reference to the manifestation God made of himself upon mount Sion, as being milder than that upon mount Sinai. And the heavenly society with which Christians are incorporated is considered as resembling the former (that is, mount Sion) in those circumstances in which it was more amiable than the latter. Sion was the city of God. In the temple, which stood there, cherubim were the ornaments of the walls, both in the holy and most holy place, to signify the presence of angels. There was a *general assembly* and congregation of the priests, which were substituted instead of the *firstborn*, of whose names catalogues were kept. There was God, as the supreme Judge of controversies, giving forth his oracles. The high-priest was the mediator between God and Israel, (comp. Luke i. 8–10,) and *the blood of sprinkling* was daily used.”—Doddridge.

Verse 25. See that ye refuse not him that speak

A. M. 4068. 26 ^a Whose voice then shook the
A. D. 64. earth: but now he hath promised,
saying, ^a Yet once more I shake not the earth
only, but also heaven.

27 And this *word*, Yet once more, signifieth
the removing of those things that ^a are shaken,
as of things that are made, that those things

^a Exod. xix. 18.—^a Hag. ii. 6.—^a Psa. cii. 26; Matt. xxiv. 36; 2 Pet. iii. 10; Rev. xxi. 1.—^a Or, may be shaken.

eth—(He alludes to his having just said that his blood speaketh;) namely, Christ, who speaks to you in the gospel, and by his Spirit and messengers, and whose speaking, even now, is a prelude to the final scene. In this command the apostle has respect to the double solemn charge given by God to his church to hear and obey his Son: the first, Deut. xviii. 15, 19, *The Lord thy God will raise up unto thee a prophet, unto him ye shall hearken, &c.* A charge intended to prepare the church for their duty in the proper season. The other charge was given immediately from heaven, Matt. xvii. 5; *This is my beloved Son, hear ye him.* This is the foundation of all gospel faith and obedience, and the formal reason of the condemnation of all unbelievers. God hath commanded all men to *hear*; that is, to believe and obey his Son Jesus Christ. Hence he hath given command to others to preach the gospel to all individuals. They who believe them believe in Christ; and they who believe in Christ, through him, believe in God, (1 Pet. i. 21,) so that their faith is ultimately resolved into the authority of God himself. And in like manner, they who *refuse* them, who *hear* them not, do thereby refuse Christ himself; and, by so doing, reject the authority of God, who hath given this command to hear him, and hath taken on himself to require it when it is neglected. *For if they escaped not divine vengeance, who refused him that spake*—Greek, *χηματισοντα*, literally, *that gave forth oracles*; (namely, Moses, who delivered the law by inspiration of God;) *on earth*—Who received his message on earth, and delivered it only from mount Sinai, and whose oracles and doctrines were but earthly and carnal, in comparison of Christ's; *much more shall we not escape*—Still greater vengeance; *if we turn away from him that speaketh from heaven*—Who received his message in the bosom of the Father, came down from heaven to deliver it to us, and now addresses us not only in the solemn discourses which he uttered in the days of his flesh, sealed with his blood, and confirmed by his resurrection and ascension; but speaks to us from heaven by his Spirit in his apostles, evangelists, and other faithful ministers, and (he might have added) manifests that he does so by the mighty signs and wonders which he enables many of them to perform; and by the success he gives to the word of his grace which proceeds from their lips. See on chap. ii. 2, 3; x. 28.

Verses 26, 27. *Whose voice*—Namely, Christ's, who appeared to Moses at the bush, gave the law, and conducted Israel through the wilderness; see on Exod. iii. 2; Isa. lxiii. 9; 1 Cor. x. 9; *then shook*

which cannot be shaken may remain. A. M. 4068. A. D. 64.

28 Wherefore we receiving a kingdom which cannot be moved, ^a let us have grace, whereby we may serve God acceptably, with reverence and godly fear;

29 For ^a our God is a consuming fire.

^a Or, let us hold fast.—^a Exod. xxiv. 17; Deut. iv. 24; ix. 3; Psa. l. 3; xcvi. 3; Isa. lxvi. 15; 2 Thess. i. 8; Chap. x. 27.

the earth—When, at the giving of the law, he spoke from Sinai, and the whole mount *quaked greatly*, Exod. xix. 18; *but now*—In the gospel times; *he hath promised*—Or declared, *saying*, (Hag. ii. 6,) *Yet once more I shake not the earth only, but also heaven*—Meaning, probably, the abolition of the civil and ecclesiastical constitution of the Jews, with the destruction of Jerusalem and the temple, Matt. xxiv. 29; John iv. 21, 23; and even the overthrow of the heathen idolatry, John xvi. 11, and the propagation of the gospel throughout the world: changes which, in the nature of things, could not take place without great commotions, and the shaking of governments and nations. Dreadful commotions and wars preceded the coming of Christ in the flesh, of which see on Hag. ii. 6: but the shakings here intended must be those consequent on his so coming, and productive of the events now referred to. They may, however, look forward even to Christ's second coming, and the final consummation of all things. *For this word, Yet once more*—Or once for all, not only signifieth the removing of those things that are shaken—The total subversion of the Jewish commonwealth and church, with the ordinances of Moses; *as of things that are made*—Namely, by human hands; or constituted or appointed only for a time; (the verb *ποιω*, here used, frequently meaning to constitute or appoint, as chap. iii. 2; Mark iii. 14, in both which passages it is translated to appoint, as it is also in many other places;) *that those things which cannot be shaken*—A dispensation to be changed no more; *may remain*—Fixed on a perpetual basis; even that eternal kingdom of righteousness and peace which God hath established by his Son Jesus Christ. This inference the apostle rightly draws from the expression, *yet once more*. For, as it implies that God would make but one alteration more in the religious worship of the world, it certainly follows that the form to be substituted in the room of the things to be shaken or removed, shall be permanent. The gospel, therefore, will remain to the end of the world, as the only form of religion acceptable to God. And then, as the words also imply, the heaven and the earth shall themselves be removed, as things made and intended only to endure for a time; and those things which cannot be shaken, the new heaven and the new earth, shall remain, to be the inheritance of God's people for ever, Rev. xxi. 1, &c.

Verses 28, 29. *Wherefore we*—Who believe in Christ; *receiving*—Or *having received*, through the gospel; *a kingdom which cannot be moved*—A dis-

penation (frequently called the kingdom of God) which shall never be changed, but shall remain to the end of time, (2 Cor. iii. 11,) and which opens before us an assured and bright prospect of a reign in eternal glory; *let us have grace*—Let us ask and receive it. "As grace is so freely offered to us, let us not be so wanting to ourselves as to fall short of it." So Dr. Doddridge paraphrases the clause, and adds in a note, "This" (namely, that grace is freely offered) "is strongly intimated in the words of the exhortation, else there could be no room for it. And this oblique intimation, in which it is, as it were, taken for granted that we may certainly *have grace* if we take proper methods for obtaining it, appears to me peculiarly affecting." *Ἐχωμεν χάριν* may be properly rendered, *let us hold fast grace*; for it is as necessary to *retain* it as it is to *obtain* it; and this we may do as well as the other; *whereby we may* have both inclination and power to *serve God acceptably*—*Ἐπαγεσθε*, in a manner *well pleasing* to him, making his will the sole rule of our conduct, of our tempers, words, and works, and his glory the end thereof, and from a principle of love to him, endeavouring to glorify him in our body and spirit which are his;

with reverence—*Μετα αἰδῶς*, literally, *with shame*, or *modesty*, arising from a deep sense of our unworthiness; and *godly fear*—A tender, jealous fear of offending God, arising from a sense of his gracious majesty. *For our God*—In the strictness of his justice, and the purity of his holiness; *is a consuming fire*—Though he manifests himself in the gospel with the beams of such mild majesty, he is still possessed of that tremendous power which was so awfully displayed at mount Sinai, and will break forth as a consuming fire against all those that presumptuously violate his laws and despise his gospel. See Deut. iv. 23, 24, a passage which the apostle had now in his eye, where Moses, giving the Lord this appellation, reminded the Israelites of the fire which came forth from him to destroy Korah and his company, Num. xvi. 35. Wherefore, by adopting his words, the apostle brought the same instance of vengeance to the remembrance of the Hebrews, that they might be deterred from apostasy, disobedience, and all irreverence in the worship of God: who, though he appears so full of mercy in the gospel, is as much determined to punish the rebellious as ever.

CHAPTER XIII.

Here the apostle, (1.) Exhorts the Hebrews to brotherly love, hospitality, sympathy with persons in bonds, or suffering persecution for Christ; to chastity; contentment; regard and subjection to their pastors, 1-8. (2.) Cautions them against being carried away with Jewish doctrines and ceremonies, which were fulfilled in Christ, the high-priest, altar, and sacrifice of his church, 9-14. (3.) Recommends praise and thanksgivings to God, and acts of benevolence and beneficence to the poor; and again exhorts them to obey their spiritual rulers, 15-17. (4.) Entreats their prayers for himself and his brethren; and, after offering to God a solemn prayer for them, recommends the epistle to their serious consideration, 18-22. (5.) He concludes with intimating, that he hoped to pay them a visit with Timothy; with some salutations, and a solemn benediction, 23-25.

A. M. 4068. LET ^a brotherly love continue.

A. D. 64. 2 ^b Be not forgetful to entertain

strangers: for thereby ^c some have A. M. 4068.
entertained angels unawares. A. D. 64.

^a Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. i. 22; ii. 17; iii. 8; iv. 8; 2 Pet. i. 7.

^b Matthew xxv. 35; Romans xii. 13.—^c Genesis xviii. 3; xix. 2.

NOTES ON CHAPTER XIII.

Verses 1, 2. In this concluding chapter we find fresh instances of that divine wisdom wherewith the apostle was influenced in writing this epistle; improving still more the doctrines he had advanced to practical purposes; in which he gives all ministers of Christ an instructive example of the order and method proper to be pursued in teaching Christianity; first to declare the great doctrines of it, and then to improve them to promote holiness. And they will be mistaken who propose to themselves any other method, and those most of all who think one part of it is sufficient without the other.

Let brotherly love continue—Or abide constant. Love is the fountain and foundation of all moral and religious duties which Christians owe to each other and to all men, and therefore it is here placed at the head of them all. Several of the fruits of this love

are touched on in the following verses. It is justly observed by Diodati, that this exhortation was peculiarly suitable to the converted Jews, as the prejudices of many of them against their Gentile brethren were so strong that they were ready to disown them with abhorrence. *Be not forgetful to entertain strangers*—The apostle chiefly means those of their Christian brethren who were travelling from place to place at their own cost to preach the gospel. Thus St. John speaks of some who *went forth for the sake of Christ, taking nothing of the Gentiles*, to whom they preached, 3 John 7. Add to this, the church being then under great persecution in sundry places, many Christians were obliged to leave their own habitations and countries, and to flee for safety to other parts where they were strangers. Such as these the apostle recommends to the love and charity of those to whom he wrote. *For thereby*

A. M. 4008. 3 ^d Remember them that are in A. D. 64. bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: * but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and ^t be content with such things as ye

^d Matt. xxv. 36; Rom. xii. 15; 1 Cor. xii. 26; Col. iv. 18; 1 Pet. iii. 8.—^a 1 Cor. vi. 9; Gal. v. 19, 21; Eph. v. 5; Col. iii. 5, 6; Rev. xxii. 15.—^f Matt. vi. 25, 34; Phil. iv. 11, 12; 1 Tim. vi. 6, 8.

some—For instance, Abraham and Lot; have entertained angels unawares—So may an unknown guest, even now, be of more worth than he appears, and may have angels attending him, though unseen.

Verse 3. Remember—In your prayers and by your help; them that are in bonds—Thrown into prison for the sake of Christ, as if you yourselves were bound with them—Seeing ye are members one of another; and them which suffer adversity—*Των κακωσμενων, who are ill-treated, or afflicted with evil; as being yourselves also in the body*—And consequently liable to similar sufferings.

Verse 4. Marriage is honourable in, or for, all sorts of persons, clergy as well as laity, though the Romanists teach otherwise; and the bed undefiled—Consistent with the highest purity. For who can imagine that God would make any thing morally evil absolutely necessary for the support of the human race in future generations? But whoremongers and adulterers God will judge—That is, punish, and frequently does so in a very awful manner, even in the present world; though they frequently escape punishment from men. The distinction between these two characters, whoremongers and adulterers, is well known to be this: that the former are single persons who have unlawful converse with one another, and the latter are those who are both, or at least one of them, in a married state. The sin of the first is fornication, of the other adultery; although the word *πορνεία, fornication*, may sometimes be used to denote any uncleanness, and so to comprise adultery also.

Verses 5, 6. From particular duties the apostle proceeds to one which is more general, relating to our whole course of walking with God. Let your conversation—Greek, *τροπος, your behaviour*, or manner of living; be without covetousness—*Αφιλαργυρος, without the love of money*; or an inordinate desire of, and endeavour after, more of this world's goods than you have, or than God is pleased to give you, proceeding from an undue esteem of them, and attachment to them. See on Col. iii. 5; 1 Tim. vi. 6-10. And be content with such things as ye have—And which God affords you by his providence in a lawful way. The original expression, *τοις παρουσιν, is, with the things that are present*. Endeavour to

have: for he hath said, "I will never leave thee, nor forsake thee." A. M. 4008. A. D. 64.

6 So that we may boldly say, ^h The Lord is my helper, and I will not fear what man shall do unto me.

7 ⁱ Remember them which ^l have the rule over you, who have spoken unto you the word of God: ^k whose faith follow, considering the end of their conversation:

^s Gen. xxviii. 15; Deut. xxxi. 6, 8; Josh. i. 5; 1 Chron. xxviii. 20; Psa. xxxvii. 25.—^a Psa. xxvii. 1; lvi. 4, 11, 13; cxviii. 6.—ⁱ Verse 17.—^l Or, are the guides.—^k Chapter vi. 12.

bring your mind down to your circumstances, be they what they may. "The apostle did not mean by this to preclude the Hebrews, or any person, from using lawful means for bettering their circumstances; but that, having used such means, they were to be contented, although God did not make them successful." For *he*—Rather, *he himself*, namely, God, who hath all the stores of nature at his command, and who owns the relation of a Father to us; *hath said*—To all believers, in saying it to Jacob, Joshua, and Solomon, (see the margin,) *I will never leave thee nor forsake thee*—The many negative particles, and their position in the original, render this passage extremely emphatical and beautiful. Doddridge renders it, *I will not, I will not leave thee; I will never, never, never forsake thee*; words from which all God's people (his love to them being the same in all ages) may take a just encouragement in all the difficulties to which they may be exposed. So that we may boldly say—*Ωτι θαρρανας μας λεγει, taking courage, we may say*, with the psalmist, *The Lord is my helper*—He is my helper, whose wisdom, power, and goodness are boundless; *I will not fear what man shall do unto me*—However subtle, mighty, or malicious he may be. God's promises to Jacob, Joshua, David, &c., and their expressions of trust in God, being applied by the apostle to the believing Hebrews, teach us that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in Scripture for the encouragement of the people of God in every age.

Verse 7. Remember them who have the rule over you—*Των ηγουμενων υμων, or, who are, or rather, were, the guides of you*, namely, formerly; who have spoken—Or, *whospake; unto you the word of God*—Remember who they were, and your obligations to them; and though all your intercourse with them is for the present cut off, do not, however, forget their instructions and their examples. Bishop Lloyd (see his funeral sermon for Bishop Wilkins) thinks this may refer to James the brother of John, and to James, commonly called *the first bishop of Jerusalem*, both of whom had been put to death there before this epistle was written; whose faith follow—Embrace by faith the same doctrines, precepts, and promises of the gospel which they embraced; and let your faith be assured, lively, and operative as

A. M. 4068. 8 Jesus Christ ¹ the same yesterday, and to-day, and for ever.

9 ² Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; ³ not with meats, which have not profited them that have been occupied therein.

¹ John viii. 56; Chap. i. 12; Rev. i. 4.—² Eph. iv. 14; v. 6; Col. ii. 4, 8; 1 John iv. 1.—³ Rom. xiv. 17; Col. ii. 16;

theirs was, purifying your hearts, and rendering your lives fruitful to the glory of God; *considering the end*—*Την εκβασιν, the issue, of their conversation*—The happy end they made; the blessed manner in which they quitted life; the ground of that support which they experienced in their latest moments from the truths they had taught you; the heroic resolution with which they were animated to meet even martyrdom itself in that sacred cause; and let the remembrance of these things engage you to retain their faith, and courageously to follow their steps.

Verses 8, 9. Men may die, but *Jesus Christ is the same yesterday, to-day, and for ever*—From everlasting to everlasting: the same in his person and offices, in his love and power, in his truth and grace; the same object of faith; and the same in all respects, to all believers, in all ages; and therefore be steadfast in the faith and hope of the gospel: and *be not carried about with divers, Ποικίλας, various, and strange doctrines*—Doctrines inconsistent with each other, and differing from that one faith in our one unchangeable Lord, and strange to the ears and hearts of all that abide in him. *For it is a good thing*—Of great importance to our own peace of mind, to the glory of God, and the edification of others; it is honourable, pleasant, and profitable, for the heart to be established—In the faith and hope of the gospel; *with grace*—The influence of the Divine Spirit received through Christ; *not with meats*—With Jewish ceremonies of any kind, which indeed can never establish the heart; and *which have not profited*—To the purifying of the conscience from guilt, or increasing their holiness; *them that have been occupied therein*—How exact and scrupulous soever they have been in observing them.

Verse 10. *We have an altar*—That is, a sacrifice upon an altar, namely, Christ, who was sacrificed on the altar of the cross, who also is the only Christian altar, to which we bring all our sacrifices and services. The apostle, having set forth the only way of the establishment of the heart in faith and holiness, and the uselessness of all distinctions of meats for that purpose, here declares the foundation of all this; for whereas the ground of all distinction of meats and other ceremonies among the Jews was the altar in the tabernacle, with its nature, use, and services, he lets them know that Christians have an altar, and services quite of another kind than those which arose from the altar of old, such as he describes verses 13–16. This seems to be the direct design of the apostle in this place, and a proper

10 ^o We have an altar, whereof ^{A. M. 4068.} they have no right to eat which serve ^{A. D. 64.} the tabernacle.

11 For ² the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

1 Tim. iv. 3.—1 Cor. ix. 13; x. 18.—Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3.

analysis of his words. *Whereof they have no right to eat*—To partake of the benefits which we receive therefrom; *who serve the tabernacle*—Who adhere to the Mosaic law, or who maintain the necessity, and continue the observance, of the Jewish ceremonies and worship. For this in effect was to deny Christ to be come in the flesh, and to have offered himself a sacrifice on the cross.

Verse 11. *For, &c.*—As if he had said, This was shown figuratively in the law; *for the bodies of those beasts whose blood is brought*—On the day of atonement; *into the sanctuary*—The holy of holies; *by the high-priest, for sin*—To make expiation of it; *are burned without the camp*—See Lev. iv. 12; and therefore no part of them could be eaten by the priest or people; so they who, under the gospel, adhere to that way of worship, cannot partake of Christ, who is the truth signified by that type. In other words, according to their own law, the sin-offerings were wholly consumed, and no Jew ever ate thereof. But Christ was a sin-offering; therefore they cannot feed upon him as we do. This is explained more at large by Macknight, thus: "This law, concerning the bodies of the animals whose blood the high-priest carried into the holy places, we have Lev. xvi. 27. The same law is given concerning all the proper sin-offerings, Lev. vi. 30; from which it appears that neither the priest, who offered the sin-offerings, nor the people, for whom they offered them, were to eat of them. Wherefore, if the eating of the burnt-offerings and peace-offerings was permitted, to show that the offerers were at peace with God, as their *political Ruler*, it may fairly be presumed that the prohibition to eat any part of the bodies of animals whose blood was brought into the holy places as an atonement, was intended to make the Israelites sensible that their sins against God, as *moral Governor of the world*, were not pardoned through these atonements; not even by the sacrifices which were offered by the high-priest on the tenth of the seventh month, which, like the rest, were to be wholly burned. Unless this was the intention of the law, the apostle could not, from that prohibition, have argued with truth that they who worshipped in the tabernacles with the sin-offerings, had no right to eat of the Christian altar. Whereas if, by forbidding the priests and people to eat the sin-offerings, the law declared that their offences against God, as *moral Governor of the world*, were not pardoned thereby, it was in effect a declaration, as the apostle affirms, that they

A. M. 4068. 12 Wherefore Jesus also, that
A. D. 64 he might sanctify the people
with his own blood, ¹suffered without the
gate.

13 Let us go forth therefore unto him with-
out the camp, bearing ²his reproach.

14 ³For here have we no continuing city, but
we seek one to come.

15 ⁴By him therefore let us offer ⁵the sacri-
fice of praise to God continually, that is, ⁶the

¹ John xix. 17, 18; Acts vii. 58.—² Chap. xi. 26; 1 Pet. iv. 14.—³ Mic. ii. 10; Phil. iii. 20; Chap. xi. 10, 16; xii. 22. ⁴ Eph. v. 20; 1 Pet. ii. 5.—⁵ Lev. vii. 12.

had no right to eat of the Christian altar; that is, to share in the pardon which Christ hath procured for sinners by his death, who trusted in the Levitical sacrifices for pardon and acceptance with God."

Verses 12-14. *Wherefore Jesus also*—Who was typified by these sin-offerings; *that he might sanctify*—Might make atonement for, and consecrate to God; *the people*—His church, the spiritual Israel of God; *with his own blood*—Carried into the heavenly sanctuary, and presented before the throne of God as a sin-offering; *suffered without the gate*—Of Jerusalem, as the bodies of the sin-offerings were burned without the camp of Israel in the wilderness, signifying hereby that those carnal Jews, who still adhered to the Mosaical way of worship, had no interest in, nor communion with Christ, nor partook of the benefits of his atonement. The Israelites having cities to live in at the time our Lord suffered, the expression, *without the gate*, was of the same import as *without the camp* in the wilderness. Wherefore criminals, being regarded as unclean, were always put to death without the gates of their cities. *Let us, &c.*—As if he had said, And this consideration, as it shows it to be our duty to leave the Jewish sacrifices, so it should undoubtedly engage us willingly to suffer all extremities in his cause; *Let us therefore break through all attachments, and go forth unto him without the camp*—The terrestrial Jerusalem; the Jewish Church, with its ceremonious services; let us cleave to him and his doctrine, and openly profess ourselves his disciples; *bearing his reproach*—Patiently enduring all manner of shame, obloquy, and contempt, and whatever other suffering may await us, for his sake. And we have the more reason to do this; *for here we have no continuing city*—No settled condition, no lasting place of abode; all things here are but for a moment; and the interests of this mortal life, as they are very uncertain, and of short duration, so they are very trivial, when compared with those that relate to eternity. It is thought by some, that in this the apostle had the destruction of Jerusalem in his eye, which happened about seven or eight years after this epistle was written; *but we seek one to come*—Namely, the city of the living God; a city prepared for us, and promised to us, as the place of our everlasting abode.

Verses 15, 16. Having mentioned the altar, the

fruit of *our lips*, ⁷giving thanks to A. M. 4068
his name. A. D. 64

16 ⁸But to do good, and to communicate,
forget not: for ⁹with such sacrifices God is
well pleased.

17 ¹⁰Obeys them that ¹¹have the rule over you,
and submit yourselves: for ¹²they watch for
your souls, as they that must give account,
that they may do it with joy, and not with
grief: for that is unprofitable for you.

⁷ Hosea xiv. 2.—⁸ Gr. *confessing to*.—⁹ Romans xii. 13. ¹⁰ 2 Cor. ix. 12.—¹¹ Phil. ii. 29.—¹² Or, *guide*.—¹³ Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 28, 28.

apostle now proceeds to speak of the sacrifice. *By him therefore*—Our great High-Priest, though persecuted by our unbelieving brethren, and exposed to many sufferings; *let us offer the sacrifice of praise to God continually*—For surely we have continual reason, having before us a prospect of such unutterable felicity and glory; *that is, the fruit of our lips*—It is generally granted that this expression is taken from Hosea, where the same duty is called *the calves*, or sacrifices, *of our lips*; for the sense is the same, and praise to God is intended in both places. *But to do good, &c.*—As if he had said, But while we present this verbal tribute, let us remember that another yet more substantial sacrifice is required, namely, to do good to our fellow-creatures, and that in every way in our power, to their souls as well as to their bodies, supplying, as we have ability, both their spiritual and temporal wants; *for with such sacrifices God is well pleased*—As his inspired servants have abundantly testified. Indeed they have been always more pleasing to him than any victims which, in the neglect of these, could be brought to his altar.

Verse 17. *Obeys them that have the rule over you*—The expression, τοῖς ἡγεμῶν, implies also, *that lead or guide you*, namely, in truth and holiness; and *submit yourselves*—To them with a becoming respect, even though their office should render it sometimes necessary for them to reprove you for some instances of misconduct, or to urge you to duties which you are averse to perform. Give up to them, not your conscience or judgment, but your own will, in all things purely indifferent; *for they watch for your souls*—With all zeal and diligence they guard and caution you against all danger; *as they that must give an account*—To the great Shepherd for every part of their behaviour toward you. Chrysostom says, he never read these words of the apostle without *trembling*, though he often preached several times in a day. How vigilant then ought every pastor to be, how careful of every soul committed to his charge; *that they may do it*—May watch over you; *with joy and not with grief*—Greek, *μη στεναζομεν*, not groaning, under discouragement and grief on account of the little success of their ministry among you; *for that is*—Or would be; *unprofitable for you*—Both here and hereafter; for besides dis-

A. M. 4068. 18 ° Pray for us: for we trust we
A. D. 64. have ^a a good conscience, in all things willing to live honestly.

19 But I beseech *you* ° the rather to do this, that I may be restored to you the sooner.

20 Now ^f the God of peace, ^g that brought again from the dead our Lord Jesus, ^h that

° Rom. xv. 30; Eph. vi. 19.—^d Acts xxiii. 1; xxiv. 16.
• Philom. 22.—^f Rom. xv. 33; 1 Thess. v. 23.—^g Acts ii. 24, 32.—^h Isa. xl. 11.

couraging your guides, it would displease the Lord Jesus, and preclude or endanger your eternal salvation. "He is not a good shepherd, who does not either rejoice over his flock or groan for them. The groans of other creatures are heard: how much more shall these come up into the ears of God! Whoever answers this character of a Christian pastor, may undoubtedly demand this obedience."—Wesley.

Verses 18, 19. *Pray for us*—For our freedom and success in preaching the gospel, (see the margin,) and our deliverance from the enemies of the faith; *for*—Though our enemies may meanly insinuate the contrary, and though the doctrine inculcated in this epistle may not be pleasing to some of you; *we trust we have a good conscience*—Have acted, and continue to act, conscientiously before God, his people, and all men, and have executed our trust faithfully, declaring the whole counsel of God; *willing*—*θελοντες*, *desiring*, and resolving; *in all things*—Or *among all men*, as *εν παντι* may signify, among the Jews as well as among the Gentiles; *to live honestly*—Or rather, *to behave ourselves well*, or *honourably*, as the original expression signifies; that is, always to act in the most fair and reputable manner, according to the obligations of our sacred profession and office, though this should be attended with the sacrifice of every thing. *I beseech you the rather to pray earnestly for me, that I may be restored to you the sooner*—From this confinement, and may have it in my power to render you those services, which have been and still are prevented by this unjust imprisonment.

Verses 20, 21. *Now, &c.*—Having desired them to pray for him, he now addresses a prayer to God for them, and therewith gives a solemn close to the whole epistle. And a glorious prayer it is, including the whole mystery of divine grace, and that both with respect to its original, and the way of its communication; and therefore including the whole of this epistle, especially as far as it is doctrinal, and applying the benefit of all that he had instructed them in to themselves. The prayer includes, 1st, A title given to God suited to the request made. 2d, The work ascribed to him suitable to that title. 3d, The blessings prayed for. 4th, A doxology, with a solemn close of the whole. The title assigned to God, or the name by which he calls upon him is, *the God of peace*—All things being brought by sin into a state of disorder, confusion, and enmity, there was no source left from whence peace could be derived, but in the nature and will of God. Hence the apostle,

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great Shepherd of the sheep, ⁱ through the blood of the everlasting ^k covenant,

21 ^l Make you perfect in every good work, to do his will, ^m working ⁿ in you that which is well-pleasing in his sight, through Jesus Christ; ^o to whom *be* glory for ever and ever. Amen.

ⁱ Zech. ix. 11; Chap. x. 22.—^k Or, *testament*.—^l 2 Thess. ii. 17; 1 Pet. v. 10.—^m Or, *doing*.—ⁿ Phil. ii. 13.—^o Gal. i. 5; 2 Tim. iv. 18; Rev. i. 6.

when about to represent God in this character, begins by observing, *All things are of God, who hath reconciled us to himself by Jesus Christ*, 2 Cor. v. 18. God alone is the Author of all peace to fallen man, whether the peace which we have with himself, or that in our own souls; whether peace between angels and men, or between Jews and Gentiles: it is all from him, the God of pardoning mercy and renewing grace. *That brought again from the dead our Lord Jesus*—On whom the iniquities of us all, and the chastisement necessary to procure our peace, were laid; and who was raised from the dead to manifest that the atonement which he had made was accepted, and that God was now in him *reconciling us to himself*; and as a further proof of this, bringing him from the dead to be *the great Shepherd of the sheep*—To gather, defend, feed, and save them; yea, and to give unto them eternal life, John x. 28. This title, *the great Shepherd of the sheep*, is given to Christ here, because he was foretold under that character, (Ezek. xxxiv. 23,) because he took to himself the title of the *good Shepherd*, (John x. 11,) and because all who are employed in feeding the flock are but inferior shepherds under him. *Through the blood of the everlasting covenant*—Namely, the covenant of grace, in its last dispensation, termed *everlasting*, both in opposition to the covenant made at Sinai, which was but for a time, and accordingly was now removed, and because the effects of it are not temporary benefits, but *everlasting mercies* of grace and glory. It is not quite certain whether this clause should be connected with what goes before, or what follows. If it is connected with what goes before, the meaning is, either that God brought back our Lord Jesus Christ from the dead, on account of his having shed his blood to procure the everlasting covenant: or that the Lord Jesus became the great Shepherd and Saviour of the sheep, by shedding his blood to procure and ratify the everlasting covenant. This latter sense seems to be supported by Acts xx. 28, where Christ is said to have *purchased the church with his own blood*. But if the clause is connected with what follows, the meaning is, *May God make you perfect in every good work*, through the assistance of his Spirit, promised in the everlasting covenant, procured and ratified by his blood.

Make you perfect—*καταρτισαι υμας*, an expression similar to that used Eph. iv. 12: *for the perfecting of the saints*, or the rendering them complete in the various branches of true Christianity, namely, (as is

A. M. 4068. 22 And I beseech you, brethren,
A. D. 64 suffer the word of exhortation: for
I have written a letter unto you in few words.
23 Know ye, that our brother Timothy is
set at liberty; with whom, if he come shortly,
I will see you.

1 Pet. v. 12.—1 Thess. iii. 2.—1 Tim. vi. 12.

there observed,) in the knowledge of all the doctrines, the possession of all the graces, the enjoyment of all the privileges, the performance of all the duties belonging to true Christianity. But the last particular is what is here chiefly intended, the expression being, *May he make you perfect in every good work*, implying the apostle's desire that they might omit no good work which it was in their power to perform, and that they should do every one in the most perfect manner; namely, according to God's will as their rule, from love to him as their principle, with an eye to his glory as their end: *Working in you that*—Internal holiness and conformity to the divine image; *which is well pleasing in his sight*—Which he approves of, and takes complacency in; *through the doctrine, the merits, and the Spirit of Jesus Christ. To whom be glory for ever and ever*—Here eternal glory is ascribed to Christ, as it is likewise 2 Pet. iii. 18, and Rev. v. 13, in terms exactly similar to those in which it is ascribed to God, *even the Father*, Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; a manifest proof of Christ's Deity, divine adoration and worship being due to God alone.

Verses 22-25. *I beseech you, brethren*—He sub-

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24 Salute all them that have the
rule over you, and all the saints.

They of Italy salute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

Verses 7, 17.—Tit. iii. 15.

joins this tender address to his epistle to caution them against losing, through negligence or prejudice, the benefit they might otherwise derive from it; *suffer the word of exhortation*—Or, *consolation*, (for the word *παράκλησις* signifies either,) addressed to you in this letter, which is contained in few words—Considering the copiousness of the subject. *Know ye*—That is, I give you the joy of knowing; *that our brother Timothy*—Whose zeal for me had for a while made him a partner in my confinement; *is set at liberty; with whom, if he return to me shortly, I will see you*—Will pay you a visit. From this it is evident that the apostle, when he wrote this, was set at liberty. *They of Italy salute you*—The salutations from the Christians of Italy show that the writer of this letter was either in Italy, or had some of the brethren of Italy with him when he wrote it; which agrees with the supposition that Paul was the author of it. For he had been two years a prisoner at Rome, but had now obtained his liberty, (verse 23,) by means, as is supposed, of the persons he had converted in the emperor's family, Phil. iv. 22. *Grace be with you all*—St. Paul's usual benediction. God apply it to our hearts!

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PREFACE

TO THE

GENERAL EPISTLE OF JAMES.

THIS, the two epistles of Peter, the first epistle of John, and that of Jude, have been called catholic or general epistles, because, according to Œcumenius and others, they were all written, not to any particular church or churches, or to people dwelling in one place, as all St. Paul's epistles were but to the Jewish converts, dispersed through all the countries within the Roman empire.

That the author of this epistle was an apostle appears from the testimony of Eusebius, (*Eccl. Hist.*, lib. ii. cap. 23,) who declares concerning that James to whom the ancients ascribed this epistle, that he was the brother, or kinsman, of the Lord; and by the Syriac, Arabic, Vulgate, and Ethiopic versions, by all which he is styled, "James the apostle." It is true, some have imagined that James the elder, the son of Zebedee, and brother of John, was the author of this epistle; "but in this they are evidently mistaken; for James the elder was beheaded by Herod, A. D. 44, whereas this epistle was not written till a very considerable time afterward. So early as A. D. 44 the gospel does not seem to have been propagated far beyond the bounds of Palestine, and it cannot be supposed there was any very large number of the Jews of the dispersion who were then converted to the Christian faith; and, though the epistle seems to have been intended, in some measure, for the general benefit of the twelve tribes, yet more especially for those among them who were converts to the Christian religion. Besides, it is intimated, in the epistle itself, that the Jewish Christians were at this time sunk into very remarkable degeneracy, both in doctrine and practice, which is not likely to have been the case while they were under the first impressions of their conversion. And, indeed, in this epistle there are some plain intimations that the destruction of Jerusalem was near at hand, (chap. v. 1-8,) which event was accomplished about the year 70; and from this circumstance we may reasonably conclude the date of it to be about A. D. 60 or 61."—Doddridge. This epistle, therefore, could not have been written by James the elder, but must have been the composition of James the son of Alpheus or Cleophas, by Mary, the sister of the blessed Virgin.

Now, it being thus shown that James the apostle was the author of this epistle, we cannot reasonably doubt the authenticity of it, especially if we consider that "it is cited by Clemens Romanus four several times, by Ignatius in his genuine epistle to the Ephesians, and by Origen in his thirteenth homily upon Genesis. Eusebius says it was known to most, and publicly read in most Christian churches; St. Jerome, that in process of time it obtained authority. Estius observes, that 'they who before doubted of it, in the fourth century embraced the opinion of them who received it, and that from thence no church or ecclesiastical writer ever doubted of it; but, on the contrary, all the catalogues of the books of the holy Scriptures, published by general or provincial councils, Roman bishops, or other well-informed writers, number it among the canonical Scriptures;' which proof must give sufficient certainty of it to any Christian."—Whitby. If any further argument were necessary to be advanced in proof of the divine authority of this epistle, it may be observed that while the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, this epistle of James hath found a place therein; an argument this of great weight. For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written.

PREFACE TO THE GENERAL EPISTLE OF JAMES.

In addition to the support which its antiquity gives to the authenticity of this epistle, may be mentioned the correspondence of the sentiments it contains with the tenor of the Christian doctrine. It is true, this was called in question by Luther, at the beginning of the Reformation; but deeper experience, a more perfect investigation, more extensive observation, and a maturer judgment, afterward induced him to change his opinion. As to the subjects treated on in this epistle, it must be observed that, as the author of it stately resided at Jerusalem, (whence he hath been styled, by some of the ancient fathers, the bishop of that city,) it was very natural for him, while he confined his personal labours, to the inhabitants of Judea, to endeavour, by his writings, to extend his services to the Jewish Christians who were dispersed abroad in more distant regions. "For this purpose," says Dr. Doddridge, "there are two points which the apostle seems to have principally aimed at, though he has not pursued them in an orderly and logical method, but in the free epistolary manner, handling them jointly or distinctly, as occasion naturally offered. And these were, to correct those errors, both in doctrine and practice, into which the Jewish Christians had fallen, which might otherwise have produced fatal consequences; and then to establish the faith, and animate the hope, of sincere believers, both under their present and their future sufferings."

It may add some weight to the important advices, cautions, and exhortations, contained in this epistle, to observe that the author of it, for the remarkable holiness of his life, was surnamed "the Just;" and that our Lord so regarded him as to appear to him when alone, after his resurrection; (1 Cor. xv. 7;) and that about three years after Paul's conversion, being resident at Jerusalem, he was considered as a pillar, or noted supporter, of the church there, Gal. ii. 9. Hence the deference paid to his advice at the apostolic council, spoken of Acts xv. About A. D. 63, when Festus was dead, and Albinus his successor had not arrived at Jerusalem, the Jews being exceedingly enraged at the success of the gospel, Ananias II., high-priest of the Jews, caused him to be condemned, and delivered him into the hands of the people and the Pharisees, who threw him down from the stairs of the temple, when a fuller dashed out his brains with a club. His life was so holy, that Josephus considers the destruction of Jerusalem as a punishment inflicted on that city for his death.

THE GENERAL EPISTLE

OF

JAMES.

CHAPTER I.

After the salutation, the apostle, (1,) Endeavours to fortify the converted Jews, to whom he writes, under those trials where-with they were and would be exercised, by suitable representations of the benefit of them, and of the readiness of God to communicate all necessary supplies of wisdom and grace in answer to the fervent prayer of faith, 1-8. (2,) He directs them how to behave in prosperous and adverse circumstances, and exposes the vanity of all worldly enjoyments, 9-12. (3,) He warns them not to impute to God any temptation to sin, but to look on all evil as proceeding from themselves, and all good from God, 13-18. (4,) He cautions them against a rash and irascible disposition, and exhorts them to receive the word of God with meekness, and to live according to it, 19-25. (5,) He mentions some important properties of true religion, and shows that all pretences to it are vain, if the tongue be not bridled, 26, 27.

A. M. 4064. * **JAMES,**^a ^b a servant of God and of
A. D. 60. the Lord Jesus Christ, ^c to the

twelve tribes ^d which are scattered A. M. 4064.
abroad, greeting. A. D. 60.

* St. Philip and St. James, epistle, verse 1 to verse 13.—^a Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1.

^b Tit. i. 1.—^c Acts xxvi. 7.—^d Deut. xxxii. 26; Joha vii. 35; Acts ii. 5; viii. 1; 1 Pet. i. 1.

NOTES ON CHAPTER I.

Verse 1. *James, a servant of Jesus Christ*—Whose name the apostle mentions but once more in the whole epistle, namely, chap. ii. 1, and not at all in his whole discourse, Acts xv. 14, &c., or xxi. 20-25. It might have seemed, if he had mentioned him often, that he did it out of vanity, as being the brother, or near kinsman, of the Lord; to the twelve tribes—Of Israel; that is, to those of them that were converted to Christianity, and with an evident reference, in some parts of the epistle, to that part of them which was not converted; which are scattered abroad—In various countries; ten of the tribes were scattered ever since the reign of Hoshea, and a great part of the rest were now dispersed through the Roman empire, as was foretold Deut. xxviii. 25, and xxx. 4. That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts. 1st, Notwithstanding Cyrus allowed all the Jews in his dominions to return to their own land, many of them did not return, but continued to live among the Gentiles, as appears from this, that in the days of Ahasuerus, one of the successors of Cyrus, who reigned from India to Ethiopia, over one hundred and twenty-seven provinces, (Esth. iii. 8,) the Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people; so that, by adhering to their own usages, they kept themselves distinct

from all the nations among whom they lived. 2d, Josephus considered the twelve tribes as being in existence when the Old Testament Scriptures were translated into Greek, (namely, in the time of Ptolemy Philadelphus, about two hundred and fifty or two hundred and sixty years before Christ,) as he says that six persons were sent out of every tribe to assist in that work. 3d, On the day of pentecost, as mentioned Acts ii. 5, 9, there were dwelling at Jerusalem devout men out of every nation under heaven, Parthians, Medes, &c.: so numerous were the Jews, and so widely dispersed through all the countries of the world. 4th, When Paul travelled through Asia and Europe, he found the Jews so numerous, that in all the noted cities of the Gentiles they had synagogues, in which they were assembled for the worship of God, and were joined by multitudes of proselytes from among the heathens. 5th, The same apostle, in his speech to Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, in expectation of the promise made to the fathers, Acts xxvi. 6. 6th, Josephus (*Antiq.*, l. xiv. c. 12) tells us, that in his time one region could not contain the Jews, but they dwelt in most of the flourishing cities of Asia and Europe, in the islands and continent, not much less in number than the heathen inhabitants. From all which it is evident that the Jews of the dispersion were more numerous than even the Jews in Judea; and that James very properly inscribed his letter to

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A. M. 4064. 2 My brethren, * count it all joy
A. D. 60. † when ye fall into divers temptations ;

3 † Knowing *this*, that the trying of your faith
worketh patience.

4 But let patience have *her* perfect work, that
ye may be perfect and entire, wanting no-
thing.

5 † If any of you lack wisdom, † let him ask
of God, that giveth to all *men* liberally, and up-

* Matt. v. 12 ; Acts v. 41 ; Heb. x. 34 ; 1 Pet. iv. 13, 16.
† 1 Peter i. 6.—† Romans v. 3.—† 1 Kings iii. 9, 11, 12 ;
Prov. ii. 3.

the twelve tribes which were in the dispersion, seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were anciently in their own land. *Greeting*—That is, wishing you all blessings, temporal, spiritual, and eternal.

Verses 2-4. *Count it all joy*—That is, matter of the greatest joy ; *when ye fall into divers temptations*—Πειρασμοις, trials ; for though rendered *temptations*, it does not signify here what is commonly meant by temptations, for these we are directed to pray against, but it denotes *trials* by affliction and persecution. To these God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their graces and virtues. Hence our Lord declared those to be *blessed who were persecuted for righteousness' sake*, Matt. v. 10 ; and exhorted *such*, (verse 42,) to *rejoice and be exceeding glad* ; sentiments which doubtless the Apostle James had in his eye when he spoke to the Jewish Christians in this manner. *Knowing that the trying*, or *proving*, of your faith—By persecution and affliction ; *worketh patience*—Exercises and thereby increases your patience, through the divine blessing, and your resignation to God's will, from which many other virtues will flow. *But let patience have her perfect work*—Let it be duly and fully exercised, that it may rise to the highest degree of perfection : 1st, By composing your minds to a sweet and humble frame under your sufferings. 2d, By acknowledging God's hand in them, and blessing him for them. 3d, By resisting all inclinations to impatience, fretfulness, and murmuring. 4th, By quietly waiting for deliverance, in the way God hath appointed, till he shall see fit to grant it. 5th, By enduring to the end of the time of your trial ; *that ye may be perfect and entire*—Adorned with every Christian grace and virtue ; *wanting nothing*—No kind or degree of grace which God requires to be in you ; but may be complete in all the parts of holiness.

Verses 5-7. *If any of you*—In whole or in part ; *lack wisdom*—To understand whence and why temptations come, and how they are to be improved, or for any other purpose. Wisdom, in the common acceptance of the word, denotes a sound practical judgment concerning things to be done or avoided : but here the expression seems to mean wisdom to

braideth not ; and † it shall be given A. M. 4064.
A. D. 60. him.

6 † But let him ask in faith, nothing wavering.
For he that wavereth is like a wave of the sea
driven with the wind and tossed.

7 For let not that man think that he shall
receive any thing of the Lord.

8 † A double-minded man is unstable in all
his ways.

† Matt. vii. 7 ; xxi. 22 ; Mark xi. 24 ; Luke xi. 9 ; John xiv. 13 ;
xv. 7 ; xvi. 23.—† Jer. xxix. 12 ; 1 John v. 14, 15.—† Mark
xi. 24 ; 1 Tim. ii. 8.—† Chap. iv. 8.

know how to conduct ourselves under afflictions, or how to make a right use of them. Patience is in every pious man already ; let him exercise this, and ask for wisdom. The sum of wisdom, how to conduct ourselves in the trial of poverty, on the one hand, and riches, on the other, is described in the 9th and 10th verses. The connection between the second and following verses of this chapter will be easily discerned by him who reads them while he is suffering wrongfully. He will then readily perceive why the apostle mentions all these various affections of the mind. *Let him ask of God*—The eternal fountain of wisdom, as well as of grace ; *that giveth to all*—That ask aright ; *liberally*—Freely and richly ; and *upbraideth not*—Either with their past sinfulness or present unworthiness. *But let him ask in faith*—With a firm confidence in the power, love, and faithfulness of God. St. James also both begins and ends with faith, chap. v. 15 ; the hinderances of which he removes in the middle part of his epistle ; *nothing wavering*—Or *doubting*, as διακρινόμενος frequently and properly signifies ; or *not divided* in his mind, between the desires of obtaining and the fears of not obtaining the grace he asks ; or not questioning God's willingness to bestow it. *For he that wavereth*—Or *doubteth*, and therefore is divided in his mind, as just observed, and who does not firmly confide in the goodness and faithfulness of God, can have no other solid and substantial support, but *is like a wave of the sea*—Restless and inconstant ; *driven with the wind* to and fro, and *tossed about at its mercy* ; is unsettled and irresolute. *Let not that man*—Who thus yields to diffidence and distrust ; *think that he shall receive any thing of the Lord*—While he continues in such an unstable and wavering state of mind, and dares not rely on God for those supplies of grace which he professes to seek. Such unreasonable doubts and suspicions, as they wrong the divine goodness, so they may, in many instances, prevent the communication of those favours which might otherwise be obtained.

Verse 8. *A double-minded man*—Ανθρωπος διψυχος, a man who has, as it were, two souls ; whose heart is divided between God and the world, and is not simply given up to him, nor entirely confides in him for the direction, aid, and support which he stands in need of ; *is unstable in all his ways*—Being without

A. M. 4064. 9 Let the brother of low degree
A. D. 60. ¹rejoice in that he is exalted:

10 But the rich, in that he is made low: because^a as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

¹ Or, *glory*.—Job xiv. 2; Psa. xxxvii. 2; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; 1 Cor. vii. 31; Chap. iv. 14; 1 Pet. i. 24; 1 John ii. 17.

the true wisdom, he perpetually disagrees both with himself and others; and will be perpetually running into inconsistencies of conduct, while those imperfect impressions of religion which he feels will serve rather to perplex and torment than to guide and confirm him in the right way.

Verses 9-11. *Let the brother*—St. James does not give this appellation to the rich; *of low degree*—Poor and tempted, or brought low by his sufferings for Christ, and humbled in spirit thereby; *rejoice that he is exalted*—To be a child of God, and an heir of eternal glory; let him think of his dignity as a Christian, and entirely acquiesce in his low station in life, which will continue only for a short season, and which God has wisely appointed for his eternal good. Or, let him rejoice that he is thought worthy to be called to suffer for Christ, Acts. v. 41; Phil. i. 29. *But the rich*—Let the rich rejoice in that he is made low—Is humbled by a deep sense of his true condition, and brought to have low thoughts of all worldly excellences, and to be prepared for sufferings. The Greek is, *εν τη ταπεινωσει αυτου, in his humiliation*, as the word is rendered Acts viii. 33; where it is used to express the humiliation of Christ by his various sufferings. And as it is here opposed to *ψηφει, exaltation*, in the preceding verse, it may signify the humiliation of the rich man, by his being stripped of his riches and possessions, of his liberty, and his being made liable to lose his life on account of the gospel. Here, therefore, the apostle advises the rich to glory when they lose the uncertain riches of this life, and are exposed to other sufferings, for the sake of truth and a good conscience, with the favour and approbation of God. *For the sun, &c.*—Literally, *For the sun arose with a burning heat, and withered the grass, and the flower fell off, and the beauty of its form perished*. There is an unspeakable beauty and elegance, both in the comparison itself and the very manner of expressing it; intimating both the certainty and the suddenness of the event. *So shall the rich man fade away in his ways*—In the midst of his various pleasures and enjoyments.

Verse 12. *Blessed*—Μακαριος, happy, is the man that endureth temptation—Trials of various kinds, patiently and perseveringly; *for when he is tried*—Δοκιμος γενομενος, being approved on trial, he shall

12 ^aBlessed is the man that endureth temptation: for when he is tried, he shall receive ^bthe crown of life, ^cwhich the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with ^devil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

^a Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. ^b 1 Cor. ix. 25; 2 Tim. iv. 8; Chap. ii. 5; 1 Pet. v. 4; Rev. ii. 10.—^c Matt. x. 22.—^d Or, *evils*.

receive the crown of eternal life, which the Lord Christ hath promised to them that love him—And express their love by such fidelity and zeal.

Verse 13. *Let no man say, when he is tempted*—To commit sin, in whatever way it may be; *I am tempted of God*—God has laid this temptation in my way; *for God cannot be tempted with evil*—It cannot appear desirable, or otherwise than detestable, in God's eyes; nor can he be inclined to it in any degree, through any external object, or any internal motion; *neither tempteth he any man*—He does not persuade or incline, much less constrain any one to sin by any means whatever. The word *πειραζειν, to tempt*, as we have seen, often signifies “to try, in order to discover the disposition of a person, or to improve his virtue, verse 12. In this sense God is said to have tempted or tried Abraham and the Israelites. Not that he was ignorant of the dispositions of either of them. In the same sense the Israelites are said to have tempted or proved God. They put his power and goodness to the trial, by entertaining doubts concerning them. Here, *to tempt*, signifies to solicit one to sin, and actually to seduce him into sin, which is the effect of temptation or solicitation. See verse 14. In this sense the devil tempts men. And because he is continually employed in that malicious work, he is called, by way of eminence, *ο πειραζων, the tempter*. It is in this sense we are to understand the saying in the end of the verse, that God is incapable of being tempted, that is, seduced to sin by evil things, and that he seduces no one to sin. God having nothing either to hope or fear, no evil beings, whether man or angel, can either entice or seduce him. Further, his infinitely perfect nature admitting no evil thought or inclination, he is absolutely (*απειρατος*) incapable of being tempted.”—MacKnight.

Verses 14, 15. *But every man is tempted when*—In the beginning of the temptation; *he is drawn away of his own lust*—Greek, *υπο της ιδιας επιθυμιας εφελομενος*; literally, he is drawn out of God, his strong refuge, *by his own desire*; excited by some external object presenting itself; *and enticed*—Δελεαζομενος, caught with a bait. It is generally supposed that the allusion here is to the drawing of fish out of a river with a baited hook: a metaphor used by Plato, as quoted by Cicero, (*De Senect.*, cap. 13.)

A. M. 4064. 15 Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 * Every good gift and every perfect gift is

* Job xv. 35; Psa. vii. 14.—Rom. vi. 21, 23.—* Fourth Sunday after Easter, epistle, ver. 17 to ver. 23.—John iii. 27;

"Divine enim Plato, escam malorum appellat voluptatem; quod ea videlicet homines capiuntur ut hamo pisces." *Plato divinely calls pleasure a bait of evil things; namely, because by it men are taken as fishes by a hook.* With regard to most temptations that draw men into sin, the case seems to be thus: 1st, An outward object presents itself, which appears to be desirable, either on account of the profit or pleasure it seems calculated to afford; 2d, Through an inordinate love of ease, honour, wealth, or pleasure, a desire of that object arises in a man's corrupt heart; 3d, That desire is yielded to; instead of being resisted, and thereby he is drawn from that line of duty in which he before walked, and from that state of union and communion with God which he enjoyed, and is entangled in the guilt and misery of sin. We are therefore to look for the causes of every sin chiefly in ourselves; in our appetites, passions, and corrupt inclinations. Even the injections of the devil cannot hurt us, till we make them our own, by entertaining and yielding to them. Then, *when lust, desire, hath conceived*—By obtaining the consent of our will, that is, when it is yielded to; *it bringeth forth actual sin*—By a speedy birth, where, perhaps, the full indulgence of the desire was not at first intended. It does not follow from this, that the desire itself is not sin. He that begets a man is himself a man; and sin, when it is finished—Actually committed; *bringeth forth death*—Tends, in its consequences, to the final ruin of both soul and body, as naturally as the conception of an animal does to its birth. Indeed, sin is born big with death. Thus St. James "represents men's lust as a harlot, which entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin, being brought forth and nourished by frequent repetitions, in its turn begets death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death; and the sinner the parent of both. Verse 18, the apostle gives the genealogy of righteousness. All the righteous deeds which men perform, and the holy designs and desires, intentions and affections, which are found in them, proceed from their renewed nature; and their nature is renewed by the power of truth and grace; and God is the prime mover in the whole."—Macknight.

Verses 16, 17. *Do not err, &c.*—By supposing that God is the author of sin, or that any thing which is sinful in the heart or conduct of man can, with truth, be ascribed to him: as well might darkness and coldness be attributed to the sun. It is indeed a grievous error to ascribe the evil, and not the good,

from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 * Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

1 Cor. iv. 7.—Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29.—John i. 13; iii. 3.—Eph. i. 12.—Jer. ii. 3.

which we receive, to God. No evil, but every good gift—Of every kind: whatever is beautiful, excellent, and good in any creature in the universe; all the members and senses of our bodies, and all our temporal blessings; and every perfect gift—Every gift of truth and grace, whatever tends to holiness and happiness here or hereafter; *is from above*—From heaven, not from earth, much less from hell; and cometh down from the Father of lights—Whether material or spiritual, in the kingdom of grace and glory; the author of all truth, knowledge, wisdom, holiness, and happiness. The appellation of *Father* is here used with peculiar propriety. It follows in the next verse, he begat us. *With whom is no variableness*—In his understanding; or shadow of turning—In his will; but he is immutably wise and good, holy and happy. He infallibly discerns all good and evil, and invariably loves the one and hates the other. There is in both the Greek words here used a metaphor taken from the heavenly bodies, particularly proper, where the *Father of lights* is mentioned; both words are applicable to any celestial body which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there be any such vicissitude in us, it is from ourselves, not from him. "Will he give us holy desires at one time, and evil inclinations at another? No: he always gives us what is good, and nothing but good. It is blasphemous, therefore, as well as absurd, to suppose that God either tempts or constrains men to sin, on purpose that he may have a pretence for making them miserable. Some are of opinion that in the word *παρὰλαση*, translated *variableness*, there is an allusion to the parallaxes of the heavenly bodies. But as these were not known to the common people, the apostle, in a letter addressed to them, would hardly introduce a reference to such things."—Macknight.

Verse 18. *Of his own will*—Without any necessity on his part, or merit on ours; from a will most loving, most free, most pure, just opposite to our evil desire, verse 15; *begat he us*—He converted, regenerated us, who believe; *by the word of truth*—The true word, emphatically so termed, the gospel; *that we should be a kind of first-fruits of his creatures*—The most excellent of his visible creatures, and consecrated to, and set apart for him in an especial manner. The first-fruits being the best of their kind, by calling the regenerated *the first-fruits of God's creatures*, the apostle has shown how acceptable such are to God, and how excellent in themselves through the renovation of their nature; and

A. M. 4064. 19 Wherefore, my beloved brethren,
A. D. 60. ^alet every man be swift to hear, ^bslow to speak, ^cslow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore ^dlay apart all filthiness, and

^a Eccles. v. 1.—^b Prov. x. 19.—^c Prov. xiv. 17.—^d Col. iii. 8.—^e Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Tit. ii. 11; Heb. ii. 3; 1 Pet. i. 9.

as the first-fruits, being offered to God, were supposed to sanctify the rest of the harvest, true Christians, who are in a peculiar manner dedicated to God, in some respects may be said to sanctify the rest. The apostle says, a *kind of* first-fruits, for Christ alone is absolutely the *first-fruits*.

Verses 19, 20. *Wherefore*—As if he had said, Since you are regenerated, and that by the word of God, therefore *let every man be swift to hear*—That word; let him be willing and desirous to receive instruction from it, and therefore diligent in embracing all opportunities of hearing it; *slow to speak*—To deliver his opinion in matters of faith, that he does not yet well understand. Persons half instructed frequently have a high opinion of their own knowledge in religious matters, are very fond of teaching others, and zealous to bring them over to their opinions. That the converted Jews were fond of being teachers, we learn from James iii. 1; 1 Tim. i. 7. *Slow to wrath*—Against those that differ from him. Intemperate religious zeal is often accompanied by a train of bad passions, and particularly with anger against those who differ from us in opinion. The Jews, even the Jewish Christians to whom this letter was chiefly written, were very faulty in this respect. The apostle, however, may be understood as cautioning his readers against easily yielding to provocation in any respect whatever, and especially when injuriously treated by their persecutors. *For the wrath of man*—Even when it appears in the garb of religious zeal, *worketh not*—But, on the contrary, greatly obstructs, *the righteousness of God*—Instead of promoting the cause of true religion in the world, it is a reproach to it, and a means of exciting the prejudices of mankind against it. Persecution, in particular, the effect of the wrath of man, if violent, may make men hypocrites, by forcing them to profess what they do not believe; but it has no influence to produce that genuine faith which God accounts to men for righteousness. Nothing but rational arguments, with the illumination of the Spirit of God, can do this.

Verse 21. *Wherefore*—Because wrath is such a hinderance to true religion, and you are regenerated; *lay apart*—As you would a dirty garment; *all filthiness*—Every kind of sin which is of a defiling nature. The word *πυρραία*, here used, signifies filthiness adhering to the body. When, as here, applied to the mind, it denotes those lusts and appetites, and other sins which defile the soul, particularly those which are gratified by gluttony, drunkenness, and uncleanness; vices to which many Jews, pretending

b

superfluity of naughtiness, and receive with meekness the ingrafted word, ^ewhich is able to save your souls.

22 ^fBut be ye doers of the word, and not hearers only, deceiving your own selves.

^e Fifth Sunday after Easter, epistle, verse 22 to the end. ^f Matt. vii. 21; Luke vi. 46; xi. 28; Rom. ii. 13.

to be teachers, were addicted; and *superfluity of naughtiness*—*κακία*, maliciousness, or wickedness of any sort; for however specious and necessary it may appear to worldly wisdom, it is vile, hateful, contemptible, and really superfluous: every reasonable end may be effectually answered without any kind or degree of it. Lay this, every known sin, aside by the grace of God, or all your hearing is vain; and *receive*—Into your ears, your heart, your life; *with meekness*—Constant evenness and serenity of mind, or with an humble, submissive frame of spirit; *the ingrafted word*—The word of the gospel, ingrafted in penitent, believing souls by regeneration, (verse 18,) and by habit, (Heb. v. 14,) through the influence of God's Spirit attending the ministry of your teachers, 1 Cor. iii. 5, 6. *Which is able to save your souls*—As a means appointed by God for that end, and when received by faith, Heb. iv. 2.

Verse 22. *But be ye doers of the word*—See on Matt. vii. 21, 24. We are then doers of the word, when, being enlightened by its doctrines, awed by its threatenings, and encouraged by its promises, we, through the aid of divine grace, love and obey its precepts, both those which enjoin repentance toward God and faith in our Lord Jesus Christ, as terms necessary to be complied with in order to our justification and regeneration, and those subsequent commands which show how those, who are already justified and born from above, ought to walk that they may please God, and save their souls; and *not hearers only*—Not contenting yourselves with mere hearing, or even with understanding and believing what you hear, without reducing it to practice; *deceiving your own selves*—As if it was sufficient to know your Master's will without doing it. Some suppose that in these words the apostle refers primarily to the Jews, whose doctrine it was, 1st, That to be Abraham's seed was sufficient to obtain for them God's favour, and secure them against his judgments; 2d, That circumcision procured them acceptance with God; 3d, That all Israelites had a portion in the world to come; and especially, 4th, That to be employed in hearing and studying the law was of itself sufficient. But it seems more likely that he gives this caution with a reference to those Gnostics and other Antinomians that were creeping fast into the church; and were *hearers only*, not even considering the word they heard, and therefore not understanding it; and especially not experiencing its power to regenerate and save them from the guilt and power of their sins, and restore them to the divine image. The words, *παραλογίζομενοι*

A. M. 4064. 23 For ^a if any be a hearer of the
A. D. 60. word, and not a doer, he is like unto
a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth his
way, and straightway forgetteth what manner
of man he was.

25 But ^b whoso looketh into the perfect ¹ law
of liberty, and continueth *therein*, he being not
a forgetful hearer, but a doer of the work,

^a Luke vi. 47, &c.; Chapter ii. 14, &c.—² 2 Corinth. iii. 18.
¹ Chap. ii. 12.—^b John xiii. 17.—³ Or, *doing*.—⁴ Psa. xxxiv.

εαυτος, rendered, *deceiving your own selves*, properly
signify, *imposing upon yourselves by sophistical
reasonings*; an expression here used with great
propriety, and very applicable to all those professors
of Christianity who abuse the doctrines of grace to
Antinomian purposes, and make void the moral law
through a pretence of faith.

Verses 23, 24. *If any be a hearer of the word
merely, and not a doer*—If he do not comply with
its design, do not so consider and believe it as to
lay it to heart, and be influenced by its doctrines,
obey its precepts, embrace and rely on its promises,
revere and stand in awe of its threatenings, guarding
against what would expose him to them; *he is like
a man beholding*—From custom or by accident;
his natural face in a glass—Without any intention
to discover, and wash or wipe off, the spots that may
be on it. *For he beholdeth himself*—Without taking
particular notice of what renders his visage disagree-
able; *and goeth his way*—To other business; *and
straightway forgetteth what manner of man he was*
—What renders his countenance uncomely, and re-
quires to be removed. Here the word of God is
represented as a mirror, in which, if a man will look
with attention and care, he will see the face of his
soul, and discover in what state he is, and what
character he bears in the sight of God. It will man-
ifest to him those principles and practices, those
thoughts and imaginations, those affections, inten-
tions, dispositions, words, and actions, which are
contrary to truth and grace, to wisdom, piety, and
virtue. But frequently those who discover all this
through the word heard or read, go away, and so
occupy themselves in secular affairs, as immediately
to forget what manner of persons they were, and
continue the same in their temper and conduct as
before. Reader, is this thy case?

Verse 25. *But whoso looketh*—Not with a transient
glance, but, as *κατακλινας* signifies, *bending down*, as
it were, with an intention to fix his eyes upon, ex-
amine with accuracy, and search all things to the
bottom. The expression implies much thought and
meditation, joined with self-examination: *into the
perfect law*—Namely, that of the gospel, termed a
law, as being a rule of faith and practice, obligatory
upon all to whom it is made known, acquitting or
condemning men, (for by it they will be judged at
the last day,) and determining our state for ever:
called a perfect law, 1st, Because it is clear, concise,

¹ this man shall be blessed in his ^a deed. A. M. 4064.
A. D. 60.

26 If any man among you seem to be reli-
gious, and ¹ bridleth not his tongue, but de-
ceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and
the Father is this, ² To visit the fatherless and
widows in their affliction, ³ and to keep himself
unspotted from the world.

13; xxxix. 1; 1 Pet. iii. 10.—² Isa. i. 16, 17; lviii. 6, 7; Matt.
xxv. 36.—³ Rom. xii. 2; Chap. iv. 4; 1 John v. 18.

full, having no deficiency, and yet containing nothing
superfluous. 2d, Because of its superiority to the
law of Moses, which made no man perfect, either in
respect of justification or sanctification, Heb. vii. 10;
whereas the gospel is calculated to make men per-
fect in both respects. And the apostle terms it *the
law of liberty*, 1st, In opposition to the ceremonial
law, which was a yoke of bondage the Jews could
not bear, and from which it freed all that received
it; Christ's yoke being easy, his burden light, and
his commandments not grievous. 2d, Because it
delivers all true believers from the guilt of past sin,
from the curse of the law, and from the wrath of
God. 3d, Because it rescues them from the power
of sin and Satan, of the world and the flesh, and
from the slavery of their lusts and passions, restoring
the dominion of reason and conscience in their
minds, which is true liberty. 4th, Because it saves
those, on whom it has its designed influence, from
all slavish fear of God, all tormenting fear of death
and hell, and the whole spirit of bondage. Observe,
reader, he who receives the gospel in faith, love, and
new obedience, is *free*; he that does not is not free,
but a slave to sin, and a criminal before God. *And
continueth therein*—Perseveres in the study, con-
sideration, and belief of it, and in obedience to it;
see John viii. 31; *being not a forgetful hearer*—
Like the person above described; *but a doer of the
work*—Of the duty which the gospel requires; *this
man*—There is a peculiar force in this repetition of
the word; *shall be blessed*—*Μακάριος*, happy; *in his
deed*—Not only in *hearing*, but especially in *doing*
the will of God.

Verses 26, 27. *If, &c.*—Here the apostle shows
more particularly who are the doers of the word;
1st, Negatively, in this verse: 2d, Positively, in the
next-verse. *If any man among you*—Who are pro-
fessors of Christianity; *seem to be religious*—*Θρησκος*,
pious, devout, or a worshipper of God: and if his
conduct in other respects be irreprehensible, and he
be exact in all the outward offices of religion, yet if
he *bridleth not his tongue*—From tale-bearing, back-
biting, evil-speaking, slandering; or from vain,
foolish, ostentatious talking and jesting; or rash,
bitter, passionate, malicious, revengeful expressions:
this man only *deceiveth his own heart*—If he fancy
he has any true religion at all; for his *religion is
vain*—Is a mere empty profession, and neither is
nor will be of any service to him. *Pure religion*—
b

The word *ὑπόκρισις*, here used, properly signifies *worship*, which branch of religion is put for the whole. In the epithets here given to it, *pure and undefiled*, Archbishop Tillotson thinks there is an allusion to the excellence of a precious stone, which consists much in its being *καθαρά και αμωρος*, *clear, and without flaw, or cloud*. And surely, says Doddridge, no gem is so precious or ornamental as the lovely temper here described. Here then the apostle describes the religion which is, 1st, True and genuine, in opposition to that which is false and mistaken: 2d, Sincere and solid, in opposition to that which is feigned and pretended: 3d, Pure and holy, in opposition to that which is mixed with the inventions and superstitions of men, and defiled by erroneous principles and vicious practices. But what is this religion? In what does it consist? The apostle informs us: it consists not in speculations or notions, however just and orthodox. Not in forms or modes of worship, however Scriptural and necessary to be observed. Not in the warmth of affection, or ardour of zeal, &c., during worship. But, in consequence of repentance toward God, and faith in our Lord Jesus Christ, of justification by faith, and regeneration by the influence of the Divine Spirit, it consists in the possession and exercise of that love

to God and all mankind, which is the source of the various branches of practical religion, of mercy as well as justice toward men, and of holiness toward God. True religion before God—Before his penetrating eyes; *even the Father*—Whose intelligent and immortal offspring we all are; *is this, to visit*—With counsel, comfort, and relief; *the fatherless and widows*—Those who need it most; *in their affliction*—In their most helpless and hopeless state; *and to keep himself unspotted from the world*—From the maxims, tempers, habits, and customs of it. But this cannot be done till we have given our hearts to God, and love our neighbour as ourselves. That this is true or pure religion, or the proper effect and evidence thereof, the reader will not question, if he recollects, 1st, That religion consists principally in faith working by love to God and man, Gal. v. 6; 1 Tim i. 5; 1 Cor. xiii. 1, &c.; John iv. 8. 2d, That the most eminent and important fruit of faith, and of the love of our neighbour, is not saying, *Be thou warmed*, (James ii. 14; 1 John iv. 17.) but visiting, comforting, and relieving the needy and distressed. 3d, That the most important fruit of faith in, and love to, God, is purity of intention and affection, or the being dead to, and unspotted by, the world.

CHAPTER II.

In this chapter (1.) the apostle cautions the Jewish Christians against showing an undue respect to men's external circumstances, and resting satisfied in a partial observation of the divine precepts, especially where the royal law of charity or universal benevolence was in question, 1-18. (2.) He descends largely on the inefficacy of a mere historical faith, and convinces, by most striking instances and illustrations, the utter insufficiency of it for our justification and eternal salvation, 14-36.

A. M. 4064. MY brethren, have not the faith of
A. D. 60. our Lord Jesus Christ, ^a the Lord of glory, with ^b respect of persons.

2 For if there come unto your ¹assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

^a 1 Corinthians ii. 8.—^b Leviticus xix. 15; Deuteronomy i. 17; xvi. 19; Proverbs xxiv. 23; xxviii. 21; Matthew xxii.

NOTES ON CHAPTER II.

Verses 1-4. *My brethren*—The equality of Christians intimated by this name is the ground of the admonition; *have*—That is, *hold*; *not the faith of our Lord Jesus Christ, the Lord of glory*—Of which glory all who believe in him partake; *with respect of persons*—So as to give undue preference to any on account of their external circumstances; honour none merely for being rich, despise none merely for being poor. Remember that the relation in which the meanest of your fellow-Christians stands to Him who is the Son of God, ought to recommend them to your regard and esteem. *For if there come unto*

3 And ye have respect to him that ^{A. M. 4064.} weareth the gay clothing, and say ^{A. D. 60.} unto him, Sit thou here ² in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

16; Verse 9; Jude 16.—¹ Gr. *synagogus*.—² Or, *well, or, seemly*.

your assembly—Convened either for religious worship, or for deciding civil differences; *a man with a gold ring*—Or, *having his fingers adorned with gold rings*, as *χρυσοδακτυλιος* may be rendered. For, as the learned Albert hath observed, those who valued themselves upon the richness and luxury of their dress, were accustomed to deck their fingers with a considerable number of costly and valuable rings, frequently wearing several upon one finger. *And a poor man in vile* (*πυκαρά*, in sordid, or dirty) *raiment, and ye have respect*—Ye show an undue regard to the former, and put a visible slight on the latter, without considering what may be the real

A. M. 4064. 5 Hearken, my beloved brethren,
A. D. 60.

• Hath not God chosen the poor of this world ^d rich in faith, and heirs of ³ the kingdom • which he hath promised to them that love him?

6 But ^f ye have despised the poor. Do not rich men oppress you, ^e and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the Scripture, ^h Thou shalt love thy neighbour as thyself, ye do well:

^e John vii. 48; 1 Cor. i. 26, 28.—^d Luke xii. 24; 1 Tim. vi. 18; Rev. ii. 9.—³ Or, that.—³ Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 22; 1 Cor. ii. 9; 2 Tim. iv. 8; Chap. i. 12.—¹ Cor. xi. 22.

character of the one or the other. *Are ye not partial in yourselves*—Or, as *ἀνεπίσταντες ἐν ἑαυτοῖς* may be rendered, *ye distinguish not in yourselves*, according to the different characters of these two men, to which of them the most respect is due, to the poor or to the rich; but only regard their outward appearance, and are become judges of evil thoughts—Or *evil-reasoning judges*, as the original words may be translated. You reason ill, and so judge wrong; for fine apparel is no proof of worth in him that wears it.

Verses 5-7. *Hearken*—As if he had said, Stay, consider, ye that judge thus. Does not the presumption lie rather in favour of the poor man? *Hath not God chosen the poor*—That is, are not they whom God hath chosen, generally speaking, poor in this world, who yet are rich in faith, and heirs of the kingdom—Consequently the most honourable of men? And those whom God so highly honours, ought not ye to honour likewise? *But ye*—Christians, that know better; *have despised*—*ἠρῶσατε*, have dishonoured, or disgraced; *the poor*—By such conduct. *Do not rich men, &c.*—As if he had said, You have little reason to show so much respect to them, if you consider what their carriage toward you has been; those whom you court with so much respect and assiduity, oppress—*καταδυναστεύουσιν*, tyrannise over you, and draw—Or drag; *you before the judgment-seats*—Are not most of the rich men your persecutors, rather than your friends? *Do not they blaspheme that worthy name*—Of God and of Christ; *by which ye are called*—And which deserves to be had in the highest esteem and veneration by all intelligent beings? The apostle speaks chiefly of rich heathen: but are Christians, so called, a whit behind them in persecuting the disciples of Jesus?

Verses 8-11. *If ye fulfil the royal law*—The supreme law of the great King, which is love; and that to every man, poor as well as rich; *ye do well*—The phrase, *νόμος βασιλικός*, royal law, here admits of three interpretations. 1st, As the Greeks called a thing royal which was excellent in its kind, it may mean an excellent law. 2d, As the same Greeks, having few or no kings among them, called the laws

9 But ⁱ if ye have respect to persons, A. M. 4064.
ye commit sin, and are convinced of A. D. 60.
the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, ^k he is guilty of all.

11 For ^l he that said, ¹ Do not commit adultery; said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by ^m the law of liberty.

^e Acts xiii. 50; xvii. 6; xviii. 12; Chap. v. 6.—³ Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2.—¹ Verse 1. ^k Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10.—^l Or, that law which said.—¹ Exod. xx. 13, 14.—^m Chap. i. 25.

of the kings of Persia, *βασιλικοὶ νόμοι*, royal laws, the expression here may signify, *the law made by Christ our King*. 3d, This law, enjoining us to love our neighbour, may be called *the royal law*, because it inspires us with a greatness of mind, fit for kings, whose greatest glory consists in benevolence and clemency. The law or precept here spoken of was enjoined by Moses, but Christ carried it to such perfection, as it was to be practised among his followers, and laid such stress upon it, that he called it a new commandment, John xiii. 34; and his commandment, John xv. 12. *But if ye have respect to persons*—In this partial manner, ye commit, *ἐπαγασθε*, ye work, sin—That is, ye do a sinful action; and are convinced—Or rather convicted, *by the law*, which I have just now mentioned: for that law enjoins you to love your neighbours as yourselves, and consequently to do them justice. *For whosoever shall keep the whole law*—In every other instance; and yet offend in one point—Knowingly; *he is guilty of all*—He is liable to condemnation from the law-giver, as if he had offended in every point. The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected all the rest. Wherefore they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. Whitby says, they commonly chose either the law of the sabbath, or the law of sacrifice, or the law of tithes, because they esteemed these the great commandments in the law. This corrupt Jewish doctrine St. James here expressly condemns; *for he that said, Do not commit adultery, said also, Do not kill*—The apostle's meaning is, that all the commandments being equally enjoined by God, the man who despises the authority of God so far as to break any one of them habitually, would, in the like circumstances of temptation and opportunity, certainly break any other of them; consequently, in the eye of God, he is guilty of breaking the whole law: that is, he hath no real principle of piety or virtue in him.

Verses 12, 13. *So speak ye, and so do*—In all

A. M. 4064. 13 For ^a he shall have judgment without mercy that hath showed no mercy; and ^b mercy ^c rejoiceth against judgment.

14 ^d What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 ^e If a brother or sister be naked, and destitute of daily food,

16 And ^f one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding

ing ye give them not those things ^g which are needful to the body; what ^h *doth it* profit?

17 Even so faith, if it hath not works, is dead, being ⁱ alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith ^j without thy works, ^k and I will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well: ^l the devils also believe, and tremble.

^a Job xxiii. 6, &c.; Prov. xxi. 13; Matt. vi. 16; xviii. 35; xxv. 41, 42.—^b 1 John iv. 17, 18.—^c Or, *glorifieth*.—^d Matt. vii. 26; Chap. i. 23.—^e Job xxxi. 19, 20; Luke iii. 11.

^f 1 John iii. 18.—^g Gr. *by itself*.—^h Some copies read, *by the works*.—ⁱ Chap. iii. 13.—^j Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi. 17; xix. 15.

things; as they that shall be judged—Without respect of persons; by the law of liberty—The gospel, (see on chap. i. 25,) the law of universal love, which alone is perfect freedom. For their transgression of this, both in word and deed, the wicked shall be condemned. And according to their works, done in obedience to this, the righteous will be rewarded. For he shall have judgment without mercy—In that day; who hath showed no mercy—To his poor brethren; and; or rather but, mercy—The mercy of God to believers, answering to that which they have shown, will then rejoice, or glory, over judgment.

Verses 14–17. *What doth it profit*—From chap. i. 22, the apostle has been enforcing Christian practice; he now applies to those who neglected this under the pretence of faith. St. Paul had taught, that a man is justified by faith without the works of the law. This some began already to wrest to their own destruction. Wherefore St. James, purposely repeating (verses 21–25) the same phrases, testimonies, and examples, which St. Paul had used, (Rom. iv. 3; Heb. xi. 17–31,) refutes, not the doctrine of St. Paul, but the error of those who abused it. There is, therefore, no contradiction between the apostles: they both delivered the truth of God, but in a different manner, as having to do with different kinds of men. On another occasion St. James himself pleaded the cause of faith, Acts xv. 13–21. And St. Paul himself strenuously pleads for works, particularly in his latter epistles. This verse is a summary of what follows. *What doth it profit*—Of what advantage is it to him, though, or if, a man say he hath faith—It is not if he have faith, but if he say he hath it. Here, therefore, true, living faith is meant. But in other parts of the argument the apostle speaks of a dead imaginary faith. He does not therefore teach that true faith can, but that it cannot subsist without works. Nor does he oppose faith to works, but an empty name or profession of faith to real faith working by love. Can that faith, which is without works, save him? Surely not. It can no more save him than it can profit his neighbour. For if a brother or sister be naked, &c.—Destitute of food and clothing; and one of you—Who calls himself a Christian, say to them, We sincerely pity your case, and feel the

tender emotions of that love which our relation to each other requires; depart therefore, in peace—Whithersoever ye are going; be ye warmed and filled—Be clothed and fed by some humane person: but notwithstanding all these kind speeches, ye give them not—Either food or raiment, or any money to purchase the things necessary for the body; what doth it profit?—What is the advantage of being addressed with such hypocritical professions of love? Will such speeches feed and clothe the poor and destitute? Will they not rather seem a cruel mockery than a real kindness? *Even so faith*—A belief of the gospel, and of the great truths contained in it, how zealously soever it may be professed, and how orthodox soever those articles are to which an assent is given; if it have not works—If it do not produce love to God and all mankind, and obedience to his will, yea, the various fruits of righteousness; if it do not work by love, it is but a dead, empty notion, of no more profit to him that has it than bidding the naked be clothed is to him. It can neither convey spiritual life to the soul here, (which all true faith does,) nor entitle any one to eternal life hereafter.

Verses 18–20. *Yea, a man*—Who judges better; may say—To such a vain talker, in order to bring matters to a short issue; thou hast faith—Thou sayest; and I make it appear by my life and conversation that I have works—Which naturally spring from that principle. Show me thy faith without thy works—If thou canst. Or, *ἐκ τῶν ἔργων σου*, by thy works, as the most and the best copies read it, and as it is read in the margin. And I will show thee my faith by my works—Let us, without contending about different explications of faith, make it manifest to each other that our profession is solid, by its substantial effects upon our tempers and lives. As if he had said, The only way in which thou canst show thy faith is by thy works; but as thou hast no works to produce, thou never canst show thy faith in this way. Thou believest that there is one God—I allow that thou doest: but this only proves that thou hast the same faith which the devils have. Nay, they not only believe, but tremble at the dreadful expectation of eternal torments. So far is that faith from either

A. M. 4064. 20 But wilt thou know, O vain man,
A. D. 60. that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

¹ Gen. xxii. 9, 12.—² Or, *Thou seest.*—³ Heb. xi. 17.—⁴ Gen.

justifying or saving them. *But wilt thou*—Art thou willing; to *know*—Indeed thou art not, thou wouldst fain be ignorant of it: *O vain—Keve, empty, man*—Devoid of all true religion; *that faith without works*—A persuasion of the truths of the gospel, if it produces no real fruits of holiness; *is dead*—As to any valuable purpose that can be expected from it. Indeed it cannot justly be said to be faith, as a dead carcass is not a man. By a *dead faith*, then, St. James means a faith which, because it has no influence on a man's actions, is as incapable to justify him, as a dead carcass is to perform the offices of a living man.

Verse 21. *Was not, &c.*—As if he had said, Take an instance of this in the most celebrated of all the patriarchs, *our father Abraham*. Was not he *justified by works*—Did not his works manifest the truth and liveliness of his faith; *when*—In consequence of the full persuasion he had of a divine command to do it; *he offered Isaac his son upon the altar?*—Intending, in obedience to what he apprehended to be the will of God, actually to have slain him, and to have trusted in God to accomplish the promise of a numerous seed to descend from him, by raising him from the dead: see notes on Heb. xi. 17–19. St. Paul says Abraham was justified by faith, (Rom. iv. 2, &c.,) yet St. James does not contradict him. For he does not speak of the same justification. St. Paul speaks of that which Abraham received many years before Isaac was born, Gen. xv. 6; St. James of that which he did not receive till he had *offered up Isaac on the altar*. He was justified, therefore, in St. Paul's sense; that is, *accounted righteous by faith*, antecedent to his *works*. He was justified in St. James's sense, that is, *made righteous by works*, subsequent to his *faith*: so that St. James's justification by works is the fruit of St. Paul's justification by faith.

Verse 22. *Seest thou*—Or *thou seest* then, in this instance; *how faith wrought together with his works*—And animated him to great zeal and self-denial in them. Therefore faith has one energy and operation, works another. And the energy and operation of faith are before works, and together with them. Works do not give life to faith, but faith begets works, and then is completed by them. *And by works was faith made perfect*—“The command to offer Isaac for a burnt-offering, (Gen. xxii. 2,) appearing directly contrary to the promise, (Gen. xxi. 12,) *In Isaac shall thy seed be called*, Abraham's faith was thereby put to the severest trial. Yet it was not staggered by the seeming contrariety

23 And the scripture was fulfilled, which saith, Abraham believed

God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

¹ Gen. xv. 6; Rom. iv. 3; Gal. iii. 6.—² 2 Chron. xx. 7; Isa. xli. 8.

of the divine revelation: Abraham reasoned with himself, (Heb. xi. 19,) that God was able to raise Isaac even from the dead; and firmly believing that he would actually do so, he therefore set himself to obey the divine command without the least gain-saying. James therefore had good reason to say that Abraham's faith co-operated with his works in procuring him the promises confirmed with an oath, because it was his faith in God which enabled him to perform the difficult works, requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say, by works his faith was perfected, or rendered complete; because, if, when tried, he had refused to obey, his would not have been a complete faith. In this passage, therefore, 1st, James hath declared that faith and works are inseparably connected, as cause and effect, and that good works must flow from faith as their principle.” 2d, He here fixes the sense wherein he uses the word justified; so that no shadow of contradiction remains between his assertion and St. Paul's. Abraham returned from that sacrifice perfected in faith, and far higher in the favour of God. Faith hath not its existence from works; for it is before them; but its perfection. That vigour of faith which begets works is then excited and increased thereby: as the natural heat of the body begets motion, whereby itself is then excited and increased: see 1 John iii. 22.

Verses 23, 24. *And the scripture*—Which was afterward written, *was hereby eminently fulfilled. Abraham believed God, and it was imputed to him for righteousness.* This was twice fulfilled, when Abraham first believed, and when he offered up Isaac. St. Paul speaks of the former fulfilling, and St. James of the latter. *And he was called the friend of God*—Both by his posterity; (2 Chron. xx. 7,) and by God himself, Isa. xli. 8. So pleasing to God were the works he wrought in faith! “The passage of Scripture which St. James here says was fulfilled, contains two assertions: 1st, That Abraham believed God; 2d, That his believing God was counted to him for righteousness. By the offering of Isaac that scripture was confirmed or proved to be true in both its parts. For, 1st, By offering Isaac, in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the numerous seed, Abraham showed that he believed God in the firmest manner. 2d, By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness, renewed and confirmed in a solemn manner with an oath.”—MacKnight. *Ye see then*—By this instance of the great

A. M. 4064. 25 Likewise also ^a was not Ra-
 A. D. 60. hab the harlot justified by works,
 when she had received the messengers, and

^a Josh. ii. 1; Heb. xi. 31.

father of the faithful, (for the characters of the children are to be estimated in the same manner as those of the father,) that a man is justified by works, and not by faith only—It is by no means sufficient, in order to our salvation, that the great principles of religion be credited, if they have not their practical influence on the heart and life.

Verses 25, 26. *Likewise also, &c.*—After Abraham, the father of the Jews, the apostle cites Rahab, a woman and a sinner of the Gentiles, to show that in every nation and sex true faith produces works, and is perfected by them; that is, by the grace of God working in the believer, while he is showing his faith by his works: see note on Heb. xi. 31. "Rahab's faith consisted in her attending to, and reasoning justly on, what she had heard concerning the dividing of the waters of the Red sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. For from these things she concluded that the God of the Israelites was the true God, and sole Governor of the universe; and, firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she showed a disposition of the same kind with that which Abraham showed, when he left his country and kindred at God's com-

mand. And as Abraham, for that great act of faith and obedience, was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works, was not destroyed with the unbelieving inhabitants of Jericho." For as the body without the spirit is dead—Has no sense or feeling, no vital heat, action, or energy, but is a mere carcass, how fair and entire soever it may appear, and will at length fall into putrefaction and dissolution; so such a faith as is without works is dead also—Now appears as a carcass in the sight of God, is useless, yea, loathsome and offensive. Two things, then, of great importance must be attended to on this subject. 1st, That the best outward works without faith are dead; they want their root and vital principle; for it is only by faith that any thing which we do is really good, as being done with an eye to the glory of God, and in obedience to him. 2d, That the most plausible profession of faith without works is dead, as the root is dead when it does not vegetate, when it produces no fruit. Faith is the root, good works are the fruits, and we must see to it that we have both. We must not think that either of them, without the other, will justify and save us. This is the grace of God wherein we stand, and we must take care that we stand in it.

^a Or, breath.

CHAPTER III.

In this chapter, (1.) The apostle cautions them against being too forward in assuming the office and character of teachers, and recommends a strict government of the tongue, as a matter, though of great difficulty, yet of the highest importance, 1-12. (2.) He shows the excellence of heavenly wisdom, which discovers itself in purity, meekness, and peace, in opposition to that which is litigious, carnal, and worldly, 13-18.

A. M. 4064. MY brethren, ^a be not many mas-
 A. D. 60. ters; ^b knowing that we shall

^a Matthew xxiii. 8, 14; Romans ii. 20, 21; 1 Peter v. 3.
^b Luke vi. 37.

NOTES ON CHAPTER III.

Verses 1, 2. *Be not many masters*—*διδασκαλοι, teachers.* Let none of you rashly, and without proper qualifications, undertake the office of teachers of others; an office into which many are ready to intrude themselves, without being called of God to it. "The great desire which the Jewish Christians, to whom this letter was written, had to become teachers in the church after their conversion, and to inculcate the obligation of the law of Moses, is noticed by St. Paul, 1 Tim. i. 7. *Desiring to be teachers of the law, &c.*—These teachers of the law in the Christian Church were the great corrupters of the gospel." *Knowing that*—If we err, we shall

b

receive the greater ¹ condemnation. A. M. 4064.
 2 For ^c in many things we offend all. A. D. 60.

¹ Or, judgment.—^c 1 Kings viii. 46; 2 Chron. vi. 36; Prov. xx. 9; Eccles. vii. 20; 1 John i. 8.

receive the greater condemnation—On account of our taking upon us an office for which we are not qualified, and in the exercise of which more is required of us, in many respects, than of others in a more private station of life. St. James here, as in several of the following verses, by a common figure of speech, joins himself with the persons to whom he wrote, to mitigate the harshness of his reproof: *we shall receive—we offend—we put bits—we curse*, none of which particulars, as common sense shows, are to be interpreted either of him or of the other apostles. *For in many things we offend all*—Through natural infirmity and strong temptation, we are all liable to fall. The original expression,

A. M. 4064. ^d If any man offend not in word, A. D. 60. ^e the same is a perfect man, and able also to bridle the whole body.

3 Behold, ' we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm,

^a Psa. xxxiv. 13; Eccles. xiv. 1; xix. 16; xxv. 8; Chap. i. 26; 1 Peter iii. 20.—^b Matthew xii. 37.—^c Psalm xxxii. 9. ^d Prov. xii. 18; xv. 2.

πταίμεν πάντες, is literally, *we all stumble*. "It is a metaphor taken from persons who, walking on slippery or rough ground, slide or stumble without falling; as appears from Rom. xi. 11, *μη πταίσαντες να πτωσωι, have they stumbled so as to fall?* Therefore, as in Scripture, *walking* denotes the course of a man's conduct, *stumbling*, in this passage, signifies those lesser failings in duty, to which common Christians are liable." *If any man offend*—Stumble; *not in word*—Keep his tongue under constant government, so that *no corrupt discourse proceeds out of his mouth*, at any time or on any occasion, but only that which is either about necessary business as far as is necessary, or good to the use of edifying, (see note on Eph. iv. 29,) *the same is a perfect man*—Eminently good; one who has attained to a high degree of wisdom and grace, and able also to bridle the whole body—To keep all his senses, appetites, and passions under due regulation. The tongue is an index of the heart, and he who does not transgress the law of truth, or love, or purity, or humility, or meekness, or patience, or seriousness, with his tongue, will, with the same grace, so rule all his dispositions and actions, as to manifest that he has in him the mind that was in Christ, and walks as Christ walked.

Verses 3-5. *Behold, &c.*—As if the apostle had said, Think not the tongue a weak member because it is small; *we put bits in the horses' mouths that they may obey us*—May go as we direct them; *and, strong, and sometimes furious as they are; we turn about their whole body*—Influence as we please all their motions. *Behold also the ships, which though they be so great*—So large and heavy, *and are driven frequently by fierce winds* which seem to be irresistible, *yet are they turned about*—To the right or left; *with a very small helm*—Which, to a person unacquainted with nautical affairs, would appear to be weak and insignificant; *whithersoever the governor*—*Η ορηνη εν εδρωτορος, the force of the director, or steersman; willetth*—That is, according to the will of the person who sits at the helm; who was not necessarily either the ship-master or the pilot, but a person appointed to that office. *So the tongue is a little, and apparently insignificant member, and yet boasteth great things*—Hath great influence: also, to show by another comparison the operation of the tongue, *behold how great a matter*

whithersoever the governor listeth. A. M. 4064.

5 Even so ^a the tongue is a little member, and ^b boasteth great things. Behold, how great ^c a matter a little fire kindleth!

6 And ^d the tongue is a fire, a world of iniquity: so is the tongue among our members, that ^e it defileth the whole body, and setteth on fire the ^f course of nature; and it is set on fire of hell.

^a Psa. xii. 3; lxxiii. 8, 9.—^b Or, wood.—^c Prov. xvi. 27. ^d Matthew xv. 11, 18, 19, 20; Mark vii. 15, 20, 23.—^e Gr. wheel.

—How great a quantity of wood and other materials; *a little fire kindleth*—Into a terrible flame.

Verse 6. *The tongue is a fire*—Which often produces a great conflagration; *a world of iniquity*—This is a metaphor of the same kind with *a sea of troubles, a deluge of wickedness*. The meaning is, that a great collection of iniquity proceeds from the tongue. Indeed "there is no iniquity which an unbridled tongue is not capable of producing; either by itself, when it curses, rails, teaches false doctrine, and speaks evil of God and man; or by means of others, whom it entices, commands, terrifies, and persuades, to commit murders, adulteries, and every evil work." *So is the tongue*—Such is the rank and place it holds among our members, *that it defileth the whole body*—The whole man, all our members, senses, and faculties. In this, and in what follows, the similitude of the fire and wood is carried on. For as the fire, put among the wood, first spotteth or blackeneth it with its smoke, and then setteth it on fire, so the tongue spotteth or blackeneth, and then setteth on fire the natural frame, termed here *the course, τροχον, the wheel, of nature*—"The wonderful mechanism of the human body, and its power of affecting and of being affected by the soul, is in this passage aptly represented by the wheels of a machine which act on each other. The pernicious influence of the tongue, in first spotting, and then destroying, both the bodies and the souls of men, arises from the language which it frames, whereby it inflames men's passions to such a degree, that, being no longer under the direction of their reason, those passions push them on to such actions as are destructive both of their bodies and souls." Some writers, by the *natural wheel, or course of nature*, understand the successive generations of men, one generation going, and another coming, without intermission; according to which interpretation the apostle's meaning is, that the tongue hath set on fire our forefathers, it inflameth us, and will have the same influence on those who come after us. *And it is set on fire of hell*—Put here for the devil; as, by a like metonymy, heaven is put for God. Satan influences the heart, and its wickedness overflows by the tongue, and tends, by its fatal consequences, to produce a very hell upon earth. "The use we ought to make of the doctrine taught in this highly figurative passage is obvious. Being surrounded with such a

A. M. 4064. 7 For every ⁴ kind of beasts, and of
A. D. 60. birds, and of serpents, and of things
in the sea, is tamed, and hath been tamed, of
⁶ mankind :

8 But the tongue can no man tame ; *it is* an
unruly evil, ¹ full of deadly poison.

9 Therewith bless we God, even the Father ;
and therewith curse we men, ² which are made
after the similitude of God.

10 Out of the same mouth proceedeth blessing
and cursing. My brethren, these things ought
not so to be.

A. M. 4064. 11 Doth a fountain send forth at the
A. D. 60. same ⁶ place sweet water and bitter ?

12 Can the fig-tree, my brethren, bear olive-
berries ? either a vine, figs ? so *can* no fountain
both yield salt water and fresh.

13 ² Who is a wise man and endued with
knowledge among you ? let him show out of a
good conversation ^o his works ^p with meekness
of wisdom.

14 But if ye have ⁴ bitter envying and strife
in your hearts, ¹ glory not, and lie not against
the truth.

⁴ Gr. nature. — ⁵ Gr. nature of man. — ¹ Psa. cxi. 3. — ² Gen.
i. 26 ; v. 1 ; ix. 6. — ⁶ Or, hole.

² Gal. vi. 4. — ^o Chap. ii. 18. — ^p Chap. i. 21. — ³ Rom. xiii. 13.
¹ Rom. ii. 17, 23.

mass of combustible matter, we should take great care not to send from our tongues the least spark by which it may be kindled, lest we ourselves, with those whom we set on fire, be consumed in the flames which we raise."—Macknight.

Verses 7, 8. *For every kind of beasts*—Πασα φύσις θηρίων, every nature of wild beasts. The phrase signifies the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters ; *is tamed*—Δαμάσκειν, is subdued, or is capable of being subdued ; *by mankind*—Τῆ φύσις τῆ ἀνθρώπινη, by the human nature ; every sort of these has been overcome by the art and ingenuity of man ; so that they have been made subservient to his use and pleasure. The apostle cannot mean that such creatures as sharks and whales have been tamed, according to the general import of that term, or made harmless and familiar with man, as some beasts, naturally savage, have been ; but of which large fishes are in their nature incapable. But even they have been conquered, and brought entirely under the power of man, so that he could use them as he would. *But the tongue can no man tame*—Namely, the tongue of another ; no, nor his own, without peculiar help from God. Macknight reads, *The tongue of men no one can subdue* ; observing, that this transaction arises from the right construction of the original, and that it gives a more just sense than the common translation. Some read the clause interrogatively, thus, *And can no man subdue the tongue ? It is an unruly evil, full of deadly poison*—Mischievous wickedness.

Verses 9, 10. *Therewith bless we God*—That is, therewith mankind bless God ; for the apostle, as appears from the next clause, did not speak of himself particularly, or of his fellow-apostles, or even of true private Christians, who certainly do not curse men. Perhaps in this last clause he glanced at the unconverted Jews, who often cursed the Christians bitterly in their synagogues. *Made after the similitude of God*—Which we have indeed now lost, but yet there remains from thence an indelible nobleness, which we ought to reverence, both in ourselves and others. *Out of the same mouth proceedeth blessing and cursing*—And the same tongue is often the

instrument of expressing both ; and "too frequently," says Doddridge, "when the act of devotion is over, the act of slander, or outrage and insult, commences." *My brethren, these things ought not so to be*—At least among those who profess Christianity ; it is a shame that any such thing should be found in human nature ; and it is a still greater shame that any thing of the kind should be practised by any that profess to be the disciples of Him who was manifested to destroy the works of the devil.

Verses 11, 12. *Doth a fountain send forth at the same opening, alternately, and at different times, sweet water and bitter*—As if he had said, No such inconsistency is found in the natural world, and nothing of the kind ought to be known in the moral world. Estius observes, "that the apostle's design was to confirm his doctrine by four similitudes ; the first taken from fountains, the second and third from fruit-trees, and the fourth from the sea, which being in its nature salt, does not produce fresh water." He therefore approves of the reading of the Alexandrian MS., which is, *So neither can salt water produce sweet*. The Syriac version reads, *Salt waters cannot be made sweet* ; and the Vulgate, *So neither can salt water make fresh water*. In like manner, we ought to maintain a consistency in our words or discourses ; and if we profess religion and devotion, we should speak at all times as persons who are endeavouring to employ our tongues to the noble purposes or which the use of speech was granted to man.

Verses 13–16. *Who is a wise man, &c.*—People are naturally desirous of the reputation of possessing an understanding superior to that of others. Now, let us consider in what way the sense we have may be best manifested ; let him who would be thought wise show his wisdom, as well as his faith, by his works ; *let him show out of a good*—That is, a holy and useful conversation, his commendable and beneficent works, with meekness of wisdom—"This beautiful expression," says Macknight, "intimates, that true wisdom is always accompanied with meekness, or the government of the passions." *But if ye have bitter envying*—Ζῆλον, zeal, as the word properly signifies, or zeal accompanied with a bitter spirit, or an unkind disposition toward others. True Chris

A. M. 4064. 15 " This wisdom descendeth not
A. D. 60. from above, but is earthly, sensual,
devilish.

16 For " where envying and strife is, there is
confusion and every evil work.

17 But " the wisdom that is from above is first

^a Chapter i. 17; Philippians iii. 19.—^b Or, natural, Jude 19.
^c 1 Corinth. iii. 3; Gal. v. 20.—^d Gr. tumult, or, unquietness.
^e 1 Cor. ii. 6, 7.

tian zeal is only the flame of love; but bitter, unhal-
lowed zeal is evil, even if it be only found in the
heart, and go no further. If that kind of zeal be in
you, *glory not*—Or boast not of your improvement
in Christianity; *and lie not against the truth*—By
pretending that such zeal may consist with heavenly
wisdom. *This wisdom*—That which is attended
with such zeal; *descendeth not from above*—Does
not come from God; *but is earthly*—Not heavenly
in its origin, or end; *sensual*—*φυκκη*, animal; not
spiritual, not from the Spirit of God; *devilish*—Not
the gift of Christ, but such as Satan breathes into the
souls of men. *For where this bitter zeal and strife*
—Or contention; *is, there is confusion*—*ἀκαταστασία*,
tumult, or unquietness; *and every evil work*—Many
other mischiefs attending it. It may be proper to
observe, that about this time the Jews, from their in-
temperate zeal for the law of Moses, raised seditions
in Judea and elsewhere, which were the occasion
of many crimes and of much bloodshed. And as
the apostle expected that this epistle would fall into
the hands of some of the unconverted Jews, and in-
deed, perhaps, partly addressed them in it, he proba-
bly might refer to these tumults and disorders in
this verse.

Verse 17. *But the wisdom that is from above*
—Of celestial origin; which comes from God; *is*
first pure—From all unholy and corrupt mixtures,
whether of error or sin. It is agreeable to the tenor
of divine and evangelical truth, and conscientious in
the discharge of every duty to God and man; it is
therefore purified from all that is earthly, sensual,
and devilish; *then peaceable*—Desirous of making
and maintaining peace; and willing, in order there-
to, to sacrifice any thing, except important truth and
manifest duty; *gentle*—Soft, mild, yielding, not ri-
gid; *easy to be entreated*—Persuaded and reconciled
where any matters of disgust may have arisen; not
stubborn, sour, morose; *full of mercy*—Of pity and
compassion toward persons in a state of ignorance,
guilt, and depravity; ready to relieve the miseries
and pardon the faults of others; *and good fruits*—

pure, then peaceable, gentle, and easy A. M. 4064.
to be entreated, full of mercy and good A. D. 60.
fruits, " without partiality, " and without hypo-
crisy.

18 " And the fruit of righteousness is sown in
peace of them that make peace.

^a Or, without wrangling.—^b Rom. xii. 9; 1 Pet. i. 22; H. 1;
1 John iii. 16.—^c Prov. xi. 16; Hos. x. 12; Matt. v. 9; Phil.
i. 11; Heb. xii. 11.

Both in the heart and in the life; two of which are
immediately specified; *without partiality*—To those
of our own sentiments or denomination, to the inju-
ry of others; loving all without respect of persons;
embracing all good things, rejecting all evil. The
original word, *ἀδιαφορος*, is, literally, *without making*
a difference. This character of true religion was
very properly mentioned to those whom the apostle
had rebuked for their respect of persons, chap. ii.
1-9. *Without hypocrisy*—Intending all the kindness
it expresses, and glad to extend its good offices as
universally as possible; or *without dissimulation*, as
ἀνευκατακρυψτος may be rendered; that is, frank and open.
Thus, "in this beautiful passage, St. James describes
the excellent nature of that temper which is recom-
mended by the Christian religion, and the happy ef-
fects which it produces. It is the highest wisdom;
it comes from God, and makes those who receive it
holy and happy. All the apostles, except Paul, were
illiterate men; but, according to their Master's pro-
mise, they had, by the inspiration of the Spirit, a
wisdom and eloquence given them, far exceeding
what they could have acquired by the deepest eru-
dition. Of the fulfilment of Christ's promise, the
epistle of James is a striking proof. Search all hea-
then antiquity, and see whether it can produce
any sentiments more noble, or more simply and
beautifully expressed, than those contained in this
chapter, and indeed throughout the whole epistle."—
Macknight.

Verse 18. *And the fruit of righteousness, &c.*—
The principle productive of this righteousness, is
sown, like good seed, in the peace of a believer's
mind, and brings forth a plentiful harvest of happi-
ness, (which is the proper fruit of righteousness,) *for*
them that make peace—That labour to promote
this pure and holy peace among all men. Or, the
meaning may be, they that endeavour to make
peace among men, (which is a fruit or work of right-
eousness,) do thereby sow to themselves in peace;
that is, they take that course which will produce to
them happiness in the end.

CHAPTER IV.

The apostle, (1.) Cautions them against corrupt passions, as the source of quarrels and wars, and hostile to prayer and piety; and against an inordinate love of the world, pride, and envy, as enmity against God, who gives grace to the humble, 1-6. (2.) He directs proud and carnal professors to submit and betake themselves to God, to resist the devil, and abandon and lament their sinful courses in order to their being exalted, 7-10. (3.) He exhorts them to speak candidly one of another, and to undertake no temporal affairs without a constant regard to the providence of God, 11-17.

A. M. 4064. FROM whence come wars and
A. D. 60. ¹ fightings among you? *come they*
not hence, *even* of your ² lusts ³ that war in
your members?

² Ye lust and have not: ye ³ kill, and desire
to have, and cannot obtain: ye fight and war,
yet ye have not, because ye ask not.

¹ Or, *brawlings*.—² Or, *pleasures*, Verse 3.—Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.—³ Or, *envy*.—Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11;

NOTES ON CHAPTER IV.

Verse 1. The crimes condemned in this and the following chapter were so atrocious, and of so public a nature, that we can hardly suppose them to have been committed by any who bore the name of *Christians*. Wherefore, as this letter was directed to the twelve tribes, (chap. i. 1,) it is reasonable to think that the apostle, in writing these chapters, had the unbelieving Jews, not only in the provinces, but in Judea, chiefly in his eye. *From whence come wars and fightings among you*—Some time before the breaking out of the war with the Romans, which ended in the destruction of Jerusalem and of the Jewish commonwealth, the Jews, as Josephus informs us, on pretence of defending their religion, and of procuring to themselves that freedom from foreign dominion, and that liberty which they thought themselves entitled to as the people of God, made various insurrections in Judea against the Romans, which occasioned much bloodshed and misery to their nation. The factions, likewise, into which the more zealous Jews were now split, had violent contentions among themselves, in which they killed one another, and plundered one another's goods. In the provinces likewise the Jews were become very turbulent; particularly in Alexandria, Egypt, Syria, and many other places, where they made war against the heathen, and killed numbers of them, and were themselves massacred by them in their turn. This being the state of the Jews in Judea, and in the provinces, about the time the Apostle James wrote his epistle to the twelve tribes, it can hardly be doubted that the wars, fightings, and murders, of which he here speaks, were those above described. For as he composed his letters after the confusions were begun, and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him, who was one of the chief apostles of the circumcision, to condemn such insurrections, and to rebuke, with the greatest sharpness, the Jews who were the prime movers in them. Accordingly, this is what he hath done. And both in this and in the following chapter, using the rhetorical figure called *apostrophe*, he addresses the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. See Macknight. *Come they not hence, even of your lusts*—Greek, *ηδονων, pleasures*; that is, your greedy desire after the pleasures and enjoyments of the world; *that war*—Rebel your souls; or raise tumults, as it were, and rebel both against reason and religion; *in your*

³ ^b Ye ask, and receive not, ^c because A. M. 4064.
ye ask amiss, that ye may consume A. D. 60.
it upon your ⁴ lusts.

⁴ ^d Ye adulterers and adulteresses, know ye not that ^e the friendship of the world is enmity with God? ^f whosoever therefore will be a friend of the world is the enemy of God.

Mic. iii. 4; Zech. vii. 13.—^c Psa. lxxvi. 18; 1 John iii. 23; v. 14.—^d Or, *pleasures*.—^e Psa. lxxiii. 27.—^f 1 John ii. 15. ^g John xv. 19; xvii. 14; Gal. i. 10.

members—In your wills and affections. Here is the first seat of war. Hence proceeds the war of man with man, king with king, nation with nation; the ambition of kings and nations to extend their territories; their love of grandeur and riches; their resentments of supposed injuries; all the effect of lust, or of earthly, sensual, and devilish desires, engage them in wars.

Ver. 2, 3. *Ye lust*—*Επιθυμειτε, ye covet*, or eagerly desire; *and have not*—What you desire; you are, some way or other, hindered from attaining that of which you are so greedy; *ye kill*—In your heart; *for he that hateth his brother is a murderer*. Or he speaks of the actual murders which the carnal Jews, called zealots, committed of the heathen, and even those of their own nation who opposed them. Accordingly, he says, *ye kill, και ζηλote, and are zealous*, thereby showing, evidently, that the persons to whom he spake were zealots. *Ye fight and war, yet ye have not*—What ye so eagerly desire; *because ye ask not*—And no marvel; for a man full of evil desire, of malice, envy, hatred, cannot pray. Since, as appears by this, the persons to whom the apostle is speaking failed of their purpose, because they did not pray to God, it shows, says Macknight, "that some of their purposes, at least, were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's declaration agrees only to such of the unconverted Jews as endeavoured to bring the heathen to the knowledge and worship of the true God. So far their attempt was commendable, because, by converting the Gentiles to Judaism, they prepared them for receiving the gospel; and if for this they had asked the blessing of God sincerely, they might have been successful in their purpose." *Ye ask, &c.*—But if ye do ask, *ye receive not, because ye ask amiss*—*Κακος αιρεισθε, ye ask wickedly*, from sinful motives. Some understand this of the Jews praying for the goods of this life: "But though," says Macknight, "such a prayer had been allowable, the apostle scarcely would have spoken of it here, as it had no connection with his subject. His meaning, in my opinion, is, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathen, but from a desire to draw money from them whom they converted, to spend on their own lusts."

Verse 4. *Ye adulterers and adulteresses*—Who

A. M. 4064. 5 Do ye think that the Scripture
A. D. 60. saith in vain, ^a The spirit that dwelleth in us lusteth ^b to envy ?

6 But he giveth more grace. Wherefore he saith, ^b God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. ¹ Resist the devil, and he will flee from you.

8 ^b Draw nigh to God, and he will draw nigh to you. ¹ Cleanse *your hands, ye sinners, and*

^a purify *your hearts, ye* ^a double-
minded. A. M. 4064.
A. D. 60.

9 ^o Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your joy to heaviness.*

10 ^p Humble yourselves in the sight of the Lord, and he shall lift you up.

11 ^a Speak not evil one of another, brethren. He that speaketh evil of *his brother,* ^r and judgeth his brother, speaketh evil of the law, and

^s Gen. vi. 5; viii. 21; Num. xi. 29; Prov. xxi. 10.—^a Or, *causiously.*—^b Job xxii. 29; Psa. cxlxxviii. 6; Prov. iii. 34; xix. 23; Matt. xxiii. 12; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5.—¹ Eph. iv. 27; vi. 11; 1 Pet. v. 9.—² Chr. xv. 2.

¹ Isa. i. 16.—^o 1 Pet. i. 22; 1 John iii. 3.—^r Chap. i. 8.
^o Matt. v. 4.—^p Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; xviii. 14; 1 Pet. v. 8.—^a Eph. iv. 31; 1 Pet. ii. 1.—^r Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5.

have broken your faith with God, your rightful spouse. Thus many understand these expressions, because God himself represented his relation to the Jews as his people under the idea of a marriage, and because the prophets, in conformity to that idea, represented the idolatry of the Jews as adultery. But inasmuch as gross idolatry was a sin from which the Jews had long been entirely free, and whereas to adultery, and other sins of the flesh, they were exceedingly addicted, it seems more probable that these appellations are to be understood literally. *Know ye not that the friendship of the world*—The desire of the flesh, the desire of the eye, and the pride of life, yielded to, to gain the favour of carnal and worldly men; or a conformity to such in their sinful courses, in order to gain their friendship; *is enmity with God*—Is an evident proof thereof? see Matt. vi. 24; xii. 30. *Whosoever therefore will be a friend of the world*—Makes it his business to comply with and gratify worldly men, thereby constitutes himself an *enemy of God*—And takes part with his adversaries.

Verse 5. *Do ye think that the Scripture saith in vain*—Without good ground, or that it speaks falsely. St. James seems to refer to many, not to one particular passage of Scripture. *The spirit that dwelleth in us lusteth to envy*—That is, as many understand the words, our natural corruption, excited and influenced by Satan, strongly inclines us to unkind and envious dispositions toward our fellow-creatures. Some, however, suppose that the Spirit of God is intended by the apostle in this clause, and that the sense is, *The Spirit of love, that dwelleth in all believers, lusteth against envy, (Gal. v. 17,) is directly opposite to all those unloving tempers which necessarily flow from the friendship of the world.* Nearly to the same purpose is Doddridge's paraphrase of the verse: "Do you think the Scripture speaks in vain in all the passages in which it guards us against such a temper as this, and leads the mind directly to God as the supreme good, teaching us to abandon every thing for him? Or does the Holy Spirit, that dwells in us Christians, lust to envy? Does it encourage these worldly affections, this strife and envying which we have reproved? Or can it be imagined that we, who appear to have so much of the Spirit, have any interested views in

the cautions we give, and would persuade you from the pursuit of the world, because we should envy you the enjoyment of it? No."

Verses 6–10. *But he—God, giveth more grace*—To all those who, while they shun those tempers, sincerely and earnestly pray for it. *Wherefore he saith, [see the margin,] God, resisteth the proud*—The unhumbléd; those that think highly of themselves, and put confidence in their own wisdom, power, or holiness, and who seek the praise of men rather than the praise of God; against these *God sets himself in battle array,* as it is expressed, Prov. iii. 24. He rejects them, and will not allow them access to, or communion with himself. He thwarts their undertakings, and renders their schemes abortive. *But giveth grace unto the humble*—Unto those that are humbled under a sense of their ignorance and weakness, their guilt and depravity, and therefore have no confidence in any thing they are or have. *Submit yourselves*—Or *be subject,* as υποταγη signifies, *therefore to God*—Pursue your lusts no longer, but yield an humble obedience to God in all things. *Resist*—With faith and steadfastness; *the devil*—The father of pride and envy; *and he will flee from you*—And your progress in religion will become greater, and your victory over your spiritual enemies more easy and evident day by day. *Draw nigh to God*—In faith and prayer; *and he will draw nigh unto you*—By his grace and blessing; which that nothing may hinder, *cleanse your hands*—From doing evil; *and purify your hearts*—From all spiritual idolatry, from all vile affections and corrupt incinations, from the love of the world in all its branches; be no more *double-minded*—Vainly endeavouring to serve both God and mammon. *Be afflicted*—On account of your past sins, especially your ingratitude to God, your abuse of his blessings, and unfaithfulness to his grace; *and mourn and weep*—For the miseries to which you have exposed yourselves. *Let your laughter be turned into mourning*—Because of the heavy judgments that hang over you; *humble yourselves in the sight and presence of the Lord, and he shall lift you up*—Comfort you with a sense of his pardoning mercy.

Verses 11, 12. *Speak not evil one of another*—See on Tit. iii. 2. Evil-speaking is a grand hinderance of peace and comfort; yea, and of holiness.

A. M. 4064. judgeth the law: but if thou judge
A. D. 60. the law, thou art not a doer of the
law, but a judge.

12 There is one lawgiver, who is able to save,
and to destroy: who art thou that judgest
another?

13 Go to now, ye that say, To-day or to-
morrow we will go into such a city, and conti-
nue there a year, and buy, and sell, and get
gain:

* Matt. x. 28.—† Rom. xiv. 4, 13.—‡ Prov. xxvii. 1; Luke
xii. 18, &c.—§ Or, for it is.—|| Job vii. 7; Psa. ciii. 3; Chap.
i. 10; 1 Pet. i. 24; 1 John ii. 17.

O who is sufficiently aware of the evil of that sin? *He that speaketh evil of his brother*—Of his fellow-Christian or fellow-creature; *and judgeth his brother*—For such things as the word of God allows, or does not condemn, does, in effect, *speak evil of the law*—Both of Moses and of Christ, which forbids that kind of speaking; *and judgeth the law*—Condemns it, as if it were an imperfect rule. In doing which, *thou art not a doer of the law*—Dost not yield due obedience to it; *but a judge of it*—Settest thyself above it, and showest, if thou wert able, thou wouldest abrogate it. *There is one lawgiver*—By whose judgment and final sentence thou must stand or fall hereafter; for he is able to execute the sentence he denounces, and *save* with a perfect and everlasting salvation, and *to destroy* with an utter and endless destruction; *who art thou*—A poor, weak, dying worm; *that judgest another*—And thereby assumest the prerogative of Christ?

Verses 13-15. *Go to now*—*Αγε νυν, come now*, an interjection, calculated to excite attention; *ye that say, To-day or to-morrow we will go, &c.*—As if future events were in your own power, and your health and lives were ensured to you for a certain time; *whereas ye know not what shall be on the morrow*—Whether your spirits before then shall not have passed into eternity; *for what is your life? It is even a vapour*—An unsubstantial, uncertain, and fleeting vapour; *that appeareth for a little time*—In this visible world; *and then suddenly vanisheth away*—And is seen here no more. Thus Isaiah, *All flesh is grass, and all the goodness thereof as a flower of the field*; a similitude used also by David, Psa. ciii. 15, 16, *As for man, his days are as grass, as a flower of the field so he flourisheth; for the wind passeth over it and it is gone, and the place thereof shall know it no more.* And still more striking is the metaphor used by Asaph, Psa. lxxviii. 39, where he terms men, even a generation of them, A

b

14 Whereas ye know not what *shall* A. M. 4064.
be on the morrow. For what is your A. D. 60.
life? It is even a vapour, that appeareth for
a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will,
we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all
such rejoicing is evil.

17 Therefore to him that knoweth to do
good, and doeth it not, to him it is sin.

¶ Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3.—|| 1 Cor.
v. 6.—|| Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32;
ii. 17, 18, 23.

wind that passeth away and cometh not again. But in no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by St. James, who likens it to a vapour, which, after continuing and engaging men's attention for a few moments, unexpectedly disappears while they are looking at it. *For that ye ought, &c.*—That is, whereas ye ought to say—In consideration of this your great frailty; *If the Lord will, we shall live and do this or that*—Intimating, even by your manner of speaking, the sense that you have of his being able, at pleasure, to cut you short in all your schemes and appointments. The apostle does not mean that these very words should always be used by us, when we speak of our purposes respecting futurity; but that, on such occasions, the sentiment which these words express should always be present to our minds.

Verses 16, 17. *Now ye rejoice*—*Καυχασθε, ye glory, in your boastings*—Ye please yourselves in the vain thoughts which you entertain of these worldly projects and successes, and you boast of them. *All such rejoicing*—Or *glorying, is evil*—The delight you take in these expectations argues either a strange want of consideration, or gross stupidity. *Therefore to him that knoweth to do good, and doeth it not*—That knows what is right and is his duty, and does not practise it; *to him it is sin*—His knowledge does not prevent but increase his condemnation. As if he had said, Since you cannot but know better, as you have the oracles of God, and profess to believe them, if you do not act answerably thereto, you are guilty of the greater sin. "Because this is true with respect to all who act contrary to knowledge and conscience. Beza and Estius consider it as a general conclusion, enforcing the whole of the reproofs given to the Jews for acting contrary to the divine revelation, of which they were the keepers."—Macknight.

CHAPTER V.

In this chapter, (1.) The apostle denounces terrible judgments against the rich unbelieving Jews who defrauded the poor, and lived in luxury and oppression, 1-6. (2.) He exhorts the Jewish believers to patience and meekness under their tribulations, which would soon have an end, 7-11. (3.) Warns them against rash swearing, and recommends prayer in afflicted, and praise in prosperous circumstances, 12, 13. (4.) He prescribes prayer and anointing with oil for the miraculous recovery of the sick, 14, 15. (5.) He directs private Christians to confess their faults one to another, and to pray fervently for each other, encouraging them to expect the answer of their prayers by the example of Elias, 16-18. (6.) Shows the blessedness of being instrumental in the conversion of sinners, 19, 20.

A. M. 4064. **G**O^a to now, ye rich men, weep
A. D. 60. and howl for your miseries that
shall come upon you.

2 Your riches are corrupted, and^b your garments are moth-eaten.

^a Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9.

NOTES ON CHAPTER V.

Verse 1. The unbelieving Jews, being exceedingly addicted to sensual pleasure, and very covetous, were of course grievous oppressors of the poor. Wherefore, to alarm these wicked men, and, if possible, to bring them to repentance, St. James, in the first paragraph of this chapter, sets before them, in the most lively colours, the miseries which the Romans, the instruments of the divine vengeance, were about to bring on the Jewish people, both in Judea and everywhere else, now deserted of God for their crimes, and particularly for the great crime of murdering the *Just One*, Jesus of Nazareth, their long-expected Messiah. So that, being soon to lose their possessions and goods, it was not only criminal, but foolish, by injustice and oppression to amass wealth, of which they were soon to be stripped. In this part of his letter the apostle hath introduced figures and expressions which, for boldness, vivacity, and energy, might have been used by the greatest tragic poet. See Macknight. *Go to now*—Or, *come now, ye rich men*—The apostle does not speak this so much for the sake of the rich themselves, as of the poor children of God, who were then groaning under their cruel oppression. *Weep and howl for your miseries that shall come upon you*—Quickly and unexpectedly. The miseries of which he speaks were those which our Lord had pointed out in his prophecy of the destruction of Jerusalem, and in which this apostle foresaw they would soon be involved; miseries arising from famine, pestilence, and the sword. These fell heaviest on the Jews in Judea. But they extended also to the Jews in the provinces. The reader who desires to see a particular account of these calamities, may read Josephus's history of the Jewish war, where he will find scenes of misery laid open not to be paralleled in the annals of any nation. And as these were an awful prelude of that wrath which was to fall upon them in the world to come, so this passage may likewise refer to the final vengeance which will then be executed on the impenitent.

Verses 2, 3. *Your riches are corrupted*—Greek, *σέπη*, are putrefied, or are as things putrefied by being kept too long. The riches of the ancients

3 Your gold and silver is cankered; A. M. 4064.
and the rust of them shall be a wit- A. D. 60.

ness against you, and shall eat your flesh as it were fire. ° Ye have heaped treasure together for the last days.

^b Job xiii. 28; Matt. vi. 20; Chap. ii. 2.—^c Rom. ii. 5.

consisted much in large stores of corn, wine, oil, and costly apparel. These things the rich men in Judea had amassed, like the foolish rich man mentioned Luke xii. 18, little imagining that they would soon be robbed of them by the Roman soldiers, and the destructive events of the war. *Your garments*—In your wardrobes; *are moth-eaten*—The fashion of clothes not changing in the eastern countries as with us, persons of fortune used to have many garments made of different costly stuffs, which they laid up as a part of their wealth. Thus, according to Q. Curtius, (lib. v. c. 6,) when Alexander took Persepolis, he found the riches of all Asia gathered together there, which consisted not only of gold and silver, but *vestis ingens modus*, a vast quantity of garments. *Your gold and silver is cankered*—Or eaten out with rust; *and the rust of them*—Your perishing stores and moth-eaten garments; *shall be, εἰς μαρτυρίαν, for a testimony against you*—Of your covetousness and worldly mind; and of your having foolishly and wickedly buried those talents in the earth, which you ought to have employed, according to your Lord's will, in relieving the wants of your fellow-creatures. *And shall eat your flesh as it were fire*—Will occasion you as great a torment as if fire were consuming your flesh. Or, as the rust eats into the gold and silver, so shall your flesh and wealth be eaten up as if you had treasured up fire in the midst of it. This was punctually fulfilled in the destruction of that nation by their own seditions, and their wars with the Romans. For, among the *Sicarii* and the *Zealots*, the ringleaders of all their seditions, it was crime enough to be rich; and their insatiable avarice induced them continually to *search into the houses of the rich*, and, by false accusation, to slay them as deserters, for the sake of their property. Yea, both their substance and their bodies were devoured by the flames which burned up the city and the temple: and if any thing remained, it became a prey to the Roman soldiers. *Ye have heaped treasure for the last days*—The days which are now coming, when your enemies shall seize or destroy all, to your infinite vexation and distress: or, you have heaped them up when it is too late; when you have no time or opportunity to enjoy

b

A. M. 4064. A. D. 60. 4 Behold, ^d the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and ^e the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 ^f Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 ^g Ye have condemned and killed the just; and he doth not resist you.

^d Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5; Eccles. xxxiv. 21, 22.—^e Deut. xxiv. 15.—^f Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Thm. v. 6.—^g Chap. ii. 6.
¹ Or, *Be long patient, or, Suffer with patience.*

them. This phrase, *the last days*, does not merely signify *for the time to come*, but for that period when the whole Jewish economy was to close, and when those awful judgments, threatened in the prophets to be poured out upon wicked men in the last days, were just coming.

Verse 4. *Behold, the hire of the labourers*—The apostle alludes in this verse to Lev. xix. 13: *The wages of him that is hired shall not abide with thee all night*: and to Deut. xxiv. 15, *At his day thou shalt give him his hire, neither shall the sun go down upon it, &c., lest he cry against thee unto the Lord, and it be sin unto thee*. In allusion to these passages, the apostle here mentions a two-fold cry; the cry of the hire unjustly kept back; that is, the cry of the sin against the sinner for vengeance; in which sense those sins chiefly cry to God concerning which human laws are silent; such are luxury, unchastity, and various kinds of injustice. But the cry of the labourers themselves is also here mentioned, to mark more strongly the greatness of the injustice committed. And “by representing the cries of the reapers defrauded of their hire as *entering into the ears of the Lord of Sabaoth*, that is, *hosts*, or *armies*, the apostle intimates that the great Ruler of the universe attends to the wrongs done to his creatures, and is affected by them as tender-hearted persons are affected by the cries of the miserable; and that he will, in due time, avenge them by punishing their oppressors. Let all oppressors consider this!”—Macknight.

Verses 5, 6. *Ye have lived in pleasure, and have been wanton*—*Ἐπρησατε και εσπαλασσατε*. The former word signifies, *ye have lived luxuriously*; or, as the Vulgate has it, *Epulati estis, ye have feasted*; it being intended of their luxuries and intemperance in eating and drinking: the latter word is intended of their indulging themselves in lasciviousness and carnal lusts. *Ye have nourished*—Or *cherished*; *your hearts*—Have indulged yourselves to the uttermost; *as in a day of slaughter*—That is, as beasts are fed for a day of slaughter; or, as the words may be rendered, as in a day of sacrifice, which were solemn feast-days among the Jews. The apostle’s meaning is, both that the rich Jews pampered themselves every day, as the luxurious did on high festival-days; and that, by their luxury and

7 ¹ Be patient therefore, brethren, ^{A. M. 4064.} unto the coming of the Lord. Behold, ^{A. D. 60.} the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^h the early and latter rain.

8 Be ye also patient; stablish your hearts: ⁱ for the coming of the Lord draweth nigh.

9 ^k Grudge ² not one against another, brethren, lest ye be condemned: behold, the Judge ¹ standeth before the door.

^h Deut. xi. 24; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1.—ⁱ Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7.—^k Chap. iv. 11.—² Or, *Groan, or, grieve not.*—¹ Matthew xxiv. 33; 1 Cor. iv. 5.

lasciviousness, they had rendered themselves fit to be destroyed in the day of God’s wrath. *Ye have condemned and killed, rov dikaiou, the Just One*—Many just men, and in particular that *Just One*, termed, (Acts iii. 14,) *the Holy One and Just*. They had killed Stephen, also, and they afterward killed James, the writer of this epistle, surnamed *the Just*. But the expression might be intended to comprehend all the righteous persons who were murdered by the Jews from first to last. *And he*—The Just One; *doth not resist you*—With that display of power which he can easily exert to your utter destruction, and therefore you are secure. But the day will speedily come when God will avenge his own cause, and pour out upon you the judgments he has threatened.

Verses 7-9. *Be patient therefore, brethren*—He now addresses the pious, oppressed, and persecuted disciples of Christ: as if he had said, Since the Lord will soon come to punish them, and relieve you, patiently bear the injuries which rich men offer you, and quietly wait till he come. *Behold the husbandman waiteth for the precious fruit*—Which will recompense his labour and patience; *till he receive the early, or the former rain*—Immediately after sowing; *and the latter*—Before harvest. In Judea the rains usually come in a regular manner; the early rain about the beginning of November, after the seed is sown, and the latter in the middle or toward the end of April, while the ears are filling. These rains were promised to the Israelites, Deut. xi. 14, where see the note, and on Hos. vi. 3. *Be ye also patient*—Like the husbandman; *stablish*—*Στηριξατε, strengthen, or confirm*; *your hearts*—In faith and patience, considering that your sufferings will not be long; *the coming of the Lord*—To destroy your persecutors; *draweth nigh*—And so does his coming to rescue his people from the troubles of this life by death, and to judge the world in righteousness at the last day. *Grudge, or, groan, not*—*As σενασere* signifies; *one against another*—Groaning is caused by oppression; and when it is merely the natural expression of affliction, it is perfectly consistent with genuine piety, and moves God to pity the afflicted person, Judg. ii. 18: but when it is the effect of impatience, or when it implies a desire of revenge, it becomes criminal, and is the kind of

A. M. 4064. 10 = Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, ^a we count them happy which endure. Ye have heard of ^o the patience of Job, and have seen ^p the end of the Lord; that ^q the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ^r swear

^a Matt. v. 12; Heb. xi. 35, &c.—^o Psa. xiv. 12; Matt. v. 10, 11; x. 22.—^p Job i. 21, 22; ii. 10.—^q Job xlii. 10, &c.

groaning which the apostle forbids. Some read the clause, *Murmur not one against another*: that is, have patience also with each other; *lest ye be condemned*—Lest you all suffer for it, and perish in the common calamity; *behold the Judge*—Christ; *standeth before the door*—Hearing every word, marking every thought, and ready to execute those judgments.

Verses 10, 11. *Take the prophets*—Once persecuted like you, even for *speaking in the name of the Lord*—The very men that gloried in having the prophets, yet could not bear their message. Nor did either the holiness or the high commission of these messengers of God screen them from suffering; *for an example of suffering affliction*—Or persecution from the persons to whom they brought divine revelations; *and of patience*—In suffering. *Behold, we count them happy*—We commend them, and believe them to be the beloved children of God; *who endure*—Bear their sufferings with patience, meekness, and a contented mind. The apostle's mentioning this immediately after he had proposed the prophets as an example of patience in suffering, shows that he herein alludes to Christ's words, (Matt. v. 11,) *Blessed are ye when men shall revile you, &c., for so persecuted they the prophets that were before you. Ye have heard of the patience of Job*—Under his peculiarly heavy sufferings; *and have seen the end of the Lord*—Ye have seen, in the history of that good man, what a happy issue the Lord gave to his sufferings; or how much to his honour and comfort his various and heavy afflictions concluded; *that the Lord is very pitiful, &c.*—And that it is with the bowels of an affectionate father that he corrects his beloved children, and not for his own gratification, but with a view to their eternal advantage.

Verse 12. *But above all things, swear not*—However provoked. The Jews were notoriously guilty of common swearing, though not so much by God himself as by some of his creatures. The apostle here forbids these oaths, as well as all swearing in common conversation. It is very observable how solemnly the apostle introduces this command; *above all things, swear not*; as if he had said, Whatever you forget, do not forget this. This abundantly demonstrates the horrible iniquity of the crime. But he does not forbid the taking of a solemn oath before a magistrate. *Neither by any other oath*—Namely, unlawful or unnecessary; *but let your yea be yea,*

not, neither by heaven, neither by A. M. 4064 the earth, neither by any other oath: A. D. 60. but let your yea be yea; and *your nay, nay; lest ye fall into condemnation.*

13 Is any among you afflicted? let him pray. Is any merry? ^a let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, ^b anointing him with oil in the name of the Lord:

^a Num. xiv. 18; Psa. ciii. 8.—^b Matt. v. 34, &c.—Eph. v. 19; Col. iii. 16.—Mark vi. 13; xvi. 18.

and your nay, nay—Let your discourse be confirmed with a bare affirmation or denial; and use no higher asseverations in common discourse. But let your words stand firm; and whatever ye say, take care to make it good; *lest ye fall into condemnation*—Expose yourselves to God's judgments.

Verse 13. *Is any among you afflicted? let him pray*—That he may be supported under his affliction, so as to be enabled to bear it with patience and resignation to the divine will, and find it to be sanctified to him, and made the means, as of exercising, so also of increasing his grace, and of purifying him as gold and silver are purified in the furnace. *Is any merry?*—Is any in health, and in a prosperous condition, and under no peculiar trial; *let him sing psalms*—Let him give thanks to God, and express his thankfulness by singing psalms or hymns of praise. The purport of the verse is, that, as believers in Christ, we ought to employ ourselves in such private religious exercises as are suitable to our present circumstances and frame of mind. "When rendered cheerful by contemplating the manifestations which God hath made of his perfections in the works of creation, providence, and redemption, or by any blessing bestowed on ourselves, we are to express our joy, not by drinking, and singing profane, lewd songs, but by hymns of praise and thanksgivings offered to God for all his mercies, Eph. v. 18, 19. On the other hand, when afflicted, we are to pray; that being the best means of producing in ourselves patience and resignation. But as the precept concerning our singing psalms, when cheerful, does not imply that we are not to pray then; so the precept concerning prayer in affliction, does not imply that we are not to express our joy in suffering according to the will of God, by singing psalms or hymns, as Paul and Silas did in the jail at Philippi."—Macknight.

Verses 14, 15. *Is any sick? let him call for the elders of the church*—Those ministers of Christ whose office it is to oversee and feed the flock; *and let them pray over him*—For his recovery, persuaded that what two or three of the Lord's true disciples shall agree to ask, it shall be done for them; *anointing him with oil*—"This single conspicuous gift, (healing the sick by anointing them with oil,) which Christ committed to his apostles, (Mark vi. 13,) remained in the church long after the other miraculous

A. M. 4064. 15 And the prayer of faith shall save
A. D. 60. the sick, and the Lord shall raise him
up; ^a and if he have committed sins, they shall
be forgiven him.

16 Confess *your* faults one to another, and
pray one for another, that ye may be healed.
^a The effectual fervent prayer of a righteous
man availeth much.

^a Isa. xxxiii. 24; Matt. ix. 2.—^b Gen. xx. 17; Num. xi. 2;
Deut. ix. 18-20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xiii. 6;
2 Kings iv. 33; xix. 18, 20; xx. 2, 4, &c.; Psa. x. 17; xxxiv.

gifts were withdrawn. Indeed it seems to have been
designed to remain always, and St. James directs the
elders, who were the most, if not the only gifted
men, to administer it. This was the whole process
of physic in the Christian Church till it was lost
through unbelief. That novel invention among the
Romans, *extreme unction*, practised not for cure, but
where life is despaired of, bears no manner of re-
semblance to this." See Bengelius and Wesley.
And the prayer offered in faith shall save, or heal,
the sick, and the Lord shall raise him up—From
his sickness; and if he have committed sins—That
is, any special sins, for which this sickness has been
laid upon him; they shall be forgiven him—Upon
his repentance the punishment shall be taken off.

Verse 16. Confess your faults—Whether you are
sick or in health; one to another—He does not say
to the elders; this may or may not be done, for it is
nowhere commanded. We may confess them to
any pious person who can pray in faith: he will
then know how to pray for us, and will be more ex-
cited so to do. And pray one for another, that ye
may be healed—Both in soul and body. Let it be
observed, 1st, This passage of Scripture, only en-
joining true believers to confess their sins to one
another, affords no foundation for the Popish prac-
tice of auricular confession to a priest. Besides,
mutual confession being here enjoined, the priest is
as much bound to confess to the people as the people
to the priest. 2d, This direction being addressed to
women as well as to men, they are required to pray
for one another, and even for the men, whether laity
or clergy. 3d, There is no mention made here of
absolution by a priest, or by any other person. 4th,
Absolution, in the sound sense of the word, being
nothing but a declaration of the promises of pardon
which are made in the gospel to penitent sinners,
every one who understands the gospel doctrine may
declare these promises to penitent sinners as well
as any bishop or priest whatever, and the one has
no more authority to do it than the other: nay,
every sincere penitent may expect salvation without
the absolution of any person whatever: whereas
the impenitent have no reason to expect that bless-
ing, although absolved by all the priests in the
world. See Dr. Benson. The effectual fervent
prayer—Greek, *δενους ενεργουμενη*, a singular ex-
pression, which Macknight renders, *the inwrought
prayer*; and Doddridge, *the prayer wrought by the
energy of the Spirit*; and Whitby, *the inspired*

17 Elias was a man ^a subject to like A. M. 4064.
passions as we are, and ^b he prayed A. D. 60.

^c earnestly that it might not rain: ^d and it rained
not on the earth by the space of three years and
six months.

18 And ^b he prayed again, and the heaven
gave rain, and the earth brought forth her
fruit.

15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John
iii. 22.—^b Acts xiv. 15.—^c 1 Kings xviii. 1.—^d Or, in
prayer.—^e Luke iv. 25.—^f 1 Kings xviii. 42, 45.

prayer, observing, "as they who were inwardly
acted by an evil spirit were styled *ενεργουμενοι*, (*per-
sons inwardly wrought upon*,) so they who were
acted by the Holy Spirit, and inwardly moved by
his impulses, were also *ενεργουμενοι*, *inwardly wrought
upon*, in the good sense: and therefore it seems most
proper to apply these words, not to the prayer of
every righteous person, but to the prayer offered by
such an extraordinary impulse." Doubtless every
prayer of every righteous person is not here intended,
but every truly righteous person has the *Spirit of
Christ*, without which no man can belong to him;
and is led, more or less, by the *Spirit of God*, other-
wise he could not be a son of God, Rom. viii. 9, 14;
and every such a one walks not after the flesh, but
after the Spirit, Rom. viii. 1: and therefore, if not
always, yet sometimes, yea, generally, such a one,
as Jude expresses it, (verse 20,) prays in the Holy
Ghost; that is, in and by his influence, and there-
fore in a spirit of true, genuine prayer, feeling sin-
cere and earnest desires after the blessings which he
asks, and being enabled to offer those desires up unto
God in faith or confidence, that he shall receive what
he asks. And this fervent, energetic prayer is evi-
dently the prayer here intended, and said to avail
much, or to be of great efficacy, being frequently
and remarkably answered by God's granting the
petitions thus addressed to him.

Verses 17, 18. Elias was a man subject to like
passions—To the like infirmities; as we are—In
which sense the same word, *ομοιοπαθης*, is used, Acts
xiv. 15. It literally signifies, *suffering like things
with another*. Elijah, through natural infirmity,
suffered as we do from diseases, from temptation,
from persecution, &c. And he prayed earnestly—
Greek, *προσευχη προσηγατο*, in praying he prayed,
that it might not rain—That, by being punished for
their idolatry and murder of the prophets, they
might be brought to true repentance for these crimes.
And it rained not on the earth—That is, on the land
of the ten tribes; for three years and six months—
This is the period which our Lord likewise says the
drought continued, Luke iv. 25. It is said, indeed,
(1 Kings xviii. 1,) that in the third year the word of
the Lord came to Elijah, namely, concerning the
rain. But this third year was computed from the
time of his going to live at Zarephath, which hap-
pened many days after the drought began; as is
plain from this, that he remained at the brook
Cherith till it was dried up, and then went to Zare-

A. M. 4064. 19 Brethren, ° if any of you do err
A. D. 60. from the truth, and one convert him;
20 Let him know, that he which converteth

the sinner from the error of his way, A. M. 4064.
° shall save a soul from death, and A. D. 60.
° shall hide a multitude of sins.

° Matt. xviii. 15.—⁴ Rom. xi. 14; 1 Cor. ix. 23; 1 Tim. iv. 16.

° Prov. x. 12; 1 Pet. iv. 8.

phath in the country of Sidon, 1 Kings xvii. 7, 9. Wherefore the *three years and six months* must be computed from his denouncing the drought, at which time that judgment commenced. See note on 1 Kings xviii. 1. *And he prayed again*—When idolatry was abolished; *and the heaven gave rain*—As is recorded 1 Kings xviii., where we are told, that he cast himself down on the earth, and put his face between his knees, which was the posture of an humble and earnest supplicant. Thus Moses's praying is expressed by his *falling on his face*, Num. xvi. 4.

Verses 19, 20. *Brethren*—As if he had said, I have now warned you of those things to which you are most liable. And in all these respects watch, not only over yourselves, but every one over his brother also. Labour, in particular, to recover those that are fallen. For *if any of you do err from the truth*—From the right way in which he ought to walk, if he be seduced by any means from the doctrine and practice of the gospel; *and one*—Any one; *convert him*—Be a means of bringing him back into that way from which he had wandered; *let him know*—Who has been enabled to effect so good a

work; *that he who converteth a sinner from the error of his way*—From the false doctrine and bad practice to which he had turned aside, shall produce a much happier effect than any miraculous cure of the body; for he shall save a precious immortal soul from spiritual and eternal death, and shall hide a multitude of sins—Namely, the sins of the persons thus converted, which shall no more, how many soever they are, be remembered to his condemnation. “The covering of sin is a phrase which often occurs in the Old Testament, and always signifies the pardoning of sin. Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us, that the turning of a sinner from the error of his way will conceal from the eye of God's justice a multitude of sins committed by the person who does this charitable office, if he continueth in them. Such a person needs himself to be turned from the error of his way, in order that his own soul may be saved from death. St. Peter has a similar expression, (1 Pet. iv. 8,) *love covereth a multitude of sins*; not, however, in the person who is possessed of love, but in the person who is the object of his love.”—Macknight.

PREFACE

TO THE

FIRST EPISTLE GENERAL OF PETER.

NO person, who has read with attention the four gospels and the Acts of the Apostles, can be unacquainted with the character of St. Peter, whether as a follower of Christ, or as an apostle. He and his brother Andrew were the first two that were called by the Lord Jesus to be his disciples, John i. 41; Matt. iv. 18-20. And in all the passages in which the names of the twelve apostles are recorded, Peter is mentioned first. He was one of the three whom Jesus admitted to witness the resurrection of Jairus's daughter; before whom he was transfigured, and with whom he retired to pray in the garden, the night before he suffered. And although afterward, in an hour of sore temptation, termed by Jesus "the hour and power of darkness," Peter gave a sad proof of human weakness, in denying three times, and that with oaths, that very Master with whom, a few hours before, he had declared his readiness to go to prison and to death; yet in consequence of the deep remorse he felt for his crime, Jesus, having pardoned him, ordered the women, to whom he first "showed himself alive after his passion," to carry the news of his resurrection to Peter by name; and appeared to him before he appeared to any other of his apostles. And at another appearance, (John xxi. 15-17,) he confirmed him in his apostolical office, by giving him a special commission to "feed his sheep;" and soon after judged him worthy, under the impulse and inspiration of the Holy Ghost, to open the gospel dispensation in all its glory, and first to preach salvation through a crucified Redeemer to Jews (Acts ii.) and Gentiles, Acts x. When he and John were brought before the Jewish council, to be examined concerning the miracle wrought on the impotent man, Peter boldly testified that the man had been healed in the name, and by the power of Jesus of Nazareth, whom they had crucified, but whom God had raised from the dead; assuring them that there was salvation in no other. It was Peter who questioned Ananias and Sapphira about the price of their lands; and for their lying in that matter punished them miraculously with death. And, what is yet more remarkable, although by the hands of all the apostles many signs and wonders were wrought, it was by Peter's shadow only, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by. Soon after, when, to please the Jews, enraged at his zeal and success in preaching the gospel, Herod Agrippa, who had lately killed James, the brother of John, with the sword, had cast Peter into prison, intending to put him to death also, he was delivered by an angel. From these and many other facts, recorded in the gospel history, and well known to every Christian reader, it appears that Peter was very early distinguished as an apostle, and that his Master highly esteemed him for his courage, zeal, and various other good qualities, and conferred on him various marks of his favour, in common with James and John; who likewise distinguished themselves by their fortitude, zeal, and faithfulness in the execution of their apostolic office. But, that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, as the Romanists contend he did, there is no reason for believing. All the apostles were equal in office and authority, as is plain from our Lord's declaration, "One is your Master, even Christ, and all ye are brethren." And it appears, from Peter's epistles, that he did not think himself superior in authority to the other apostles; for if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions; yet there is nothing of that sort in either of his letters. On the contrary, the highest title he takes to himself, in writing to the elders of the churches, is that of their "fellow-elder," 1 Peter v. 1.

PREFACE TO THE FIRST EPISTLE GENERAL OF PETER.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But, from Gal. ii. 11, it appears that after that council he was with Paul at Antioch; after which, it is generally supposed that he returned to Jerusalem. What happened to him after that is not said in the Scriptures; but, according to Eusebius, Origen, in his exposition on Genesis, wrote as follows: "Peter is supposed to have preached to the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and at length, coming to Rome, was crucified with his head downward, himself having desired that his crucifixion might be in that manner." Lardner thinks, that when he left Judea he went again to Antioch, the chief city of Syria, and thence into other parts of the continent, particularly those mentioned in the beginning of this epistle; and that, when he left those parts, he went to Rome; but not till after Paul had been in that city and was gone from it. If the reader wishes to see the evidences from antiquity, on which Peter's having been at Rome rests, he will find them fully set forth by Lardner, (Can., vol. iii. c. 18,) who concludes his inquiry as follows: "This is the general, uncontradicted, disinterested testimony of ancient writers, in several parts of the world—Greeks, Latins, Syrians. As our Lord's prediction, concerning the death of Peter, is recorded in one of the four gospels, it is very likely that Christians would observe the accomplishment of it; which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of Peter. It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well-attested traditions. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequence of which would be fatal."

Learned men are not agreed to whom chiefly this epistle was addressed, whether to the converted Jews of the dispersion only, or to the converted Gentiles, or to both conjointly; or (which was Lord Barrington's opinion, embraced and defended by Dr. Benson) to the converted proselytes of the gate. In this diversity of opinions, the only rule of determination, as Dr. Macknight observes, must be the inscriptions, together with the things contained in the epistle itself. Now from 2 Pet. iii. 1, it appears that both St. Peter's epistles were sent to the same people; wherefore, since the inscription of the latter epistle is, "To them who have obtained like precious faith with us," both epistles must have been addressed to believers in general. Accordingly the valediction in the first epistle is general, "Peace be with you all who are in Christ Jesus," chap. v. 14. So also is the inscription, *Ἐλεγκτος παρεπιδημοις διασπορας Ποντου, &c.*, "To the elect sojourners of the dispersion of Pontus," &c. For the appellation of "sojourners" does not necessarily imply that this letter was written to none but Jewish believers. In Scripture all religious persons are called "sojourners and strangers," because they do not consider this earth as their home, but look for a better country: therefore, in writing to the Gentile believers, Peter might call them "sojourners," as well as the Jews, and exhort them to "pass the time of their sojourning here in fear;" and, beseech them "as strangers and pilgrims to abstain from fleshly lusts," chap. ii. 11. Further, he might term them "sojourners scattered" through those countries, although none of them were driven from their native countries, because the expression may merely signify, that they lived at a distance from each other, in the widely-extended regions mentioned in the inscription, and because they were few in number compared with the idolaters and unbelievers among whom they lived. Many other arguments might be drawn from divers passages in the epistles, to prove that they were written to the whole body of Christians residing in these countries, and that whether they were of Jewish or Gentile extraction.

Respecting the design of this epistle it may be observed, that it was intended, 1. To explain more fully the doctrines of Christianity to these newly-converted Jews and Gentiles. 2. To direct and persuade them to a holy conversation, in the faithful discharge of all personal and relative duties, in the several states, both of the civil and the Christian life, whereby they would secure their own peace, and effectually confute the slanders and reproaches of their enemies, who spoke against them as evil-doers. 3. To prepare them for, and comfort and confirm them under, the various sufferings and fiery trials which they already endured, or were likely to endure. This seems to be the apostle's principal intention, for he brings this subject forward, and enlarges less or more upon it, in every chapter; encouraging and exhorting them, by a great variety of arguments, to patience and perseverance in the faith, lest the persecutions and calamities to which they were exposed should cause them to apostatize from Christ and his gospel.

PREFACE TO THE FIRST EPISTLE GENERAL OF PETER.

“St. Peter’s style,” says Blackwall, “expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason and natural analogy, (which are always marks of a sublime genius,) that you can scarce perceive the pauses of his discourse, and distinction of his periods. A noble majesty, and becoming freedom, is what distinguishes St. Peter: a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the second epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames, hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin.”

It is not very easy to assign the date of this epistle with exactness. The most commonly received opinion is, that it was written about the seventh of the emperor Nero, or A. D. 62.

Respecting the place where this epistle was written, from Peter sending the salutation of the church at Babylon to the Christians in Pontus, &c., it is generally believed that he wrote it near Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively, (Rev. xvii., xviii.,) namely, Rome, the learned are not agreed which of them is the Babylon meant in the salutation. Pearson, Mill, and Le Clerc, think the apostle speaks of Babylon in Egypt: but if Peter had founded a church in the Egyptian Babylon, it probably would have been of some note; yet, if we may believe Lardner, there is no mention made of any church or bishop at that place, in any of the writers of the first four centuries; consequently it is not the Babylon in the salutation. Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Cave, Wetstein, think the apostle meant Babylon in Assyria; in the remains, or vicinity, of which city, a Christian church had probably been planted, consisting principally of the descendants of the Jews, who remained in those regions after the Babylonish captivity: and in support of this opinion Dr. Benson observes, that the Assyrian Babylon being the metropolis of the eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon, and that it is not probable he would date his letter from a place by its figurative name. For which, indeed, no satisfactory reason could be assigned: language of that kind, however well it might be suited to the nature of such a book as St. John’s Revelation, (a book almost wholly figurative and emblematical,) being entirely unsuitable to the date of a letter.

THE FIRST EPISTLE GENERAL

OF

PETER.

CHAPTER I.

(1.) *The apostle addresses the Christians to whom he wrote, as strangers scattered through Pontus, &c., describes their character, and gives them his apostolic benediction, 1, 2. (2.) He blesses God for regenerating them to a lively hope of a heavenly inheritance, in which they had great comfort under their severe persecutions, 3-9. (3.) He shows that this great salvation by Christ was foretold by their ancient prophets, and introduced by the apostles, 10-12. (4.) Exhorts them to a holy conversation and brotherly love, answerable to their hopes of salvation, to the command and nature of God, and to their redemption by Christ's blood, and regeneration by his word, 13-25.*

A. M. 4064.
A. D. 60. **P**ETER, an apostle of Jesus Christ,
to the strangers ^a scattered
throughout Pontus, Galatia, Cappadocia, Asia,
and Bythynia,
2 ^b Elect ^c according to the foreknowledge

of God the Father, ^d through sanc- A. M. 4064.
A. D. 60. tification of the Spirit, unto obe-
dience and ^e sprinkling of the blood of Jesus
Christ: ^f Grace unto you, and peace, be multiplied.

^a John vii. 35; Acts ii. 5, 9, 10; James i. 1.—^b Eph. i. 4;
Chap. ii. 9.—^c Rom. viii. 29; xi. 2.

^d 2 Thess. ii. 13.—^e Heb. x. 22; xii. 24.—^f Rom. i. 7;
2 Pet. i. 2; Jude 2.

NOTES ON CHAPTER I.

Verse 1. *Peter, &c., to the strangers*—Or *sojourners*, as *κατεπιδημοις* more properly signifies; that is, to the Jewish or Gentile Christians *sojourning* on earth: see on 1 Chron. xxix. 15; Psa. xxxix. 12; Heb. xi. 13. *Scattered*—*Διασκοπος*, of the dispersion, or *dispersed*, partly, probably, by the persecution mentioned Acts viii. 1; or the expression may merely signify, that they lived at a distance from each other, being scattered through the widely-extended regions here mentioned; *through Pontus, &c.*—He names these five provinces in the order wherein they occurred to him, writing from the east. All these countries lie in the Lesser Asia. The *Asia* here distinguished from other provinces, is that which was usually called the *Proconsular Asia*, being a Roman province.

Verse 2. *Elect*—Called out of the world, and from a state of ignorance and sin, guilt and depravity, weakness and wretchedness, by the word, the Spirit, and providence of God; and in consequence of obeying the call, by turning to God in true repentance, living faith, and new obedience, *chosen*—Or accepted of God. For all true believers, or genuine Christians, whose faith works by love, have continually the title of God's *elect* in the New Testament. See notes on Rom. viii. 28, 33; Eph. i. 4, 5.

“Election,” says the Rev. J. Wesley, “in the Scripture sense, is God’s doing any thing that our merit or power has no part in. The true predestination, or fore-appointment of God, is, 1st, He that believeth shall be saved from the guilt and power of sin. 2d, He that endureth to the end shall be saved eternally. 3d, They who receive the precious gift of faith, thereby become the sons of God; and being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, *promise* and *duty* go hand in hand. All is free gift; and such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of. Moreover, it is, 1st, Cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is mere *creature partiality*, and not *infinite justice*: 2d, It is not *plain* Scripture doctrine, (if true,) but, rather, inconsistent with the express written word, that speaks of God’s universal offers of grace; his invitations, promises, threatenings, being all *general*. 3d, We are bid to choose life, and reprehended for not doing it. 4th, It is inconsistent with a state of probation in those that *must* be saved or *must* be lost. 5th, It is of fatal consequence; all men being ready, on very slight

A. M. 4064. 3 * Blessed be the God and Father
A. D. 60. of our Lord Jesus Christ, which,
b according to his ¹ abundant mercy, ¹ hath be-
gotten us again unto a lively hope ² by the resur-

2 Cor. i. 3; Eph. i. 3.—¹ Tit. iii. 5.—¹ Gr. much.—¹ John
iii. 3, 5; James i. 18.

grounds, to fancy *themselves* of the elect number. But the doctrine of predestination is entirely changed from what it formerly was. Now it implies neither faith, peace, nor purity. It is something that will do *without* them all. Faith is no longer, according to the modern predestinarian scheme, a divine *evidence of things not seen*, wrought in the soul by the immediate power of the Holy Ghost; not an *evidence* at all, but a *mere notion*. Neither is faith made any longer a means of holiness; but something that will do without it. Christ is no more a Saviour *from sin*; but a defence, a countenancer of it. He is no more a fountain of spiritual life in the souls of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a refuge from the image of the heavenly; even from righteousness, peace, and joy in the Holy Ghost. *According to the foreknowledge of God*—That is, speaking after the manner of men; for, strictly speaking, there is no foreknowledge, any more than after-knowledge, with God; but all things are known to him as present from eternity to eternity." As none but the truly penitent and believing have in Scripture the title of God's elect, so such may be properly styled, *elect according to the foreknowledge of God*, because God knows beforehand from eternity who will turn to him in repentance and faith, and who will not; but, as Milton observes,

"Foreknowledge has no influence on their fault,
Which had no less proved certain unforeknown."

Nor is there any inconsistency between the divine prescience and human liberty; both are true, according to the Scripture; and doubtless God can reconcile them, if we cannot. Macknight explains the clause thus: "The persons to whom the apostle wrote were with propriety said to be *elect according to the foreknowledge of God*, because, agreeably to the original purpose of God, discovered in the prophetic writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and entitled to all the privileges of the people of God, by their believing the gospel," namely, with a faith working by love to God and man: "God's foreknowledge of all believers to be his people," [that is, true, genuine believers, possessed of living, loving, and obedient faith; for only such are God's people,] "was revealed in the covenant with Abraham. This the apostle mentions to show the Jews that the believing Gentiles were no intruders into the church of God. He determined, from the beginning, to make them his people. See Rom. xi. 2, where God is said to have *foreknown* the whole Jewish nation; and 1 Pet. i. 20, where the sacrifice of Christ is said to be foreknown before the foundation of the world." *Through sanctification of the*

b

rection of Jesus Christ from the dead, A. M. 4064.
A. D. 60. 4 To an inheritance incorruptible,
and undefiled, ¹ and that fadeth not away, ² re-
served in heaven ² for you,

¹ 1 Corinthians xv. 20.—¹ Chapter v. 4.—² Colossians i. 5.
² Or, for us.

Spirit—Through the renewing and purifying influences of the Spirit on their souls; for sanctification implies an internal change wrought in the heart, the first part of which is termed *regeneration*, John i. 13, or *a new creation*, 2 Cor. v. 17; Tit. iii. 5; producing, 1st, Power over sin, 1 Pet. iv. 1, 2; Rom. vi.; over the world, 1 John v. 4; and the flesh, Rom. viii. 2. 2d, Devotedness to God and his service in heart and life. 3d, A continually increasing conformity to the divine image. *Unto obedience*—To engage and enable them to yield themselves up to all holy obedience; namely, both *internal*, to the great law of love toward God and man, with every holy disposition connected therewith; and *external*, to all God's known commands. *And sprinkling of the blood of Jesus*—That is, through his atoning blood, which was typified by the sprinkling of the blood of sacrifices under the law, in allusion to which it is termed, (Heb. xii. 24,) *the blood of sprinkling*. This is the foundation of all the rest, for by this we are, 1st, Introduced into a state of justification and peace with God, being freed from a condemning conscience, put in possession of the Holy Spirit, and rendered capable of obeying, Heb. ix. 13, 14; and hereby, 2d, Our obedience is rendered acceptable to God, which it would not be if it were not sprinkled with his blood, or recommended by his mediation. *Grace unto you*—The unmerited favour and love of God, with those influences of the Spirit, which are the effect thereof; and *peace*—All sorts of blessings; *be multiplied*—Possessed in great abundance.

Verses 3, 4. *Blessed be the God and Father, or, God even the Father, of our Lord Jesus Christ*—His only-begotten and beloved Son; *who, according to his abundant mercy*—His compassion for us in our state of ignorance and guilt, depravity and weakness; his undeserved love and goodness, the source of all our blessings, temporal, spiritual, and eternal: *hath begotten us again*—*Regenerated us; to a lively*—*Zwoav, living, hope*—A hope which implies true spiritual life, is the consequence of repentance unto life, living faith, justification by faith, and a birth from above, by which we pass from death unto life; a hope which revives the heart, and makes the soul lively and vigorous: *by the resurrection of Christ*—Which not only proved him to be the Son of God, (Rom. i. 4,) and demonstrated the truth and importance of his doctrine, which *brought life and immortality to light*, but manifested the acceptableness and efficacy of the sacrifice he offered for sin, opened an intercourse between God and man, made way for our receiving the Holy Ghost, and is a pledge and earnest of our resurrection, he having risen the *first-fruits of them that sleep in him*. *To an inheritance*—For if we are children, then are we heirs; *incorruptible*—Not like earthly inheritances or posses-

A. M. 4064. 5 ^a Who are kept by the power of A. D. 60. God through faith unto salvation, ready to be revealed in the last time.

6 ^o Wherein ye greatly rejoice, though now ^p for a season (if need be) ^q ye are in heaviness through manifold temptations :

^a John x. 28, 29. — ^o Matt. v. 12. — ^p 2 Cor. iv. 17; Chap. v. 10. ^q James i. 2. — James i. 3, 12; Chap. iv. 12.

sions, of whatever kind, which are both corruptible in themselves, tending in their own nature to dissolution and decay; and are possessed by that which is corruptible, even through the medium of the body, with its senses and members, all tending to decay and dissolution. But the inheritance we expect is neither corruptible in itself, nor shall we that enjoy it be corruptible, either in soul or body. *Undefiled*—Every thing here is therefore *corruptible*, because it has been defiled with the sin of man, and laid under a curse, so that vanity and misery are attached to the enjoyment of every thing; and we ourselves, having been defiled in soul and body, have all the seeds of vanity and misery sown in our frame. But the inheritance reserved for us has not been defiled by any sin, and therefore has no curse, vanity, or misery attached to it, Rev. xxii. 3. And we ourselves, when admitted into that world, shall be perfectly pure, and shall have in our frame no hindrance to the most perfect enjoyment. *And fadeth not away*—As every thing in this world does, decaying in lustre and glory, in sweetness, or the pleasure it yields in the enjoyment, and in value to us, who can only have a life estate in any thing; whence, whatever we possess is continually decreasing in value to us, as the time approaches when we are to be dispossessed of it. But the inheritance above, on the contrary, will not decay in any of these respects: its value, its glory and sweetness, or the pleasure it yields in the enjoyment, will continue the same to all eternity; or rather, will continually increase; new glories opening upon us, new pleasures offering themselves to our enjoyment, and new riches not ceasing to be conferred upon us from the inexhaustible stores of divine and infinite beneficence. *Reserved in heaven*—And therefore not subject to such changes as are continually taking place here on earth; *for you—Who by patient continuance in well-doing seek for glory, honour, and immortality.*

Verse 5. *Who are kept*—Who, though now surrounded with many apparent dangers, are not left defenceless, but are *guarded*, kept as in a garrison, as the word *φρουρημενος* signifies; *by the power of God*—Which worketh all in all; or secured from all real harm, under the observation of his all-seeing eye, and the protection of his almighty hand; *through faith*—Through the continued exercise of that faith, by which alone salvation is both received and retained. The clause is very emphatical: "It represents," says Macknight, "believers as attacked by evil spirits and wicked men, their enemies, but defended against those attacks by the power of God, through the influence of their faith, (1 John v. 4,)

7 That ^a the trial of your faith, A. M. 4064. being much more precious than of A. D. 60. gold that perisheth, though ^b it be tried with fire, ^c might be found unto praise, and honour, and glory, at the appearing of Jesus Christ :

^a Job xxiii. 10; Psa. lxxvi. 16; Prov. xvii. 3; Isa. xlviii. 10. ^b Rom. ii. 7, 16; 1 Cor. iv. 5.

just as those who remain in an impregnable fortress are secured from the attacks of their enemies by its ramparts and walls." *Ready*—*Ετοιμον*, prepared, to be revealed—In all its glory; *in the last time*—The time of Christ's second coming; the grand period, in which all the mysteries of divine providence shall beautifully and gloriously terminate. Some have thought that by the salvation here spoken of, the apostle meant the preservation from the destruction brought on the Jewish nation by the Romans, which preservation the disciples of Christ "obtained, by observing the signs mentioned in their Master's prophecy concerning that event. For, when they saw these signs take place, they fled from Jerusalem to places of safety, agreeably to their Master's order, Matt. xxiv. 16. But what is said, verses 9–12, concerning this salvation; that it is a salvation, not of the body, but of the soul, to be bestowed as the reward of faith; that the prophets, who foretold this salvation, searched diligently among what people, and at what time, the means of procuring it were accomplished; that it was revealed to the prophets that these means were to be accomplished, not among them, but among us; and that these things were to be preached by the apostles as actually come to pass: I say, the above-mentioned particulars concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Christians from the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal life in heaven, at the time of Christ's coming, when this salvation is to be revealed; and that time is called *the last time*, because it will be the concluding scene of God's dispensations relating to our world."—Macknight.

Verse 6. *Wherein*—In which *living hope* of such a glorious inheritance, and in being so kept to the enjoyment of it, ye, even now, *greatly rejoice*—*Αγαλλιασθε*, ye are exceeding glad, or leap for joy, *though for a season*, *ολιγον ωρα*, now—A little while: such is our whole life compared to eternity! *if need be*—When God sees it needful, and the best means for your spiritual profit; *ye are in heaviness*—*Απηθεντες*, grieved, or in sorrow; but not in darkness: for they still retained both faith and hope, verses 3, 5; yea, and love, verse 8. From this we learn that the people of God are never afflicted except when it is either necessary for, or conducive to, their spiritual improvement. What a consolation is this to the afflicted! *That the trial of your faith*—The trying whether it be genuine, or the proof of it upon trial; *being much more precious*—Or much more

A. M. 4064. 8 ^a Whom having not seen, ye love;
A. D. 60. ^{*} in whom, though now ye see him
not, yet believing, ye rejoice with joy unspeak-
able, and full of glory:

9 Receiving ^γ the end of your faith, *even* the
salvation of your souls.

10 ^{*} Of which salvation the prophets have

^a 1 John iv. 20.—^γ John xi. 29; 2 Corinthians v. 7;
Hebrews xi. 1, 27.—^γ Romans vi. 22.—^γ Genesis xlix. 10;
Daniel ii. 44; Haggai ii. 7; Zechariah vi. 12; Matthew xiii.

important, or of greater consequence, *than* the trial
of gold—Or that your faith, being tried, and proved
to be genuine upon trial, *which is more precious
than gold*, (for gold, though it bear the fire, will yet
perish with the world,) *may be found*, though it
doth not yet appear, *unto praise*—From God him-
self; or may be approved and commended by him;
and honour—From men and angels; *and glory*—
Assigned by the great Judge; *at the appearing of
Jesus Christ*—At the time of the restitution of all
things, when he shall appear for the perfect and final
salvation of his followers. One reason why the
Christians, in the first age, were subject to persecu-
tion and death was, as Macknight observes, “that
their faith being put to the severest trial, mankind
might have, in their tried and persevering faith, what
is infinitely more profitable to them than all the gold
and silver in the world; namely, such an irrefragable
demonstration of the truth of the facts on which
the Christian religion is built, as will bring praise,
and honour, and glory, to God, and to the martyrs
themselves, at the last day. For what can be more
honourable to God, than that the persons, whom he
appointed to bear witness to the resurrection of
Christ, and to the other miracles by which the gospel
was established, sealed their testimony with
their blood? Or what greater evidence of the truth
of these miracles can the world require, than that the
persons who were eye-witnesses of them, lost their
estates, endured extreme tortures, and parted with
their lives, for bearing testimony to them? Or what
greater felicity can these magnanimous heroes wish
to receive than that which shall be bestowed on
them at the revelation of Jesus Christ, when their
testimony shall be put beyond all doubt, their perse-
cutors shall be punished, and themselves rewarded
with the everlasting possession of heaven?”

Verses 8, 9. *Whom having not seen*—Eidores,
known, that is, personally in the flesh; *ye love*—
Namely, on account of his amiable character, and
for the great things he hath done and suffered for
you, and the great benefits he hath bestowed on you.
It is very possible, as Doddridge observes, that among
these dispersed Christians, there might be some who
had visited Jerusalem while Christ was there, and
might have seen, or even conversed with him; but
as the greater part had not, St. Peter speaks, accord-
ing to the usual apostolic manner, as if they all had
not. Thus he speaks of them all as loving Christ,
though there might be some among them who were
destitute both of this divine principle and of that joy

b

inquired and searched diligently, who ^{A. M. 4064.}
prophesied of the grace *that should* ^{A. D. 60.}
come unto you:

11 Searching what, or what manner of time
^a the Spirit of Christ which was in them did
signify, when it testified beforehand ^b the suffer-
ings of Christ, and the glory that should follow.

17; Luke x. 24; 2 Peter i. 19-21.—^γ Chapter iii. 19;
2 Peter i. 21.—^b Psalm xxii. 6; Isaiah liii. 3, &c.; Daniel
ix. 26; Luke xxiv. 28.

which he here describes as *ανεκλαλητω και δεδοξαμενη*,
unutterable and glorified; that is, such joy as was
an anticipation of that of the saints in glory. *Re-
ceiving*—Even now already, with unspeakable de-
light, as a full equivalent for all your trials; *the end
of your faith*—That which in your faith you aim at,
and which is the seal and the reward of it; *the sal-
vation of your souls*—From the guilt and power of
your sins, and all the consequences thereof, into the
favour and image of God, and a state of communion
with him; implying a qualification for, and earnest
of, complete and eternal salvation. The Jews thought
that the salvation to be accomplished by the Mes-
siah would be a salvation from the Roman and every
foreign yoke; but that would only have been a sal-
vation of their *bodies*: whereas the salvation which
believers expect from Christ is the salvation of their
souls from sin and misery, and of their bodies from
the grave.

Ver. 10, 11. *Of which salvation*—That is, concern-
ing the nature and extent of it, and the way and
means of attaining it, namely, by believing and obey-
ing the gospel, to be preached among all nations:
(see the margin:) *the prophets have inquired*—*Εζη-
τησαν*, *sought with accuracy*, or were earnestly in-
quisitive about; *and searched diligently*—(Like
miners searching for precious ore,) after the mean-
ing of the prophecies which they delivered; *who
prophesied*—Long ago; *of the grace of God toward
you*—Of his abundant overflowing grace to be be-
stowed on believers under the dispensation of the
Messiah: *searching what, or what time*—What par-
ticular period; *and what manner of time*—By what
marks to be distinguished; or in what age of the
world, and what events should then take place.
From this it appears that in many instances the pro-
phets did not understand the meaning of their own
prophecies, but studied them, as others did, with
great care, in order to find it out. See Dan. vii. 28;
xii. 8. This care they used more especially in ex-
amining the prophecies which they uttered concern-
ing Christ. *The Spirit of Christ which was in
them*—The Holy Spirit, as a Spirit of prophecy
communicated to them by Christ, who therefore
then existed, and that not as a creature, for no cre-
ature can give the Holy Ghost but a person properly
divine. Here then we learn that the inspiration of
the Jewish prophets was derived from Christ; it
was his Spirit (see Gal. iv. 6) which spake in them.
The same Spirit he promised to the apostles, John
xvi. 7, 13. Wherefore, the prophets and apostles be-

A. M. 4064. 12 ° Unto whom it was revealed, A. D. 60. that ° not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with ° the Holy Ghost sent down from heaven; ° which things the angels desire to look into.

° Daniel ix. 24.—^d Hebrews xi. 13, 39, 40.—^e Acts ii. 4. ^f Exod. xxv. 20.—^g Luke xii. 35.—^h Luke xxi. 34; Rom. xiii. 13; 1 Thess. v. 6, 8; Chap. iv. 7; v. 8.

ing inspired by one and the same Spirit, their doctrine must be, as in fact it is, the same. *When it testified beforehand*—Moved them to foretel and show; *the sufferings of Christ*, (see the margin,) *and the glory that should follow*—*Τα μετὰ ταυτα δεξας, the glories that should succeed these sufferings*; namely, the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; the glory of the last judgment, and of his eternal kingdom; and also the glories of his grace in the hearts and lives of true believers.

Verse 12. *Unto whom*—So searching; *it was revealed, that not unto themselves, but unto us*—Not so much for their own benefit as for ours, to whose time the accomplishment of their prophecies was reserved; *they did minister the things which are now reported unto you*—Performed the office of foretelling the things, the accomplishment whereof has been declared unto you. In other words, that they did not so much by their predictions serve themselves or that generation, as they have served us, who now enjoy what they only saw afar off. *With the Holy Ghost sent down from heaven*—Confirmed by the inward powerful testimony of the Holy Ghost, as well as the mighty effusion of his miraculous gifts. *Which things the angels desire to look into*—To obtain a more perfect insight into, and knowledge of, as being matters of their admiration and delight, because in them the manifold wisdom of God is displayed, and by them the salvation of men is procured and effected, which they rejoice in. The expression, *the angels desire to look into*, is literally, *to stoop down to*. "But *stooping* being the action of one who desires to look narrowly into a thing, it properly means, *to look attentively*. The omission of the article before *αγγελου, angels*, renders the meaning more grand. Not any particular species of angels, but all the different orders of them, desire to look into the things foretold by the prophets, and preached by the apostles. See Eph. iii. 10. This earnest desire of the angels to contemplate the sufferings of Christ, was emblematically signified by the cherubim placed in the inward tabernacle, with their faces turned down toward the *mercy-seat*, Exod. xxv. 20. To that emblem there is a plain allusion in the word *κατακνυσι* here, *to stoop*. The apostle's meaning is, If our salvation, and the means by which it is accomplished, are of such importance as to merit the attention of angels, how much more do they merit our attention, who are so much interested in them!"—MacKnight.

13 Wherefore ° gird up the loins of A. M. 4064. your mind, ° be sober, and hope ° to A. D. 60. the end for the grace that is to be brought unto you ° at the revelation of Jesus Christ :

14 As obedient children, ° not fashioning yourselves according to the former lusts ° in your ignorance :

° Gr. *perfectly*.—¹ Luke xvii. 30; 1 Corinthians i. 7; 2 Thessalonians i. 7.—² Romans xiii. 2; Chapter iv. 2 ¹ Acts xvii. 30; 1 Thessalonians iv. 5.

Here is a beautiful gradation : prophets, righteous men, kings, desired to hear and see the things which Christ did and taught, Matt. xiii. 17; but what the Holy Ghost taught concerning Christ, the very angels long to understand.

Verses 13–16. *Wherefore*—Since your lot is fallen into these glorious times, wherein you enjoy such high privileges above what the people of God formerly enjoyed; since the blessings which are set before you are so invaluable, and are so freely offered you, and you have such great encouragement to believe you may attain them; *gird up the loins of your mind*—Prepare to pursue them with vigour, constancy, and perseverance, and to perform the various duties which they lay you under an indispensable obligation steadily to practise. The apostle alludes to the manners of the eastern countries, in which the men's garments being long and flowing, they prepared themselves for travelling, and other active employments, by girding them up with a girdle put round their loins, to prevent their being encumbered by them. *The loins of the mind*, therefore, is a figurative expression for the faculties of the soul, the understanding, memory, will, and affections, which the apostle signifies must be gathered in and girded, as it were, about the soul by the girdle of truth, so as to be in a state fit for continual and unwearied exertion in running the Christian race, fighting the good fight of faith, and working out our salvation with fear and trembling. Our mind must not be overcharged at any time with surfeiting and drunkenness, or the cares of this life : our affections must be placed on proper objects, and in a just degree; and especially must be set on the things that are above, which are to be our portion and felicity for ever : our various passions must be under the government of reason and religion, of the truth and grace of God. *Be sober*—Or rather, *watchful*, as *νηφοντες* properly signifies, as servants that wait for their Lord; *and hope to the end*—*Τελειως ελπισατε, hope perfectly*, namely, with the full assurance of hope; *for the grace*—The blessings flowing from the free favour of God; *to be brought unto you at the final and glorious revelation of Jesus Christ*—At the end of the world. *As obedient children*—As children of God, obedient to him in all things; *not fashioning*—Or conforming; *yourselves*—In spirit and conduct; *according to*—Or, as if you were influenced by; *your former desires in your ignorance*—When you were unacquainted with those better things which now claim the utmost vigour of your

A. M. 4064
A. D. 60. 15 ^a But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16 Because it is written, ^a Be ye holy ; for I am holy,

17 And if ye call on the Father, ^a who without respect of persons judgeth according to every man's work, ^b pass the time of your ^c sojourning *here* in fear :

18 Forasmuch as ye know ^d that ye were not redeemed with corruptible things, as silver and

gold, from your vain conversation ^e received by tradition from your fathers ;

19 But ^f with the precious blood of Christ, ^g as of a lamb without blemish and without spot :

20 ^h Who verily was foreordained before the foundation of the world, but was manifest ⁱ in these last times for you,

21 Who by him do believe in God, ^j that raised him up from the dead, and ^k gave him glory ; that your faith and hope might be in God.

^a Luke i. 74, 76 ; 2 Cor. vii. 1.—^b Lev. xii. 44 ; xix. 2 ; xx. 7.—^c Deut. x. 17 ; Acts x. 34 ; Rom. ii. 11.—^d 2 Cor. vii. 1 ; Phil. ii. 12.—^e 2 Corinth. v. 6.—^f 1 Corinth. vi. 20 ; vii. 23.—^g Ezek. xx. 18 ; Chap. iv. 3.—^h Acts xx. 28.

ⁱ Exod. xii. 5.—^j Rom. iii. 25 ; xvi. 25, 26 ; Eph. iii. 9, 11 ; Col. i. 26 ; 2 Tim. i. 9, 10 ; Tit. i. 2, 3 ; Rev. xiii. 8.—^k Gal. iv. 4 ; Eph. i. 10 ; Heb. i. 2.—^l Acts ii. 24.—^m Matt. xxviii. 18 ; Acts ii. 33.

affections. *But as he which hath called you*—To be his children and his heirs ; *is holy*—A being perfectly pure and spiritual ; *be ye holy*—In imitation of him, your heavenly Father ; *in all manner of conversation*—*Ἐν παντι ἀναστροφήν*, in your whole behaviour, in all your tempers, words, and works, from day to day.

Verse 17. *And if ye call on the Father*—With an expectation of being heard ; or, as you desire or expect audience and acceptance at God's hands ; *who, without respect of persons*—Which can have no place with God ; see note on Rom. ii. 11 ; *judgeth according to every man's work*—According to the tenor of his life and conversation ; *pass the time of your sojourning*—The short season of your abode on earth ; *in fear*—In the reverential and awful fear of God, in an humble and loving fear of offending him, in a watchful fear of your spiritual enemies, and in a jealous fear of yourselves, lest a promise being left you of entering into his rest, you should, through lukewarmness, sloth, and indolence, or through levity, carelessness, and negligence, after all, come short of it. This fear is a proper companion and guard of hope. The word *παροικία*, here rendered *sojourning*, properly signifies the stay which travellers make in a place while finishing some business. The term, therefore, is applied with great propriety to the abode of the children of God in the present world, as it signifies that this earth is not their home, and that they are to remain in it only a short time. See on Heb. xi. 13.

Verses 18-21. *Forasmuch as ye know, &c.*—That is, be holy in your whole behaviour, because ye know what an immense price your redemption cost ; *that you were not redeemed with corruptible things*—Such as all visible and temporal things are ; even *silver and gold*—Highly as they are prized, and eagerly as they are sought ; *from your vain conversation*—Your foolish, sinful way of life, a way wholly unprofitable to yourselves, and dishonourable to God ; *received by traditions from your fathers*—Which you had been engaged in by the instruction or example of your forefathers. The Jews derived from their fathers that implicit regard for the traditions of the elders, by which they made the law of God of none effect, with a variety of other corrupt

principles and practices. In like manner the Gentiles derived their idolatry, and other abominable vices, from the teaching and example of their fathers ; for, in general, as Whitby justly remarks, the strongest arguments for false religions, as well as for errors in the true, is that men have received them from their fathers. *But with the precious blood of Christ*—Blood of immense value, being the blood of the only-begotten Son of God, who had glory with the Father before the world was ; *as of a lamb without blemish and without spot*—See on Lev. xxii. 21, 22. The sacrifice of himself, which Christ offered to God without spot, being here likened to the sacrifice of the paschal lamb, and of the lambs daily offered as sin-offerings for the whole nation, we are thereby taught that the shedding of Christ's blood is a real atonement for the sins of the world. Hence John the Baptist called him *the Lamb of God which taketh away the sin of the world*. And to show the extent of the efficacy of his sacrifice, that it reaches backward to the fall of man, as well as forward to the end of time, he is said (Rev. xiii. 8) to be the *Lamb slain from the foundation of the world*. *Who verily was foreordained*—*Ἰσορρησώμενος*, foreknown, before the foundation of the world—Before God called the universe into being ; *but was manifested*—Namely, in the flesh, John i. 14 ; 1 John iii. 8 ; *in these last times*—Of the Mosaic economy, or in the times of the gospel, the last dispensation of divine mercy ; see note on Heb. i. 2 ; *for you*—Jews or Gentiles ; *who by him*—Through the virtue of his sacrifice, and the efficacy of his grace ; *do believe in God*—In the one living and true God, as your Friend and Father ; *that raised him up from the dead*—Thereby confirming his doctrine, showing the efficacy of his atonement, procuring for you the Holy Spirit, and assuring you of your resurrection ; see on verse 3 ; *and gave him glory*—Placed him at his own right hand, and invested him with all power in heaven and on earth, for the salvation of his followers, and the destruction of his and their enemies. See Heb. x. 13. *That your faith and hope might be in God*—That you might be encouraged to believe in God as reconciled to you through Christ, that you might hope on good grounds that he will glorify you as he hath done Christ your Head ; or, *that your faith*

A. M. 4064. 22 Seeing ye^b have purified your souls
A. D. 60. in obeying the truth through the Spirit
unto unfeigned^c love of the brethren, see that
ye love one another with a pure heart fervently:

23^d Being born again, not of corruptible seed,
but of incorruptible, ^e by the word of God, which
liveth and abideth for ever.

^b Acts xv. 9.—^c Rom. xii. 9, 10; 1 Thess. iv. 9; 1 Tim. i. 5; Heb. xiii. 1.—^d John i. 13; iii. 5.—^e James i. 18; 1 John iii. 9.—^f Or, for that.

and hope might terminate in God the Father, or be ultimately fixed on him through the mediation of his Son.

Verses 22, 23. *Seeing you have purified your souls*—By applying to this fountain which God has opened for sin and for uncleanness, and by believing and obeying the truth, which God hath appointed to be the grand means of sanctification, delivering such as obey it from the power, and purifying them from the defilement of sin, John viii. 32; xvii. 17; *through the Spirit* working by the word, *unto the unfeigned love of the brethren*—For the fruit of the Spirit is love to the children of God, as well as to God their heavenly Father. See that ye love one another with a pure heart—A heart purified from all earthly and sensual affections, and corrupt passions; from all selfish, interested views, designs, and desires; and that fervently as Christ loved the church; and so as to be willing, if called to it, to lay down your lives for the brethren, 1 John iv. 16. Peter's description of Christian love here is excellent; it springs up in a heart purified by the truth of God, through the influence of his Spirit. It is sincere in its operation, it is unmingled with carnal passions, and it is fervent and increasing. *Being born again*—Born from above, born of the Spirit of God, and therefore his genuine children; a consideration which lays you under an indispensable obligation to love all your brethren and sisters in Christ, who are born of the same Spirit. See the note on John iii. 3. *Not of corruptible seed*—Not by virtue of any descent from human parents; but of incorruptible—Namely, the truth of God, rendered effectual through his grace; *which liveth*—Is full of divine virtue and vital energy; *and abideth for ever*—Produces effects which will continue for ever, or begets in us that spiritual life which will issue in life eternal.

24^f For^g all flesh is as grass, and A. M. 4064.
all the glory of man as the flower of A. D. 60.
grass. The grass withereth, and the flower
thereof falleth away:

25^h But the word of the Lord endureth for
ever. ⁱ And this is the word which by the gos-
pel is preached unto you.

^f Psa. ciii. 15; Isa. xl. 6; li. 12; James i. 10.—^g Psa. cii. 12, 26; Isa. xl. 8; Luke xvi. 17.—^h John i. 1, 14; 1 John i. 1, 3.

Verses 24, 25. *For all flesh*—Every human creature, is transient and withering as grass—The word *χρῶς*, here rendered grass, denotes not only what we generally call grass, but all kinds of herbs; and among the rest, those which have stalks and flowers. *And all the glory of man*—His learning, wisdom, wealth, power, dignity, authority, dominion; *as the flower of grass*—Which is yet more frail than the grass itself. *The grass withereth* of itself, if not cut down by the scythe of the mower; and the body of man gradually wastes away and perishes, even if it be not cut off by some unexpected stroke; *and the flower thereof falleth away*—Drops its blooming honours, and falls dying to the ground; and thus precarious and uncertain are all the dependances which we can place on perishing creatures. *But the word of the Lord*—His revealed truth, by which you are regenerated or begotten again to a lively hope of a heavenly inheritance; *endureth for ever*—Always remains true and infallible, a foundation on which we may safely build our present confidence and future hopes. The reader will recollect that this is a quotation from Isa. xl. 6-8; "where the preaching of the gospel is foretold and recommended, from the consideration that every thing which is merely human, and among the rest the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence; as also the arts which men have invented, and the works they have executed, all decay as the flowers of the field. But the incorruptible seed, the gospel, called by the prophet the word of the Lord, shall be preached while the world standeth; and the divine nature, which it is the instrument of conveying to believers, will remain in them to all eternity. James likewise hath illustrated the brevity and uncertainty of human life, with its glory, by the same figures, chap. i. 11."

CHAPTER II.

The apostle, addressing them as persons regenerated by the word of God, (1.) Urges them, by a representation of their Christian privileges, to receive that word with meekness; to continue in the exercise of faith in Christ, as the great foundation of their eternal hopes, and to maintain such a holy conversation as might adorn his gospel among the unconverted Gentiles, 1-12. (2.) He exhorts them to the performance of various relative duties, and especially to a proper regard and subjection to their civil governors, 13-17. (3.) Directs servants to obey their masters, whether believers or unbelievers, and whether gentle in their manners or froward, assuring them that it was an acceptable thing to God, if a servant or a

slave, (as the word may signify), from a principle of religion, suffered bad usage patiently, 18-20. (4.) He enforces his exhortation to them by the consideration of that patience with which the Lord Jesus endured his most grievous sufferings, 21-25.

A. M. 4064.
A. D. 60.

WHEREFORE, ^alaying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
² ^bAs new-born babes, desire the sincere ^cmilk of the word, that ye may grow thereby:

^a Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9; Chap. iv. 2.—^b Matt. xviii. 3; Mark x. 15; Rom. vi. 4.

NOTES ON CHAPTER II.

Verses 1-3. *Wherefore*—Since the word of God is so excellent and durable in itself, and has had such a blessed effect upon you as to regenerate you, and bring you to the enjoyment of true Christian love; *laying aside*—As utterly inconsistent with that love; *all malice*—All ill-will, every unkind disposition; or *all wickedness*, as *κακια* may be properly rendered, all sinful tempers and practices whatsoever; *and all guile*—All craft, deceitful cunning, and artifice, every temper contrary to Christian simplicity; *and hypocrisies*—Every kind of dissimulation; *and envies*—Grieving at the prosperity or good, temporal or spiritual, enjoyed by others; *and all evil speakings*—All reproachful or unkind speeches concerning others; *as new-born babes*—As persons lately regenerated, and yet young in grace, mere babes as to your acquaintance with the doctrines, your experience of the graces, your enjoyment of the privileges, and your performance of the duties of Christianity; *desire*—*Ἐπιποθεῖτε*, *desire earnestly*, or love affectionately, or from your inmost soul, *the sincere*—The pure, uncorrupted *milk of the word*—That is, that word of God which nourishes the soul as milk does the body, and which is free from all guile, so that none are deceived who cleave to it, and make it the food of their souls; *that ye may grow thereby*—In Christian knowledge and wisdom, in faith, hope, and love; in humility, resignation, patience, meekness, gentleness, long-suffering, in all holiness and righteousness, unto the full measure of Christ's stature. In the former chapter the apostle had represented the word of God as the incorruptible seed, by which the believers, to whom he wrote, had been born again, and by obeying which they had purified their souls; here he represents it as the milk by which the new-born babes in Christ grow up to maturity. The word, therefore, is both the principle by which the divine life is produced in the soul, and the food by which it is nourished. Some critics, following the Vulgate version, render *λογικὸν ἀδόλον γάλα*, *the unadulterated rational milk*. But the context evidently shows that our translators have given us the true meaning of the apostle. By adding the epithet, *ἀδόλον*, *unadulterated*, or *pure*, the apostle teaches us that *the milk of the word* will not nourish the divine nature in those that use it, if it be adulterated with human mixtures. *If so be*, or rather *since*, *ye have tasted*—Have sweetly and experimentally known; *that the Lord is gracious*—

b

3 If so be ye have ^dtasted that the Lord is gracious: A. M. 4064.
A. D. 60.

4 To whom coming *as unto* a living stone, ^edisallowed indeed of men, but chosen of God, *and precious,*

^e 1 Cor. iii. 2.—^d Psa. xxxiv. 8; Heb. vi. 5.—^c Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

Is merciful, loving, and kind, in what he hath already done, and in what he is still doing for and in you. The apostle seems evidently to allude to Psa. xxxiv. 8, *O taste and see that the Lord is good*: where see the note. Not only think and believe, on his own testimony, or on the testimony of others, that he is good, but know it by your own experience; know that he is good to you in pardoning your sins, adopting and regenerating you by his grace, shedding his love abroad in your heart, and giving you to enjoy communion with himself through the eternal Spirit.

Verse 4. *To whom coming*—With desire and by faith; *as unto a living stone*—Living from eternity; alive from the dead; and alive for evermore: and a firm foundation, communicating spiritual life to those that come to him, and are built upon him, making him the ground of their confidence and hope for time and for eternity. The apostle alludes to Isa. xxviii. 16, where the formation of a Christian church, for the spiritual worship of God, is foretold under the image of a temple, which God was to build on the Messiah as the foundation-stone thereof. See the note there. There is a wonderful beauty and energy in these expressions, which describe Christ as a spiritual foundation, solid, firm, durable; and believers as a spiritual building erecting thereon, in preference to that temple which the Jews accounted their highest glory; and St. Peter, speaking of him thus, shows he did not judge himself, but Christ, to be the rock on which the church was built; *disallowed*—*Ἀποδοκιμασμενον*, *rejected indeed of*, or by, *men*—First and primarily by the Jews and their rulers, as not answering their carnal and worldly expectations, nor suiting their way of building; that is, not to be made use of for the carrying on and promoting of their worldly projects and interests. By representing Christ as being rejected of men, the apostle intimated that he was the person spoken of Psa. cxviii. 22; *The stone which the builders refused is become the head stone of the corner*; a passage which our Lord himself, in his conversation with the chief priests and elders, referred to as a prophecy which they were about to fulfil by rejecting him; but whose exaltation, notwithstanding all they could do to prevent it, should assuredly take place. See on Matt. xxi. 42. But the Jews, or, added to them, the Turks, heathen, and infidels, are not the only people that have rejected, and do reject Christ; but all Christians so called, who live in known sin

A. M. 4064. 5 'Ye also, as lively stones, ¹are
A. D. 60. built up ²a spiritual house, ³a holy
priesthood, to offer up ⁴spiritual sacrifices, ⁵ac-
ceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scrip-
ture, ° Behold, I lay in Sion a chief corner-stone,
elect, precious: and he that believeth on him
shall not be confounded.

¹ Eph. ii. 21, 22.—² Or, *be ye built*.—³ Hebrews iii. 6.
⁴ Isa. lxi. 6; lxvi. 21; Verse 9.—⁵ Hos. xiv. 2; Mal. i. 11;
Rom. xii. 1.—⁶ Phil. iv. 18.

on the one hand, or who expect to be saved by the
merit of their own works on the other, reject him;
as do also all hypocrites, formalists, lukewarm, in-
dolent, worldly-minded professors, and all those
backsliders who, *having begun in the Spirit and in
the flesh, and draw back unto perdition*, instead of
continuing to believe, love, and obey, to the saving
of their souls, Heb. x. 38, 39. *But chosen of God*—
From all eternity, to be the foundation of his church;
and *precious*—Of unspeakable dignity and worth
in himself, in the sight of God, and in the eyes of
all true believers.

Verse 5. *Ye also*—Believing in him with a loving
and obedient faith, *as lively*—Greek, *ζωεις*, *living*,
stones—Quickened and made alive to God by spiri-
tual life derived from him, *are built up*—Upon him,
and in union with each other; *a spiritual house*—
Spiritual yourselves; and *a habitation of God through
the Spirit*. For, according to his promise, he lives
and walks in every true believer, 2 Cor. vi. 16; and
collectively considered, as a holy society, or as-
sembly, uniting together in his worship and service,
you are the *house, or temple, of the living God*,
(1 Tim. iii. 15; 1 Cor. iii. 16; Eph. ii. 20, 21,) in
which he manifests his presence, displays his glory,
communicates his blessings, and accepts the prayers
and praises, alms and oblations, of his people; *a
holy priesthood*—Not only God's temple, but the
priests that serve him in that temple; that is, persons
dedicated to and employed for God. Thus, Isaiah
lxi. 6, it is foretold that, in the days of the Messiah,
the people of God should be *named the priests of
the Lord, and the ministers of our God*; as also chap.
lxvi. 21. Christians are called *a priesthood*, in the
same sense that the Israelites were called *a kingdom
of priests*, Exod. xix. 6. The apostle's design, in
giving these titles to real Christians, is partly to
show that they are dedicated to God in heart and
life, and also that in the Christian church or temple
there is no need of the mediation of priests to present
our prayers to God. Every sincere worshipper has
access to the Father through Christ, as if he were
really a priest himself. The apostle says, *a holy
priesthood*, because genuine Christians are very
different characters from the generality of the Jewish
priests, who, though the posterity of Aaron, and de-
dicated externally to, and employed in, the service
of God, were remarkably unholy, yea, very vicious
characters; whereas the true disciples of Christ are
really holy in heart and life. *To offer up spiritual*

7 Unto you, therefore, which believe, A. M. 4064.
A. D. 60. he is ¹precious: but unto them which

be disobedient, ²the stone which the builders dis-
allowed, the same is made the head of the corner,

8 ³And a stone of stumbling, and a rock of
offence, ⁴even to them which stumble at the
word, being disobedient: ⁵whereunto also they
were appointed.

¹ Isaiah xlviii. 16.—² Or, *an honour*.—³ Psalm cxviii. 22;
Matt. xxi. 42; Acts iv. 11.—⁴ Isa. viii. 14.—⁵ 1 Cor. i. 23.
⁶ Exod. ix. 16.

sacrifices—Not merely their prayers and praises,
but their souls and bodies, their time and talents,
with all their thoughts, words, and actions, *accep-
table to God through the mediation of Jesus Christ*—
The great High-Priest over the house of God, whose
intercession alone can recommend to the Father
such imperfect sacrifices as ours.

Verses 6-8. *Wherefore also*—To which purpose;
it is contained in the Scripture—In Isa. xxviii. 16,
the passage before referred to. *Behold, I lay in
Sion a chief corner-stone*—To support and hold to-
gether the whole building. This, as explained Eph.
ii. 21, signifies the union of Jews and Gentiles in one
faith, baptism, and hope, so as to form one church or
temple for the worship of God through the media-
tion of Christ. *And he that believeth on him*—With
a lively faith, a faith productive of love and obedi-
ence; *shall not be confounded*—In time or in eter-
nity. *To you therefore who believe*—With such a
faith; *he is precious*—Highly esteemed by you, and
of infinite advantage to you. Or, as we read in the
margin, *he is an honour*. The clause may also be
rendered, *To you who believe in this honour*; the
honour of being built on Christ, the foundation, or
chief corner-stone of the new temple of God. *But
unto them which be disobedient*—Who disbelieve and
disobey the gospel, the words of the psalmist are
accomplished; *the stone which the builders disal-
lowed*—Namely, the Jewish chief-priests, elders, and
scribes, called *builders*, because it was their office to
build up the church of God among the Jews. See
on Psa. cxviii. 22. But they rejected the stone here
spoken of, and would give it no place in the build-
ing; *the same is made the head of the corner*—And
all their opposition to it is vain. It is not only placed
at the foot of the corner, to support the two sides of
the building erected upon it, but at the *head* of the
corner, to fall upon and grind to powder those that
reject it; and, as the same prophet elsewhere speaks,
a stone of stumbling, and rock of offence—Namely,
to the unbelieving and disobedient. Thus Simeon,
(Luke ii. 34;) *This child is set for the fall, as well as
the rising again of many in Israel*, and for a *sign
that shall be spoken against*; a prediction awfully
fulfilled. *Even to them which stumble, being disobe-
dient: whereunto also they were appointed*—This
translation of the clause seems to imply that those
who are disobedient were appointed to be so; but
the original does not convey that sense, but is lit-
erally rendered, *Who, disobeying the word, stumble,*

A. M. 4064. 9 But ye are ^a a chosen generation, A. D. 60. ^a a royal priesthood, ^a a holy nation, ^a a ²peculiar people; that ye should show forth the ⁴ praises of him who hath called you out of ^a darkness into his marvellous light:

10 ^a Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

^a Deuteron. ii. 15.—^a Exodus xix. 5, 6.—^a John xvii. 19. ¹ Deut. iv. 20.—² Or, ^a purchased people.—⁴ Or, virtues. ^a Acts xxvi. 18.—^a Hosea i. 9, 10; ii. 23; Romans ix. 25. ^a Third Sunday after Easter, epistle, verse 11 to verse 18.

to which also they were appointed: that is, those who disobey the word are appointed to stumble, namely, at the stone of stumbling here spoken of, according to the prediction of Isaiah, viii. 14, 15; *He shall be for a sanctuary, but for a stone of stumbling, &c., to both the houses of Israel*; that is, to those that are unbelieving and disobedient; and many among them shall stumble and fall, and be broken, and snared, and taken. This is what God has appointed, that they who reject Christ shall stumble at him, and fall into misery and ruin: or, that he who believeth not shall be damned: the unalterable decree of the God of heaven. Or the words may, with equal propriety, be rendered, *Unto which stumbling they were disposed*; those who disbelieve and disobey the gospel; being, through blindness of mind and perverseness of will, disposed to reject Christ, stumble at him, and fall into eternal ruin.

Verses 9, 10. *But ye—Who have been born again of incorruptible seed, and have purified your souls by obeying the truth, &c.,* (chap. i. 22, 23,) and have tasted that the Lord is gracious, (chap. ii. 3,) and are built up upon him as lively stones; ye, who bear this character are a chosen generation—*Εκλεκτον γένος, an elect race*; all such, and such only, have that title, and other titles of a similar import, in the New Testament. See on Eph. i. 3-7; 2 Thes. ii. 13, 14. *A royal priesthood—Kings and priests unto God*, Rev. i. 6. As princes, you have power with God, and victory over sin and Satan, the world and the flesh: as priests, ye are consecrated to God for the purpose of offering spiritual sacrifices; *a holy nation—Under Christ, your King; a peculiar or purchased people*, as *λαός εις περιποίησιν* is rendered in the margin; that is, a people who, being purchased by the blood of Christ, and dedicated to, and accepted of, God, are taken into covenant with him, and are his in a peculiar sense. See on Tit. ii. 14; *that ye should show forth—In your spirit and conduct, in all your tempers, words, and works; the praises—Τας αρετας, the virtues*, that is, the perfections; the wisdom, power, goodness, truth, justice, mercy, the holiness, the love; of him—Christ, or the Father, in and through Christ; who hath called you out of darkness—Out of that state of ignorance and error, sin and misery, in which you lay formerly involved; into his marvellous light—The light of knowledge, wisdom, holiness, and happiness, into which you are now brought. Which in time past were

11 ¶ ^a Dearly beloved, I beseech you, A. M. 4064. ^a as strangers and pilgrims, ^a abstain A. D. 60. from fleshly lusts, ^a which war against the soul; 12 ^b Having your conversation honest among the Gentiles: that, ^b whereas they speak against you as evil-doers, ^c they may by your good works, which they shall behold, glorify God ^d in the day of visitation.

¹ 1 Chron. xxix. 15; Psa. xxxix. 12; cxix. 19; Heb. xi. 13. ² Rom. xiii. 14; Gal. v. 16.—^a James iv. 1.—^b Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Tit. ii. 8; Chap. iii. 16.—^c Or, wherein.—^c Matt. v. 16.—^d Luke xix. 44.

not a people—(Much less the people of God,) but scattered individuals of many nations. This is a quotation from Hosea ii. 23, where the conversion of the Gentiles is foretold, as the Apostle Paul informs us, Rom. ix. 25. Upon which passages see the notes; *which had not, formerly, obtained mercy—Namely, the pardoning, saving mercy of God; but now—In consequence of repentance, and faith in our Lord Jesus Christ; have obtained mercy—Are forgiven, accepted, and made God's children.*

Verses 11, 12. *I beseech you, as strangers—Or sojourners; and pilgrims—Who have no inheritance on this earth, but are travelling to the heavenly country. The former word, παροικοι, properly means those who are in a strange house, a house not their own: the second, παρεπίδημοι, those who are in a strange country, and among a people not their own. We sojourn in the body; we are pilgrims in this world; abstain from fleshly lusts—Or carnal desires; from inordinate desires of any thing in this country. "The settled inhabitants of a country are anxious to acquire riches, to purchase lands, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are commonly not solicitous to secure to themselves accommodations which they are so soon to leave. In the same manner, believers, being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects by which carnal desires are gratified, and which are peculiar to this earthly state, but in securing themselves possessions in the heavenly country, the proper habitation of the righteous."*—*Maeknight. Which carnal desires, though pleasant to the senses, war against the soul—Against the health, the strength, the liberty, the purity, the usefulness, the comfort of the soul. Having your conversation—Your whole behaviour; honest—Greek, καλην, amiable, excellent, commendable, and honourable, pious and virtuous in every respect. But our language sinks under the force, copiousness, and beauty of the original expressions; among the Gentiles—Your heathen neighbours, who narrowly watch you; that whereas they speak against you as evil-doers—As seditious persons and atheists, because ye do not worship their false gods, and because you join yourselves with what they presumptuously call the impious sect of Christians; they may by your good works—Your unblameable, use-*

A. M. 4064. 13 ° Submit yourselves to every or-
A. D. 60. dinance of man for the Lord's sake:
whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him ^f for the punishment of evil-doers, and ^e for the praise of them that do well.

15 For so is the will of God, that ^b with well-doing ye may put to silence the ignorance of foolish men:

^a Matt. xxiii. 21; Rom. xiii. 1; Tit. iii. 1.—^f Rom. xiii. 4.
^e Rom. xiii. 3.—^b Tit. ii. 8; Verse 12.—^d Gal. v. 1, 13.
^c Gr. having.—^k 1 Cor. vii. 22.—^l Rom. xii. 10; Phil. ii. 3.
^g Or, Esteem.—^m Heb. xiii. 1; Chap. i. 22.

ful, and holy conduct, your obedience to the just laws of the state, your submission to magistrates, and your patience and meekness when unjustly punished; *which they shall behold*—Shall be eye-witnesses of; may not only lay aside their blasphemous reproaches and bitter enmities, but may exchange them for commendations and praises, and so may *glorify God*—By owning his grace in you, being induced to believe and obey the truth, and to imitate your example; *in the day of visitation*—During the season in which the gospel is preached among them, whereby they are visited with the offers of pardon and salvation. It is well known that the patience, fortitude, and meekness with which the first Christians bore persecution for their religion, and the forgiving disposition which they expressed toward their persecutors, made such an impression on the heathen, who were witnesses of their sufferings, that many of them glorified God by embracing the gospel.

Verses 13–15. *Submit yourselves to every ordinance of man*—Greek, *πασὶ ἀνθρώπινῃ κτίσει*, to every human constitution of government, under which you are placed by Divine Providence, and which is formed instrumentally by men, and relates to you as men, and not as Christians. Macknight translates the clause, *Be subject to every human creation of magistrates*; observing that “the abstract word *creation* is put for the concrete, *the person created*; just as *governments* and *powers* are put for persons exercising government and power. The phrase, *human creation of magistrates*, was formed by St. Peter with a view to condemn the principles of the zealots, who maintained that obedience was due to no magistrates but to those who were appointed by God, as the Jewish kings had been.” *Whether to the king*—That is, to the emperor; *as supreme*—For though at Rome the name of king was odious, the people in the provinces gave that name to the emperor, John xix. 15; Acts xvii. 7. When this epistle was written, Nero was emperor. *Or to subordinate governors*—Or magistrates, in the different provinces of the empire. “From this we learn that it is the duty of Christians, residing in foreign and even in infidel countries, to obey the laws of those countries in all things not sinful, without considering whether the religion of the magistrate and of the state be true or false.” *That arc sent by him*—

16 ⁱ As free, and not ^e using *your* A. M. 4064.
liberty for a cloak of maliciousness, A. D. 60.
but as ^k the servants of God.

17 ^l Honour ⁷ all *men*. ^m Love the brotherhood. ⁿ Fear God. Honour the king.

18 ° Servants, *be subject to your masters* with all fear; not only to the good and gentle, but also to the froward.

19 ° For this *is* ° thank-worthy, ° if a man for

^a Prov. xxiv. 21; Matt. xxiii. 21; Rom. xiii. 7.—^e Eph. vi. 5; Col. iii. 22; Tit. ii. 9.—⁷ Second Sunday after Easter, epistle, verse 19 to the end.—⁸ Or, *thank*, Luke vi. 32; Verse 20. ^p Matt. v. 10; Rom. xiii. 5.

Commissioned by the emperor from Rome; *for the punishment of evil-doers*—The Roman governors had the power of life and death in such conquered provinces as those mentioned chap. i. 1. There is, therefore, the exactest propriety in the apostle's style. *And for the praise of them that do well*—For protecting and rewarding them who give due obedience to the good laws of the state. *For so is the will of God*—As I assure you by inspiration; *that by well-doing*—By your due subjection to magistrates, and the performance of all other Christian duties; *you may put to silence*—*ἄκουσιν*, may *bridle in*, or *restrain* by a bridle or a muzzle, (so the word signifies,) *the ignorance*—The calumnies proceeding from the ignorance of foolish men—Of men destitute of the fear of God, who blame you because they do not know you, affirming that your religion makes you bad subjects.

Verses 16, 17. *As free*—In the noblest sense, in consequence of your relation to Christ, and your interest in the merit of his death; (see on John viii. 32; 1 Cor. vii. 22; Gal. v. 1, 13;) as sons and daughters of the Lord Almighty, and therefore heirs of God; *and not using your liberty as a cloak of maliciousness*—*κακίας*, of wickedness. Though you are indeed made free from the dominion of sin and Satan, the world and the flesh, yet not from subjection to magistrates; therefore use not your liberty so as, under pretence thereof, to be guilty of disobedience to governors, or any other wickedness: but act in all things *as the servants of God*—Observing all his laws, and performing all the duties he requires. *Honour all men*—As being made in the image of God, intelligent, free, and immortal beings; bought by the blood of his Son, and designed for his eternal kingdom. *Love the brotherhood*—All true Christians. *Fear, reverence, and obey, God. Honour the king*—Whom God has set over you. Pay him all that regard, both in affection and action, which the laws of God and man require. Perhaps no finer and stronger instances of the laconic style are to be found anywhere than in this passage. It is remarkable that the apostle requires Christians to honour the Roman emperor, though a great persecutor, and of a most abandoned character.

Verses 18–20. *Servants*—*οἰ οἰκεταί*, household servants, *be subject to your masters*—Though heathen, in all things lawful; *with all fear*—Of offending

A. M. 4064. conscience toward God endure grief,
A. D. 60. suffering wrongfully.

20 For ^a what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is ^b acceptable with God.

21 For ^c even hereunto were ye called: because ^d Christ also suffered ^e for us, ^f leaving us an example, that ye should follow his steps:

^g Chap. iii. 14; iv. 14, 15.—^h Or, thank.—ⁱ Matt. xvi. 24; Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 12.—^j Chap. iii. 18.
^k Some read, *for you*.—^l John xii. 15; Philippians ii. 5; 1 John ii. 6.

them or God; *not only to the good*—The tender, kind; and *gentle*—Mild, easy, forgiving; *but also to the froward*—The ill-natured and severe. "In this verse," as Macknight justly observes, "the apostle establishes one of the noblest and most important principles of morality, namely, that our obligation to relative duties does not depend either on the character of the persons to whom they should be performed, or on their performing the duties they owe to us, but on the unalterable relations of things established by God." *For this is thankworthy*—An acceptable thing to God. Greek, *vero yap χάρις*; literally, *this is grace*; that is, a grand proof of true grace; *if a man for conscience toward God*—From a pure desire of pleasing him; *endure grief*—Severe treatment; *suffering wrongfully*—The apostle here refers to those punishments which, according to the customs of that age, tyrannical masters were allowed to inflict on their servants, however contrary to justice and mercy such punishments might be. *For what glory*—Or praise; *is it if, when ye be buffeted*—Corrected or beaten; *for your faults*—For acts of manifest disobedience; *ye shall take it patiently*—Since the punishment being just, it ought in reason to be borne. *But if when ye do well*—Do your duty conscientiously; *and suffer for it*—As if you had neglected it; *ye take it patiently*—Receive it in a meek and quiet spirit; *this is acceptable, or this is grace, with God*—His eye, which always observes every individual of his people, and all their actions, is pleased with such a disposition and behaviour, though exhibited in the lowest ranks of human life.

Verses 21–23. *For even hereunto*—Namely, to suffer wrongfully, and to bear such treatment with patience and meekness; *are ye Christians called; because Christ*—Whose followers you profess to be, pure and spotless as he was; *suffered for us*—Not only hard speeches, buffetings, and stripes, but deep and mortal wounds, even the ignominious and painful death of crucifixion; *leaving us*—When he returned to heaven; *an example of suffering patiently for well-doing; that ye should follow his steps*—Of innocence and patience. *Who did no sin*—And therefore did not deserve to suffer any thing; *neither was guile*—Any insincerity, or dissimulation, or the least misspoken word, *found to drop from his mouth*—This is an allusion to the words of Isaiah, concern-

22 ^a Who did no sin, neither was ^b A. M. 4064.
guile found in his mouth: ^c A. D. 60.

23 ^d Who, when he was reviled, reviled not again; when he suffered, he threatened not; but ^e committed ^f *himself* to him that judgeth righteously:

24 ^g Who his own self bare our sins in his own body ^h on the tree, ⁱ that we, being dead to sins, should live unto righteousness: ^j by whose stripes ye were healed.

^k Isa. liii. 9; Luke xxiii. 41; John viii. 46.—^l Isa. liii. 7; Matt. xxvii. 39; John viii. 48, 49.—^m Luke xxiii. 46.—ⁿ Or, committed his cause.—^o Isaiah liii. 4–6, 11.—^p Or, to.
^q Rom. vi. 2, 11; vii. 6.—^r Isa. liii. 5.

ing the Messiah, chap. liii. 9; *neither was any deceit in his mouth*. *Who, when he was reviled*—As he frequently was, being called a Samaritan, a glutton, a wine-bibber, a blasphemer, a demoniac, one in league with Beelzebub, a perverter of the nation, and a deceiver of the people; *he reviled not again*—In any one instance: he did indeed once say to the Jews, *Ye are of your father the devil, and the works of your father ye will do*. This, however, was not a reviling speech, but a true description of their character, and a prediction that they would murder him; *and when he suffered*—All kinds of insults and tortures, till they ended in his death on the cross; *he threatened not the vengeance which he had it in his own power to have executed; but committed himself to him that judgeth righteously*—The only solid ground of patience in affliction. In all these instances, the example of Christ was peculiarly adapted for the instruction of servants, who easily slide into sin or guile, reviling their fellow-servants, or threatening them, the natural result of anger without power.

Verses 24, 25. *Who his own self*—In his own person, and by the sacrifice of himself, and not of another, (Heb. ix. 28,) *bare our sins*—That is, the punishment due to them; *in his afflicted, torn, dying body on the tree*—The cross, whereon chiefly slaves or servants were wont to suffer. The apostle alludes to Isa. liii. 12; *He bare the sins of many*. "The phrase, *bearing sin*, is often used in the Old Testament. It signifies sometimes the making atonement for sin, Lev. x. 17; sometimes the suffering punishment for sin, Lev. xxii. 9; Ezek. xviii. 20; and sometimes the carrying away sin from the sight of God; as the scape-goat is said to do, Lev. xvi. 22. The apostle uses here the first person, *our sins*, to show that Christ bare the sins of believers, in every age and country; and to make us sensible how extensive the operation of his death is in procuring pardon for sinners." *That we, being dead to sins*—Or, as *ταῖς ἀμαρτίαις ἀπονενομενοι* is more literally rendered, *freed from sins*—That is, from the guilt and power; from which, without an atonement, it was impossible we should be delivered. *By whose stripes ye were healed*—Of your spiritual disorders: evils infinitely greater than any which the cruelty of the severest masters can bring upon you. See on Isa.

A. M. 4064. 25 For ° ye were as sheep going
A. D. 60. astray; but are now returned ^d unto

the Shepherd and Bishop of your A. M. 4064.
souls. A. D. 60.

^c Isa. liii. 6.

^d Ezek. xxxiv. 23; xxxvii. 24; Joha x. 11, 14, 16.

liii. 5. "By changing his discourse from the first to the second person, the apostle addressed those slaves who might be beaten unmercifully by cruel masters; because, of all the considerations by which they could be animated to patience, the most powerful was, to put them in mind of the painful stripes with which Christ was beaten, when he was scourged by Pilate's order, (Matt. xxvii. 26,) and to tell them, that with these stripes the wounds in their souls, occasioned by sin, were healed; wounds far more painful and deadly than those inflicted on them by their froward masters." *For ye were as sheep going astray*—From their pastures, their shepherd, and his flock, and exposed to want and the danger of being lost in the wilderness, or destroyed by wild beasts; ye were wandering out of the way of truth and duty, of safety, holiness, and happiness, into the

by-paths of error and sin, of guilt and misery—paths leading to certain destruction. *But are now returned*—Through the influence of divine grace; *unto the Shepherd*—The great Shepherd of the sheep, brought again from the dead, through the blood of the everlasting covenant; *and Bishop*—the kind Observer, Inspector, and Overseer; *of your souls*—Who has graciously received you under his pastoral care, and will maintain that inspection over you which shall be your best security against returning to those fatal wanderings. "Though in this passage the apostle addressed his discourse immediately to servants or slaves, yet, by giving titles to Christ which marked his relation to men of all ranks and conditions, he hath intimated that his exhortation to suffer unmerited evils patiently, is intended for all who profess the gospel."

CHAPTER III.

The apostle exhorts Christian wives to submit themselves to their husbands, and to adorn their minds rather than their bodies; and likewise husbands to treat their wives in a becoming and honourable manner, from a tender sense of those infirmities to which the female sex is peculiarly liable, 1-7. (2.) He exhorts all Christians to mutual agreement in principle, affection, and kindness, and to the forgiving of injuries, 8-13. (3.) Encourages them to patience and perseverance under persecutions for righteousness' sake, in consideration of Christ's having suffered in their stead, 14-18. (4.) Represents the destruction and damnation of the old world as a warning against disobedience to Christ; and the salvation of Noah, as a figure of our redemption, and emblem of our baptism, through the resurrection and ascension of Christ, 19-23.

A. M. 4064. **L**IKELIKE, ^a ye wives, be in sub-
A. D. 60. jection to your own husbands; that, if any obey not the word, ^b they also may without the word ^c be won by the conversation of the wives;

2 ^d While they behold your chaste A. M. 4064.
conversation *coupled* with fear. A. D. 60.

3 ^e Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

^a 1 Corinth. xiv. 34; Eph. v. 22; Coloes. iii. 18; Titus ii. 5.
^b 1 Cor. vii. 16.

^d Matt. xviii. 15; 1 Cor. ix. 19-22.—^e Chap. ii. 12.—^f 1 Tim. ii. 9; Tit. ii. 3, &c.

NOTES ON CHAPTER III.

Verses 1, 2. *Likewise*—As I have exhorted servants to be in subjection to their masters, I in like manner say, *Ye wives, be in subjection to your own husbands*—In all things just and lawful; *that if any* (he speaks tenderly) *obey not the word*—Disbelieve and reject the gospel; *they also may, without the word*—Though they neglect or reject that means of grace; *be won by the conversation*—The good behaviour of the wives—That is, be gained over to Christ. "Here St. Peter wisely intimates to the women, that the silent, but powerful persuasion of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments, proposed perhaps with heat, for

the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet-tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects." *While*, with admiration and increasing love, *they daily behold your chaste and spotless conversation coupled with fear*—With a dutiful, respectful, obliging conduct, and a care not to displease.

Verses 3, 4. *Whose adorning, &c.*—See note on 1 Tim. ii. 9; Tit. ii. 3. "Three things are here expressly forbidden: *curling the hair, wearing gold*, (by way of ornament,) and *putting on costly or gay apparel*. These, therefore, ought never to be allow-

A. M. 4064. 4 But let it be 'the hidden man
A. D. 60. of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

' Psa. xlv. 13 ; Rom. ii. 29 ; vii. 23 ; 2 Cor. iv. 16. — 6 Gen. xviii. 12. — 1 Gr. children.

ed, much less defended, by Christians."—Wesley. *But let it be the hidden man of the heart*—An inward; gracious disposition, or complete inward holiness, namely, *that which is not corruptible*—Which will not wear out and decay, as the external ornaments of dress will ; *even a meek and quiet spirit*—Essential to true holiness. *A meek spirit* consists in bearing provocation patiently ; a *quiet spirit* in abstaining from giving provocation, especially by bitter language, and from causing unnecessary trouble to any ; *in the sight of God*—Who looks at the heart. "All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have an eye to this, by substituting meekness and quietness in the room of the ornaments he forbids. 'I do not regard these things,' is often said by those whose hearts are wrapped up in them. But offer to take them away, and you touch the very idol of their souls. Some, indeed, only dress elegantly that they may be looked on ; that is, they squander away their Lord's talent to gain applause ; thus making sin to beget sin, and then plead one in excuse of the other."—Wesley. The sentiments contained in this verse are illustrated by Blackwall (*Sacred Classics*, vol. i. p. 164,) as follows : "How must all the short-lived beauties, the shapes, features, and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away, and lose their charms and lustre, when compared with the heavenly graces of a pious and regular temper, the incorruptible ornaments and beauties of the soul, which are ever amiable, and of high value in the eye of God, the Sovereign Judge of what is good and beautiful?" Nearly resembling this is a passage of Crates, a heathen philosopher, quoted by Plutarch : "Neither gold, nor emeralds, nor pearls grace and ornament a woman ; but all those things which clearly express and set off her gravity, regularity, and modesty."

Verses 5, 6. *For after this manner*—Namely, with inward holiness and outward plainness ; *in old time*—In the patriarchal ages ; *the holy women who trusted in God*—And therefore did not act thus from servile fear, but from true piety, and are consequently worthy to be imitated ; *adorned themselves*—Their adorning, according to St. Peter here, was, 1st, Their meek subjection to their husbands ; 2d, Their quiet spirit, *not afraid or amazed* ; and, 3d, Their unblameable behaviour, *doing all things well*.

b

6 Even as Sarah obeyed Abraham, A. M. 4064.
A. D. 60. calling him lord : whose ¹ daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 ² Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, ¹ as unto the weaker vessel, and as being heirs together of the grace of life ; ² that your prayers be not hindered.

¹ 1 Cor. vii. 3 ; Eph. v. 25 ; Col. iii. 19. — ¹ 1 Cor. xii. 23 ; 1 Thess. iv. 4. — ² Job xlii. 8 ; Matt. v. 23, 24 ; xviii. 19.

Even as Sarah obeyed Abraham—See Gen. xii. 5 ; xviii. 6 ; *calling him lord*—In token of her subjection ; for the ancients, by giving titles of respect to their superiors, acknowledged their own inferiority. Therefore, by mentioning the reverence with which Sarah spake of Abraham, the apostle intimates that she entertained the highest respect for him, and a just sense of her own subjection to him. Sarah was considered by the Jewish women as an illustrious pattern of a dutiful wife ; *whose daughters*—Or children, in a spiritual, as well as natural sense ; *ye are*—Or show yourselves to be, and that ye are entitled to the same inheritance ; *as long as ye do well*—Discharge all your conjugal duties conscientiously. Sarah being constituted by God the mother of all believers, (Gal. iv. 26,) even as Abraham was made their father, the believing women of Pontus, by imitating Sarah's virtues, became her children, though not descended from her. *And are not afraid with any amazement*—So terrified with the apprehension of any danger or prejudice that may arise to you on account of your piety, as to be discouraged from your duty, or induced, through fear of displeasing your husbands, to do actions contrary to your religion. For, while the apostle enjoined wives to be in subjection to their husbands, he cautioned them against committing sin, especially the sin of idolatry ; either from a desire to please their husbands, or from a fear of offending them.

Verse 7. *Likewise, ye husbands*—See on Eph. v. 25 ; Col. iii. 19 ; *dwell with them*—Conduct yourselves toward them, according to knowledge—Wisely and discreetly ; suitably to that knowledge of your duty which you have obtained by the gospel : or, knowing they are weak, and therefore to be used with tenderness : yet do not despise them for this, but *give them honour*—Both in heart and in your behaviour toward them, as those who are called to be *joint-heirs* of that eternal life which ye and they hope to receive by the free grace of God. "In Scripture, *honour* is sometimes used for *maintenance*, because to supply any one with the necessaries and conveniences of life was considered, in ancient times, as doing him honour. Accordingly the Greeks, in reward of eminent services done to the community, decreed maintenance at the public expense to those who had performed these services. By assigning as the reason why *honour* should be given to the wife, that she is weaker than the hus-

A. M. 4064. 8 ¶ * Finally, ¹ be ye all of one mind, A. D. 60. having compassion one of another ;

² love ³ as brethren, ⁴ be pitiful, be courteous :

9 ° Not rendering evil for evil, or railing for railing : but contrariwise, blessing ; knowing that ye are thereunto called, ⁵ that ye should inherit a blessing.

10 For ⁶ he that will love life, and see good days, ⁷ let him refrain his tongue from evil, and his lips that they speak no guile :

11 Let him ⁸ eschew evil, and do good :

* Fifth Sunday after Trinity, epistle, verse 8, ending in verse 15, at, and be ready.—Rom. xii. 16; xv. 5; Phil. iii. 16.—Romans xii. 10; Heb. xiii. 1; Chap. ii. 17.—Or, loving to the brethren.—Col. iii. 12; Eph. iv. 32.—Prov. xvii. 30; xx. 22; Matt. v. 39; Rom. xii. 14, 17; 1 Cor. iv. 12; 1 Thess. v. 15.

band, in *body or person*, (as the word *σκενος*, vessel, here seems to mean,) the apostle hath intimated, not only that he ought to afford her a competent share of the necessaries and conveniences of life, but as much relief from bodily labour as his circumstances will allow: all which is most reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children." *That your prayers be not hindered*—On the one part or the other. All sin hinders prayer, particularly anger. Any thing at which we are angry is never more apt to come into our minds than when we are at prayer. And those who do not forgive, will find no forgiveness from God.

Verses 8, 9. *Finally*—This section of the epistle reaches to chap. iv. 11. The apostle seems to have added the rest afterward. *Be ye all of one mind*—*Ομοφρονες*, unanimous; guarding against all unnecessary occasion of contention: see on Rom. xii. 16: *have compassion, &c.*—Greek, *συμπαθεις*, sympathizing with each other; rejoicing and sorrowing together: *love all believers as brethren: be pitiful*—Toward the afflicted. The original word, *ενοκλαυχοι*, is, literally, *of good bowels*. The meaning is, Be moved with compassion on beholding the weaknesses and distresses of others, and do all you can to assist and relieve them. *Be courteous*—To all men. Courtesy is such a behaviour toward equals and inferiors as shows respect mixed with love. *Not rendering evil for evil*—See on Matt. v. 39; or railing for railing—One reproachful speech for another; but contrariwise, blessing—Even to those that curse you, according to Christ's precept; wishing and praying for their welfare, and endeavouring to promote it. *Knowing that ye are thereunto called*—Namely, to be of this benevolent and beneficent forgiving temper: that ye should inherit a blessing, immense and eternal. Therefore their railing cannot hurt you; and by blessing them, you imitate God, who blesses you.

Verse 10–13. *He that will love life*—That would make life amiable and desirable; and see good days—Namely, such as are prosperous and happy; let him refrain his tongue from evil—From railing, back-

let him seek peace, and ensue A. M. 4064. A. D. 60. it.

12 For the eyes of the Lord are over the righteous, ⁹ and his ears are open unto their prayers: but the face of the Lord is ¹⁰ against them that do evil.

13. ¹¹ And who is he that will harm you, if ye be followers of that which is good ?

14 ¹² But if ye suffer for righteousness sake, happy are ye; and ¹³ be not afraid of their terror, neither be troubled;

† Matt. xxv. 34.—Psa. xxxiv. 12, &c.—James i. 26; Chap. ii. 1, 22; Rev. xiv. 5.—Psa. xxxvii. 27; 3 John 11. Rom. xii. 18; xiv. 19; Heb. xiii. 14.—John ix. 31; James v. 16.—Gr. upon.—Prov. xvi. 7; Tob. xii. 7; Rom. viii. 28.—Matt. v. 10–12; Chap. ii. 19; iv. 14.—Isa. viii. 12, 13; Jer. i. 8.

biting, tale-bearing, from all rash and provoking expressions; and his lips that they speak no guile—No deceit; nothing contrary to sincerity and simplicity. See on Psa. xxxii. 2. In this and the following verses the apostle offers three arguments, of great importance, to induce men to the practice of piety and virtue: 1st, It secures the happiness both of the present and of the future life: 2d, It ensures the favour and protection of God, verse 12: 3d, It disarms the malice of men, verse 13. *Let him eschew evil*—*Εκκλινατω απο κακου*, let him turn away from evil, of every kind, and from evil dispositions, as well as evil words and actions; and do good—To the utmost extent of his power. *Let him seek peace*—Endeavour, as much as in him lieth, to live peaceably with all men: and pursue it—When it appears to flee from him. *For the eyes of the Lord are over the righteous*—Are continually set upon them, to watch over and protect them; and his ears are open to their prayers—Especially when they are in distress. *But the face of the Lord*—His countenance, full of wrath and resentment; is against them that do evil—Against all that live in known sin, whether high or low, rich or poor. *And who is he that shall harm you*—That shall have the ability to do you any real harm; if ye be followers of that which is good—Or imitators of the good One, as the original expression, *τε αγαθη μιμηται*, may be rendered: that is, if you copy after the benevolence of your heavenly Father, and of his beloved Son, your great Master, whose whole life was so illustrious an example of the most diffusive generosity and goodness to his followers?

Verses 14–16. *But if you should suffer*—If any should be so wicked as to endeavour to harm you when you are doing good; if your heathen rulers, or any others, should persecute you for righteousness' sake; that is, upon the account of your religion, because you follow Christ, and believe and obey his gospel; this, properly speaking, will be no harm to you, but a good: yea, happy are you—In so suffering, in spite of all the malicious and outrageous efforts of your enemies; yea, your sufferings will be so far from lessening, that they will increase your

A. M. 4064. 15 But sanctify the Lord God in
A. D. 60. your hearts: and ^a be ready always
to give an answer to every man that asketh
you a reason of the hope that is in you, with
meekness and ^d fear.

16 ^b Having a good conscience; ^c that,
whereas they speak evil of you, as of evil-
doers, they may be ashamed that falsely ac-

^a Psa. cxix. 46; Acts iv. 8; Col. iv. 6.—^d Or, reverence.
^b Heb. iii. 18.—^c Tit. ii. 8.

happiness, and that in many respects. *Be not afraid of their terror*—*Τὸν δε φόβον αὐτῶν μὴ φοβηθῆτε*, the very words of the Septuagint, Isa. viii. 12, 13; *Fear ye not their fear*: the exhortation which Isaiah gave to the Jews when threatened with an invasion by the Assyrians. The words are a Hebraism; the meaning of which is, Be not affected with the fear which they endeavour to raise in you by their threatenings. Or, as some understand the expression, Let not that fear be in you which the wicked feel. *But sanctify the Lord God in your hearts*—Namely, by fearing him more than men, how many or powerful soever they may be; by believing all his promises; by trusting in his wisdom, power, and goodness; by acknowledging his justice in the punishments which he inflicts, and by patiently bearing all the trials he is pleased to appoint. By these dispositions, believers sanctify God in their hearts; they give him the glory of all his perfections. See on Isa. viii. 13. *And be ready always*—By a familiar acquaintance with the contents and evidences of your holy religion, and by that cheerfulness and presence of mind which arises from a consciousness of your practical regard to it; *to give an answer to every man that asketh you*—Either by virtue of his office, or for his own information; or when the defence of the truth requires it; *a reason of the hope that is in you*—Of eternal life; *with meekness*—For anger would hurt your cause, as well as your soul; *and fear*—A filial fear of offending God, and a jealous fear of yourselves, lest you should speak amiss. *Having a good conscience*—Keeping your consciences clear from guilt, that they may justify you when men accuse you; or conducting yourselves so that your consciences may not reproach you for dishonouring the gospel, by walking unsuitably to its holy precepts; *that whereas, or wherein, they speak evil of you, as of evil-doers*—And lay to your charge crimes of the most detestable nature; *they may be put to shame, who falsely*—Without any shadow of cause; *accuse your good conversation*—Your inoffensive, useful, and holy behaviour; *in Christ*—According to his doctrine and example.

Verses 17, 18. *For it is infinitely better, if the will of God be so*—That you should suffer; and his permissive will in this respect appears from his providence; *that ye suffer for well-doing, rather than for evil-doing*—The testimony of a good conscience, and the sense of the divine favour, affording the no-

cuse your good conversation in Christ. A. M. 4064.
17 ^a For it is better, if the will of God
A. D. 60. be so, that ye suffer for well-doing, than for
evil-doing.

18 For Christ also hath ^d once suffered for
sins, the just for the unjust, that he might
bring us to God, ^e being put to death ^f in the
flesh, but ^g quickened by the Spirit:

^a Easter Eve, epistle, verse 17 to the end.—^d Romans v. 6.
^e 2 Cor. xiii. 4.—^f Col. i. 21, 23.—^g Rom. i. 4; viii. 11.

blest supports in the former case; whereas, in the latter, the severest torments that can be endured are those which the guilty mind inflicts upon itself; to which may be added, that while we suffer for the truth, we have the comfort of reflecting that we follow our blessed Redeemer, which is another most powerful source of consolation. *For Christ also hath once suffered for sins*—Not his own, but for ours, to make an atonement for them; *the just for the unjust*—Or the *holy for the unholy*; for the word *just* here denotes a person who has fulfilled not barely social duties, but every branch of righteousness; and the word *unjust* signifies not only those who have wronged their neighbours, but those who have transgressed any of the commands of God; *that he might bring us to God*—Might reconcile God to us, and us to God; and might obtain for us his gracious favour here, his Holy Spirit, to renew us after his image, and might bring us to his blissful presence hereafter; by the same steps of suffering and of glory. It is justly observed by Macknight, that in the sufferings of Christ we have a clear proof that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers; and that the power of God, visible in Christ's resurrection, affords to all, who lose their lives for the gospel, a sure ground of consolation and hope that God will raise them up at the last day. *Being put to death in the flesh*—In the human nature; or in respect of that frail, mortal life he had on earth; *but quickened*—*ζωοοιουθεῖς, made alive; by the Spirit*—The Spirit of God and of Christ. "As Christ was conceived in the womb of his mother by the Holy Spirit, (Luke i. 35,) so he was raised from the dead by the same Spirit; on which account he is said (1 Tim. iii. 16) to have been justified by the Spirit; and (Heb. ix. 14) to have offered himself without spot to God, through the eternal Spirit. It is true the resurrection of Christ is ascribed to the Father, 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. i. 20; but that is not inconsistent with Peter's affirmation in this verse;" for the Father may, with the strictest propriety, be said to have done what his Spirit did, especially as it was done to show that God acknowledged Jesus to be his Son. And our Lord's words, (John ii. 19,) *Destroy this temple, and in three days I will raise it up*, are to be understood in the same manner. He raised it up by that Spirit which proceeded from him as well as from the Father.

A. M. 4064. 19 By which also he went and
A. D. 60. ^bpreached unto the spirits ⁱin prison ;

20 Which sometime were disobedient, ^k when
once the long-suffering of God waited in the days
of Noah, while ^lthe ark was a preparing, ^mwhere-
in few, that is, eight souls, were saved by water.

^b Chap. i. 12 ; iv. 6.—^l Isa. xlii. 7 ; xlix. 9 ; lxi. 1.—^k Gen.
vi. 3, 5, 13.—^m Heb. xi. 7.

Verses 19, 20. *By which also*—That is, by which Spirit ; *he went and preached*—Προφθεύς εκπορεύς, *having gone, he preached*, namely, in and by Noah, who spake by the Spirit of Christ, (chap. i. 11,) and of the Father, who said, (Gen. vi. 3,) referring to the men of that generation, *My Spirit shall not always strive with man*. Hence Noah is called a *preacher of righteousness*, 2 Pet. ii. 5. “By attributing the preaching of the ancient prophets to Christ, the apostle hath taught us, that from the beginning the economy of man’s redemption has been under the direction of Christ. *To the spirits in prison*—That is, which were in prison when St. Peter wrote this epistle. They were men in the flesh when Christ preached to them by his Spirit speaking in Noah ; but after they were dead, their spirits were shut up in the infernal prison, detained, like the fallen angels, (Jude 6,) *unto the judgment of the great day ; which sometime*—Ποτε, *once, or formerly, were disobedient, when the long-suffering of God waited*—For their repentance ; *in the days of Noah*—During the longspace of one hundred and twenty years ; *while the ark was preparing*—During which time Noah warned them all to repent, and flee from the wrath to come. *Wherein*—In which ark ; *few, that is, eight souls*—Namely, Noah and his wife, with their three sons and their wives ; *were saved by water*—Or, *were carried safely through the water*, namely, the waters of the flood, which bare up the ark in which they were enclosed. Some suppose that the persons here spoken of are said to have been in prison in the days of Noah, by the same figure of speech, by which the persons to whom Christ preached in the days of his flesh, are called *captives in prison*, Luke iv. 18. “Christ’s preaching to the antediluvians by Noah, their destruction for their disobedience to that preaching, and the preservation of Noah and his family in the ark, are all fitly mentioned, to show that it hath been God’s way from the beginning of the world, when the wickedness of men became general, to oppose it, by raising up prophets to reprove them, and warn them of their danger ; and after waiting for their repentance to no purpose, to destroy them ; while he delivered the righteous from the evils to which they were exposed, by manifest interpositions of his power. These things teach us, that we should not think the worse of the gospel, because it hath been rejected by many ; nor of ourselves, because we are persecuted by the wicked. On the other hand, by the punishment of the antediluvians, and of the Jews who crucified our Lord ; wicked men and persecutors are taught to dread the judgments of God.”—Macknight.

21 ^aThe like figure whereunto, A. M. 4064.
A. D. 60. *even baptism, doth also now save us,*
(not the putting away of ^othe filth of the
flesh, ^pbut the answer of a good conscience
toward God,) ^qby the resurrection of Jesus
Christ :

^a Genesis vii. 7 ; viii. 18.—^b Eph. iv. 26.—^c Titus iii. 5.
^p Rom. x. 10.—^q Chap. i. 3.

Verses 21, 22. *The like figure whereunto*—Αντι-
τυπον, *the antitype whereof*, that is, the thing which
corresponds, not with the water, but with the ark ;
even baptism doth now save us—Or is the instrument
of our safety and preservation, from the guilt, power,
and consequences of sin, which overwhelms the
world as a flood. *Not the putting away the filth of
the flesh*—As if he had said, By baptism I do not
mean merely or chiefly the sprinkling or washing
the body with water from its filthiness, which is only
the outward or visible sign of baptism, but the in-
ward renewing grace of God, producing the *answer
of a good conscience*, or a divine consciousness that
both our persons and our actions are accepted ; *by the
resurrection of Christ*—That is, the baptism which
consists in the answer of a good conscience toward
God, and which is the antitype or thing which was
signified by Noah’s preservation in the ark, now
saves us as effectually as the ark preserved Noah
from destruction by the flood. It is well known the
Jews laid a great stress upon their lustrations or
washings. The apostle, therefore, very properly
cautions his readers against such foolish dependan-
cies. A readiness to perform their whole duty, and
even to suffer persecution for the sake of truth, was
absolutely necessary in the first Christians, in order
to their maintaining that good conscience, to which,
in their baptism, they professed a great regard, and
to the exercise of which they solemnly engaged
themselves. The word *επερωτημα*, here rendered *an-
swer*, signifies rather *interrogation*, and is said by
Archbishop Leighton to be a judicial word, and to
signify interrogations used in the law for a trial, or
executing a process, and has been thought by some
commentators to refer to certain interrogations, said
by Cyprian and other ancient writers to be put to
persons who offered themselves to baptism, concern-
ing their faith in Christ, and their renunciation of
Satan with all his works, and the vanities of the
world. But it does not appear, Macknight thinks,
that these questions and answers were used in the
apostle’s days ; and if they were not, the apostle
could not refer to them. “Allowing, however,” he
says, “that the word *question* is here put for the
word *answer*, this *answer of a good conscience*, be-
ing made to God, is an *inward answer*, and means
the baptized person’s sincere persuasion of the
things which, by submitting to baptism, he professed
to believe ; namely, that Jesus, in whose name bap-
tism is administered, arose from the dead, and that
at the last day he will raise all from the dead to eter-
nal life, who sincerely obey him. This signification
of baptism the Apostle Paul hath taught, Rom. vi. 4,

A. M. 4064. 22 Who is gone into heaven, and
A. D. 60. 'is on the right hand of God; 'an-

gels, and authorities, and powers, be- A. M. 4064.
ing made subject unto him. A. D. 60.

' Psa. cx. 1; Rom. viii. 34.

' Rom. viii. 38; 1 Cor. xv. 24; Eph. i. 21.

5; and therefore he calls it, *our begin confidence*, Heb. iii. 14; and exhorts the Hebrews to *hold it steadfast to the end.* *Who is gone into heaven—As our forerunner; and is on the right hand of God—Having all power in heaven and on earth; angels, authorities, and powers—That is, all orders, both of angels and men; being made subject to him—in*

subserviency of his great design, of saving all his true followers. The apostle, in speaking here of the resurrection and glory of Christ, means not only to represent him as the object of our confidence, but to intimate, that if we imitate him in his courageous fidelity, we may hope to partake with him in his glory.

CHAPTER IV.

The apostle here, (1.) Exhorts his readers to improve Christ's sufferings and those of his followers, the remembrance of their past sinfulness, and an approaching judgment, as excitements to holiness of heart and life, 1-6. (2.) To improve the approaching dissolution of the Jewish state as a motive to sobriety, watchfulness, prayer, mutual love, hospitality, and a faithful discharge of religious trusts, 7-11. (3.) He cautions Christians against committing faults which would expose them to punishment; but encourages them to rejoice and glory in reproaches and sufferings for Christ; and in the view of the terrible ruin of the Jewish nation, to commit their preservation to God, 12-19.

A. M. 4064. FORASMUCH then ' as Christ
A. D. 60. hath suffered for us in the flesh,
arm yourselves likewise with the same mind:
for ^b he that hath suffered in the flesh hath
ceased from sin;

2 ' That he no longer ^d should live the rest
of his time in the flesh to the lusts of men, ^e but
to the will of God.

8 ' For the time past of our life may A. M. 4064.
suffice us ^a to have wrought the will A. D. 60.
of the Gentiles, when we walked in lascivious-
ness, lusts, excess of wine, revellings, banquet-
ings, and abominable idolatries:

4 Wherein they think it strange that ye run
not with *them* to the same excess of riot, ^b speak-
ing evil of *you* :

^a Chap. iii. 18.—^b Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5.
^c Romans xiv. 7; Chapter iii. 1.—^d Gal. ii. 20; Chapter i. 14.
^e John i. 13; Rom. vi. 11.

^f Ezek. xliv. 6; xlv. 9; Acts xvii. 30.—^g Eph. ii. 2; iv. 17;
1 Thess. iv. 5; Titus iii. 3; Chapter i. 14.—^h Acts xiii. 45;
xviii. 6; Chap. iii. 16.

NOTES ON CHAPTER IV.

Verses 1, 2. *Forasmuch then as Christ hath suffered*—Even the ignominious and painful death of the cross, with all those previous and concomitant evils, which rendered his death peculiarly bitter; *for us*—And that from a pure and disinterested principle of love; *arm yourselves likewise with the same mind*—With a resolution such as animated him to suffer all the evils to which you may be exposed in the body; and particularly to suffer death, if called by God to do so for your religion. For this will be armour of proof against all your enemies. *For he that hath*—In conformity to our Lord Jesus; *suffered in the flesh*—Or, who hath so suffered as to be thereby made inwardly and truly conformable to Christ in his sufferings, *hath, of course, ceased from sin*—From knowingly committing it. "He hath been made to rest," says Macknight, "from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience." *That he no longer should live in the flesh*—Even in his mortal body; *to the lusts*—The desires, of men—Either his own or those of others; should no longer be

governed by those irregular and inordinate affections which rule in unregenerate men; *but to the will of God*—In a holy conformity and obedience to the divine precepts, how contrary soever they may be to his carnal and sensual inclinations, or apparently to his worldly interests.

Verses 3-5. *For the time past of our life may suffice us*—*ἄρκετος ἡμῖν, is sufficient for us; to have wrought the will of the Gentiles*—The expression is soft, but conveys a very strong meaning, namely, that in no period of our lives ought we to have wrought the will of the Gentiles; and that whatever time we spent in so doing was too much. *When we walked in lasciviousness*—In various kinds and degrees of it; *lusts*—Inordinate desires; *excess of wine*—*Οἰνοφλυγῖαι*, being inflamed with wine; *revellings*—*Καμοῖς*, luxurious feastings; see on Rom. xiii. 13; *banquetings*—*Ποροῖς*, drunken entertainments; and *abominable idolatries*—With all the shameful vices connected therewith. *Wherein they think it strange, &c.*—The word *ἐπιβουρα*, thus rendered, was used by the Greeks to express that admiration and wonder with which a stranger is struck, who beholds any thing uncommon or new. The meaning here is, On account of your former

A. M. 4064. 5 Who shall give account to him
A. D. 60. that is ready ¹ to judge the quick and
the dead.

6 For for this cause ² was the gospel preached
also to them that are dead, that they might be
judged according to men in the flesh, but live
according to God in the spirit.

7 ¶ ³ But ⁴ the end of all things is at hand : ⁵ be

¹ Acts x. 42 ; xvii. 31 ; Rom. xiv. 10, 12 ; 2 Tim. iv. 1 ; James
v. 9. — ² Chap. iii. 19. — ³ Sunday after Ascension, epistle,
verse 7 to verse 12. — ⁴ Matt. xxiv. 13, 14 ; Phil. iv. 5 ; James
v. 8.

manner of life, they wonder that you now shun
their company, and *run not with them to the same
excess of riot* you formerly ran into ; *speaking evil
of you*—As proud, singular, silly, wicked, and the
like ; *who shall give account*—Of this as well as all
their other ways ; *to him that is ready*—So faith
represents him now ; *to judge the quick and the
dead*—Those who are now alive, and those who
shall be found alive at his coming to judgment.

Verse 6. *For for this cause*—Or to this end ; *was
the gospel preached*—Ever since it was intimated to
Adam, in the promise made to him after the fall,
*that the seed of the woman should bruise the ser-
pent's head ; to them that are dead*—Who have died
in their several generations, and especially to our
forefathers, the descendants of Abraham, and the
other patriarchs, by Moses and the prophets ; *that
they might be judged according to men in the flesh*—
Or, that though they were judged *in the flesh accord-
ing to the manner of men*, with rash, unrighteous judg-
ment, were condemned as evil-doers, and some of
them put to death, they might *live according to God*
—Agreeably to his word and will ; *in the spirit*—In
their soul, renewed after the divine image, as his
devoted servants and witnesses in the midst of their
persecutors, and so be prepared to live with him in
a future world.

Verse 7. *The end of all things is at hand*—Of
our mortal lives, and of all the joys and sorrows,
goods and evils connected therewith, and so of all
your wrongs and sufferings. Many commentators
indeed understand St. Peter as speaking only of the
end of the Jewish commonwealth, city, temple, and
worship. Thus Whitby understands him : "This
phrase, and the advice upon it, so exactly parallel to
what our Lord had spoken, will not suffer us to
doubt that the apostle is here speaking, not of the
end of the world, or of all things in general, which
was not then, and seems not yet to be at hand, but
only of the end of the Jewish state." Thus also
Macknight : "This epistle being written about a
year after the war with the Romans began, which
ended in the destruction of Jerusalem and the
Jewish state, Peter, who had heard his Master's pro-
phesy concerning these events, and the signs of their
approach, had good reason to say that they had
approached." But, as Dr. Doddridge justly observes,
this was an event in which most of those, to whom
the apostle wrote, were comparatively but little con-
cerned. It is probable, therefore, that the apostle

ye therefore sober, and watch unto A. M. 4064.
prayer. A. D. 60.

8 ⁶ And above all things have fervent charity
among yourselves : for ⁷ charity ⁸ shall cover
the multitude of sins.

9 ⁹ Use hospitality one to another ¹⁰ without
grudging.

10 ¹¹ As every man hath received the gift, *even*

— Matt. xxvi. 41 ; Luke xxi. 34 ; Col. iv. 2. — ⁶ Heb. xiii. 1 ;
Col. iii. 14. — ⁷ Prov. x. 13 ; 1 Cor. xiii. 7 ; James v. 20.
⁸ Or, will. — ⁹ Rom. xii. 13 ; Heb. xiii. 2. — ¹⁰ 2 Cor. ix. 7 ;
Phil. ii. 14. — ¹¹ Rom. xii. 6 ; 1 Cor. iv. 7.

either referred to death, which may be considered
as the end of the whole world to every particular
person ; or *the consummation of all things*, which
may be said to be at hand in the sense in which our
Lord, long after the destruction of Jerusalem, says
to the church, (Rev. xxii. 7, 20,) *Behold I come
quickly*. To the same purpose is Mr. Scott's inter-
pretation : "All Christians must expect tribulations
in the world, but these would soon terminate ; *for
the end of all things was at hand*, and death was
about to close their course of trials or services ;
nay, judgment would not be so long delayed, as that
the intervening space should, in the estimation of
faith, be at all compared with eternity." *Be ye
therefore sober*—Temperate in all things, and mode-
rate in all earthly cares and pursuits ; remembering
their end approaches, and the fashion of this world
passeth away. Or, *be prudent and considerate*, as
σφροσύνη also signifies. Look before you, and
provide for eternity. *And watch unto prayer*—To
which temperance, moderation in worldly desires
and cares, prudence, and consideration, are great
helps, tending to produce a wakeful state of mind,
and guarding against all temptations to sin and folly.
And this watchfulness is so connected with prayer
that the one cannot exist without the other. See on
1 Thess. v. 6-9.

Verses 8, 9. *Above all things*—See that you re-
member the distinguishing badge of your religion.
and *have, maintain, fervent charity, love, among
yourselves*—One toward another : *for love shall cover
a multitude of sins*—It will cause us to excuse them
in others, and will entitle us, through divine mercy
to the expectation of forgiveness for our own
numberless failings. See on James v. 20. *Love
covereth all things*, 1 Cor. xiii. 7. He that loves
another covereth his faults, how many soever they
be. He turns away his own eyes from them, and,
as far as it is possible, hides them from others. And
he continually prays that all the sinner's iniquities
may be forgiven, and his sins covered. Meantime
the God of love measures to him *with the same
measure into his bosom*. *Use hospitality one to
another*—Ye that are of different towns or countries ;
without grudging—The expense which may attend
the exercise of a virtue, which in present circum-
stances is important and necessary. Practise it with
all cheerfulness.

Verses 10, 11. *As every man hath received the
gift*—Or, a gift, spiritual or temporal, ordinary or

A. M. 4064. *so minister the same one to another,*
A. D. 60. ^a as good stewards of the ^b manifold
grace of God.

11 ^a If any man speak, *let him speak* as the
oracles of God; ^a if any man minister, *let him
do it* as of the ability which God giveth: that
^b God in all things may be glorified through
Jesus Christ; ^c to whom be praise and domi-
nion for ever and ever. Amen.

12 Beloved, think it not strange, concerning
^a the fiery trial which is to try you, as though
some strange thing happened unto you:

^a Matt. xxiv. 45; xxv. 14, 21; Luke xii. 42; 1 Cor. iv. 1, 2;
Titus i. 7.—^b 1 Cor. xii. 4; Eph. iv. 11.—^c Jer. xxiii. 22.
^d Rom. xii. 6-8; 1 Cor. iii. 10.—^e Eph. v. 20; Chap. ii. 5.
^f 1 Tim. vi. 16; Chap. v. 11; Rev. i. 6.

extraordinary, (although the latter seems primarily intended,) *so minister the same one to another*—Employ that gift for the common good; *as good stewards of the manifold grace of God*—Of the talents wherewith his free love has intrusted you. *If any man speak*—In public assemblies, or in the social meetings of his Christian brethren; *let him speak as the oracles of God*—Let all his words be according to that pattern, both as to matter and manner, and more especially when he speaks in public. By this mark we may always know who are, so far, the true or false prophets. The oracles of God teach that men should *repent, believe, and obey*; he that treats of faith, and leaves out repentance, and fruits worthy of repentance; or treats of repentance and its fruits, but omits inculcating faith; or who does not enjoin practical holiness to believers, does not speak as the oracles of God; he does not preach Christ, let him think as highly of himself as he will. *If any man minister*—Serve his brother in love, whether in temporal or spiritual things; *let him do it as of the ability which God giveth*—That is, humbly and diligently, ascribing all his power to God, and using it with his might; *that God in all things*—Whether of nature or of grace; *may be glorified through Jesus Christ*—The wise dispenser of these gifts; *to whom*—As our great Redeemer and Saviour; *be praise and dominion*—Greek, *η δοξα και το κρατος*, the glory of them, and the power of dispensing them; or the glory of his wisdom, which teaches us to speak, and the might which enables us to act.

Verses 12, 13. *Think it not strange, &c.*—Wonder not at the *fiery trial*—The dreadful series of furious and bitter persecutions. The original expression, *εν υμιν πυρωσει*, is literally, *the burning which is among you*; denoting the grievous persecution which the Christians in Pontus, &c., were suffering for their faith; including both martyrdom itself, which frequently was by fire, and all the other sufferings joined with or previous to it. The metaphor is bold, but noble: it expresses in a lively manner the painful and dangerous nature of their trials. *Which is to try you*—Is permitted by the wisdom

b

13 ^b But rejoice, inasmuch as ^c ye A. M. 4064
are partakers of Christ's suffer- A. D. 60.
ings; ^d that, when his glory shall be re-
vealed, ye may be glad also with exceeding
joy.

14 ^e If ye be reproached for the name of Christ,
happy *are ye*; for the Spirit of glory and of God
resteth upon you. ^f On their part he is evil
spoken of, but on your part he is glorified.

15 But ^g let none of you suffer as a murderer,
or as a thief, or as an evil-doer, ^h or as a busy-
body in other men's matters.

^a 1 Cor. iii. 13; Chapter i. 7.—^b Acts v. 41; James i. 2.
^c Rom. viii. 17; Phil. iii. 10.—^d Chap. i. 5, 6.—^e Matt. v.
11; 2 Cor. xii. 10.—^f Chap. ii. 12; iii. 16.—^g Chap. ii. 20
^h 1 Thess. iv. 11.

of God for the trial of your faith in Christ, and in the truths and promises of his gospel; of your hope of eternal life, your love to God, his people, and his ways, of your resignation to his will, your patience and meekness; *as though some strange thing happened unto you*—Different from, or beyond, all which you were taught to expect. *But rejoice* in these trials, *inasmuch as ye are therein partakers of Christ's sufferings*—Sufferings endured for his sake, in defence of his truth, and in proof of your faith in him; *that when his glory shall be revealed*—At the great and glorious day of his second appearance; *ye*—In the participation of it; *maybe glad with exceeding joy*—*Χαρητε αγαλλιομενοι*, may rejoice transported with gladness.

Verses 14-16. *If ye be reproached for Christ*—Reproaches and cruel mockings were always one part of their sufferings, and to an ingenuous mind reproach is often worse than the spoiling of goods, or even than bodily pain; *happy are ye*—The apostle alludes to Christ's words, Matt. v. 11, *Blessed are ye when men shall revile you, &c.* For the *Spirit of glory and of God resteth upon you*—Conquering all reproach, and spreading a lustre around you, while he supports and comforts you in a glorious manner under all your trials. The apostle alludes to Isa. xi. 2. "The Spirit of glory, which rested on the persecuted disciples of Christ in the first age, was a Spirit of fortitude, enabling them to suffer the greatest evils without shrinking, a virtue which the heathen greatly admired. For which reason, when they put the first Christians to death for refusing to worship idols, they were so struck with the constancy, patience, meekness, and benevolence wherewith they suffered, that it led many of them to think well, both of a religion which inspired its votaries with such admirable virtues, and of those votaries themselves. And as this constancy in suffering, from which the Christians derived so much glory, proceeded from the aid of the Spirit of God, the apostle justly termed it, both the Spirit of glory, and the Spirit of God."—Macknight. *But let none of you*—Who have the honour to bear the Christian name; *suffer*—By your own fault; suppose as a

A. M. 4064. 16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time is come that judgment must begin at the house of God: and if it first be-

¹ Acts v. 41.—² Isaiah x. 12; Jeremiah xxv. 29; xlix. 12; Ezek. ix. 6.

murderer, or as a thief, &c.—At the time St. Peter wrote this epistle, the unbelieving Jews in Judea were extremely addicted to murder and robbery, and every kind of wickedness, as we learn from Josephus; for they robbed and killed, not only the heathen, but their own brethren, who would not join them in their opposition to the Romans. Hence the apostle judged it proper to caution the Christians, especially the Jewish Christians, in this manner, lest, being corrupted by such bad examples, they should be led to the commission of any such crimes. As the apostle is here cautioning them against those sins which, if they committed them, would expose them to punishment from the civil magistrate, by *αλλοτροπεισικος*, here rendered a *busy-body in other men's matters*, he cannot well be supposed to mean merely one who pries into the concerns of private families, as such a one could not properly be ranked with such criminals as are here mentioned. But he might mean one that affected to inspect and direct the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which Lardner hath shown was the practice of the Jews in Alexandria, Cesarea, and other places. Or we may, with L'Enfant, understand the word in the more general sense of meddling with other people's affairs from avarice, anger, revenge, malice, or other bad passions. Yet if any man suffer as a Christian—That is, because he is a Christian; and if he suffer in a Christian spirit, let him not be ashamed—Of his sufferings; but let him glorify, or praise, God on this behalf—That is, for having judged him worthy to suffer in so good a cause; and for enabling him to do it with fortitude and patience. It may be proper to observe that this, with Acts xi. 28, xxvi. 28, are the only passages of Scripture in which the disciples are called *Christians*, after their Master.

Verse 17. For the time is come—Foretold by Christ, Matt. xxiv. 9; John xvi. 2; that judgment must begin at the house of God—In the Christian Church; God's own family, which he first visits, both in justice and mercy. The judgment here spoken of is thought by many commentators to signify the particular distress which was to happen before Jerusalem should be utterly destroyed. The Christians were to expect to feel some of the first effects of that general calamity: it was to begin with them, as Christ had plainly foretold in the passages just referred to. It was God's method of old to begin with sending calamities on his own people; and indeed a state of trial seems highly proper before a state of recompense. See chap. i. 6. There seems to be an allusion in this passage to Ezek. ix. 6, and

grin at us, what shall the end be of them that obey not the gospel of God? A. M. 4064. A. D. 69.

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

¹ Luke xxiii. 31.—² Luke x. 12, 14.—³ Prov. xi. 31; Luke xxiii. 31.

Jer. xxv. 20. By us here, the apostle meant the Christians of that age, whether formerly Jews or Gentiles; for they appear to have been now persecuted generally everywhere. And if it first begin at us—Who have truly turned to God, and are taken into his favour through Christ, his beloved Son; what shall be the end of them that obey not the gospel of God?—Who, through unbelief and obstinacy, reject the counsel of God against themselves? how terribly will he visit them! The words, who obey not the gospel of God, properly describe the unbelieving Jews: they were not chargeable with idolatry; they acknowledged, and in a sense worshipped, the true God; but they rejected the gospel which God had revealed by his Son, and therefore the divine wrath was executed upon them in so dreadful a manner. See on 1 Thes. ii. 14–16. Whoever compares the accounts in the Scriptures, or ancient fathers, concerning the persecutions which befell the Christians about this time, with the sufferings of the Jews, as related by Josephus, will easily see that the distress only began with the Christians, and was light compared with what afterward fell upon the Jews: for when Jerusalem was destroyed, the Christians escaped with their lives, and enjoyed more peace and tranquillity than they had done before.

Verse 18. And if the righteous scarcely be saved—Escape with the utmost difficulty. So the word *σωθεις*, rendered *scarcely*, signifies. That is, if it be not without much difficulty that the Christians are secured and preserved in those overflowing, devouring judgments which are coming on the Jewish nation; where shall the ungodly and the sinner—The impenitent and unbelieving, the obstinate and wicked part of the Jewish nation; appear?—That is, what will become of them? Dreadful will be their destruction. The meaning of the apostle, however, may be, If the righteous, ο δίκαιος, the righteous man, be scarcely, or not wholly saved from suffering, that is, from chastisement, (in which light the apostle represents the persecutions to which the Christians were exposed,) if God judges, and, by various temporal afflictions and calamities, punishes him, where shall the ungodly and impenitent sinner appear? How terrible will be the wrath which will fall upon him? If the faults of the loyal subject, yea, of the dutiful son, be not passed over unnoticed, unchastised, by the holy and just Governor and Judge of the world, what has not the enemy and rebel to fear? Perhaps this may be the chief meaning of the apostle, and not the deliverance of the Christians from the Roman invasion, in which very few of them were concerned, to whom the apostle addressed his epistle; namely, those sojourning in

A. M. 4064. 19 Wherefore, let them that suffer
A. D. 60. according to the will of God, ° commit

the keeping of their souls to him in A. M. 4064
well-doing, as unto a faithful Creator. A. D. 60.

° Psa. xxxi. 5; Luke

xxiii. 46; 2 Tim. i. 12.

Pontus, &c. See chap. i. 1. And the passage may be intended to signify also the difficulty with which pious men get to heaven, through this dangerous and insnaring world. Compare Acts xiv. 18; xxvii. 7, 8, 16, where the word *πολις*, here used, signifies *with difficulty*. "The turn of the latter clause of the verse in the original, *πρὸ φανερα*, is very lively; it seems as if the apostle were solicitous to lead the sinner to consider where he should hide his head, since wherever he was he would find God immediately appearing against him as an irresistible enemy. This he might say, by way of warning to persecutors, and to encourage Christians to hope that God would vindicate their cause, and preserve them from turning aside to crooked paths. And this the connection with the following verse favours."—Doddridge.

Verse 19. *Wherefore let them that suffer*—This temporary chastisement; according to the will of

God—Namely, for a good cause, and in a right spirit; *commit the keeping of their souls to him*—Intrust themselves to God's care, either to preserve their lives, if he see good, or to save their souls if they suffer death; or, *whatever becomes of their bodies*, let them commit their souls to him as a sacred depositum: *in well-doing*—Persevering to the end in the way of duty and obedience, notwithstanding all the sufferings to which they are exposed. In other words, let it be their care to do well, and suffer patiently, and God will take care of the rest. *As unto a faithful Creator*—In whose wisdom, power, goodness, truth, and faithfulness to his promises, they may safely trust: for as he called them into existence when they were not, he is able to preserve them without any visible means, and will dispose of them as he sees will conduce most to their eternal welfare.

CHAPTER V.

In this chapter, (1.) The apostle exhorts ministers to a cheerful, disinterested, humble, and faithful discharge of the duties of their office, in hope of a gracious reward, 1-4. (2.) He directs private Christians to submit to their elders, and to one another, and especially to be subject to God, in his providential dispensations, with humility and patience, casting all their care upon him, 5-7. (3.) He exhorts them to be sober, watchful, and steadfast in the faith, knowing that their brethren, everywhere, were exposed to the same, or similar trials, 8, 9. (4.) He prays earnestly to God to strengthen and establish them, and ends with a doxology and his salutations and benediction, 10-14.

A. M. 4064. THE elders which are among you
A. D. 60. I exhort, who am also ° an elder,
and ° a witness of the sufferings of Christ, and
also ° a partaker of the glory that shall be revealed:

2 ° Feed the flock of God ° which A. M. 4064.
is among you, taking the oversight A. D. 60.
thereof, ° not by constraint, but willingly; ° not
for filthy lucre, but of a ready mind;

° Philem. 9.—° Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39.
° Rom. viii. 17, 18; Rev. i. 9.

° John xxi. 15-17; Acts xx. 28.—° Or, as much as in you is.
° 1 Cor. ix. 17.—° 1 Tim. iii. 3, 8; Tit. i. 7.

NOTES ON CHAPTER V.

Verse 1. *The elders which are among you I exhort*—This was a name of office belonging to those who were appointed to feed and oversee the flock of Christ. They are indifferently called bishops, pastors, or rulers. The apostle addresses them here particularly, because the knowledge and good behaviour of the people depend, in a great measure, upon the kind of instruction which they receive from their teachers, and upon the care which their teachers take of them: *who am also an elder*—Or rather, a fellow-elder, as *συνπρεσβυτερος* signifies. So Peter, the first, and one of the chief, though not the head, of the apostles, appositely and modestly styles himself. Commentators justly observe, that if Peter had been the prince of the apostles, as the Papists affirm, he would in this place, and in the inscription of his two epistles, certainly have assumed to himself that high prerogative. *And a witness of the sufferings of Christ*

—Having seen him suffer, and now suffering with him. "One of the purposes for which Christ chose twelve of his disciples to be with him always was, that, having heard his discourses, and seen his miracles and sufferings, they might be able to testify these things to the world as what they themselves heard and saw. Wherefore *μαρτυρ*, a witness, in this passage, signifies not only one who was present at a transaction, but who testifies it to others." These two circumstances of Peter's being a fellow-elder and a witness of the sufferings of Christ, are mentioned by him to give weight to his exhortation. *And also a partaker*—That is, hoping to be a partaker; of the glory that shall be revealed—When he shall appear the second time, in circumstances so different from those in which he appeared before; a glory which shall be bestowed on all faithful pastors, in different degrees; yea, and on all his genuine followers.

Verse 2. *Feed the flock of God*—Both by doctrine

A. M. 4064. 3 Neither as being lords over
A. D. 60. God's heritage, but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

* Or, *overruling*.—Ezekiel xxiv. 4; Matthew xx. 25, 26; 1 Corinthians iii. 9.—Psalms xxxiii. 12; lxxiv. 2. † Philipians iii. 17; 2 Thessalonians iii. 9; 1 Timothy iv. 12; Titus ii. 7.

and discipline; which is among you—Namely, the churches of Christ, which you are called to preside over; taking the oversight thereof—Greek, *ἐπισκοπεῖτε*, discharging the episcopal office. By this it appears that those who are styled bishops, from their having the oversight of others, and also presbyters, or elders, are spoken of as the same persons. Not by constraint—Unwillingly, as if it were a burden; but willingly.—“In the first age, when the profession of the gospel exposed men to persecution, and when the persecutions fell more especially on the bishops, it may easily be imagined that some who were appointed to that office would undertake it unwillingly; not only because they were not disposed to do the duties thereof diligently, but because they were not willing to suffer.” Not for filthy lucre—Which, if it be the motive of acting, is filthy beyond expression. The apostle means also, not for a maintenance; for the sake of which merely, or chiefly, no one should undertake the pastoral office. They that preach the gospel may live by the gospel, but no one ought to engage in such a work merely that he may live by it. “O consider this, ye that leave one flock and go to another, merely because there is more gain, a larger salary? Is it not astonishing that men can see no harm in this? That it is not only practised, but avowed, all over the nation?”—Wesley. But of a ready mind—With a sincere desire to glorify God, and to save the souls of men. In the Syriac version, the word *προθυμῶς*, here used, is translated *toto corde, with the whole heart*. Dr. Benson's observation on this verse is, “How severely are they here condemned, who feed themselves and not the flock; who take the patrimony of the church, and commit the care of souls to others, to whom they allow a very small share of that plenty which they have for doing little.”

Verses 3, 4. Neither as being lords, or lording it, over God's heritage—Behaving in a haughty, domineering manner, as though you had dominion over their consciences. From this prohibition it would seem that, in the apostle's days, the bishops or elders were beginning to assume that dominion over their flocks, which in after times they carried to the greatest height of tyranny. Or St. Peter, by inspiration, foreseeing what would happen, condemned in this prohibition the tyranny which in after times the clergy exercised. But being examples to the flock—Setting them an example worthy of their imitation; and therefore, being of a meek and lowly, kind and condescending mind, and be-

5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea,

all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

* Heb. xiii. 20.—1 Cor. ix. 25; 3 Tim. iv. 8; James i. 12. † Chap. i. 4.—* Third Sunday after Trinity, epistle, verses 5 to verse 12.—† Romans xii. 10; Eph. v. 21; Phil. ii. 3. ‡ James iv. 6.—§ Isa. lvii. 15; lxxvi. 2.

having toward them with such gentle, tender solicitude for their salvation, and such an entire freedom from the very appearance either of avarice or ambition, that you may gain their confidence, and win their affections. And when the chief Shepherd shall appear—To judge the world; ye—Who have discharged your duty to your flocks faithfully; shall receive a crown of glory that fadeth not away—A crown which shall bloom in immortal beauty and vigour, when all the transitory glories of this world are withered, like a fading flower. In the original expression, *ἀμαραντινον, amarantine*, there is an allusion to the crowns of green leaves and herbs bestowed by the ancients as the rewards of military prowess, or of victory in the games. These, together with the honours of which they were the symbols, soon faded away; but the crown of glory, the reward to be given to faithful shepherds, will never fade, being a crown of righteousness, 2 Tim. iv. 8, and a crown of life, James i. 12. The word rendered heritage in the singular number, properly signifies a lot. But because the land of Canaan was divided among the Israelites by lot, the word came to signify, a heritage. Wherefore, believers being God's people, or portion, the different churches or congregations are called here God's heritages. In process of time, the name *κληρος, clergy*, was appropriated to the ministers of the gospel, because, being considered as the successors of the Levitical priests, they were regarded as God's lot or portion.

Verses 5-7. Likewise, ye younger—Namely, in years, whether ministers or people; submit yourselves unto the elder—To those who are more advanced in years; give them all due respect, and be ready to take their counsel; yea, all of you—Elder or younger; be subject one to another—Endeavour, by mutual condescension, to make each other as easy and comfortable as possible. Perhaps, as in the preceding part of this chapter, the apostle, by elders, means persons holding sacred offices, such as pastors or teachers, he may here use the word in the same sense. If so, the word *νεωτεροι*, rendered younger, which signifies inferiors of any kind, (Luke xxii. 26,) and which is opposed to it here, may denote the laity, or people of the churches of Pontus, &c., whom the apostle further exhorts to be subject to one another. And be clothed all over with humility—The word *ἐγκομβασαθε*, here used, is derived from the noun *ἐγκομβημα*, which, Whitby says, was a frock put over the rest of the clothes; and that the apostle's meaning is, that humility should be visible over

A. M. 4064. 6 ^a Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time:

7 ^r Casting all your care upon him; for he careth for you.

8 ^s Be sober, be vigilant; because ^t your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 ^u Whom resist steadfast in the faith, ^v know-

^a James iv. 10.—^b Psa. xxxvii. 5; lv. 22.—^c Luke xxi. 34, 36; 1 Thess. v. 6; Chap. iv. 7.—^d Job i. 7; ii. 2; Luke xxii. 11.—^e Eph. vi. 11, 13; James iv. 7.—^f Acts xiv. 23;

all the other Christian graces and virtues in our whole behaviour. *For God resisteth*—Greek, *avtirastocai*, is set in battle array against the proud—See on Jam. iv. 6; and giveth grace to the humble—As humility is the fruit of God's grace, so it prepares us for receiving larger measures thereof. *Humble yourselves, therefore, under the mighty hand of God*—Which is in all your troubles; that is, receive his corrections with reverence and patient submission, even though wicked men should be made the instruments of them; *that he may exalt you*—Raise you above your trials, and from that state of depression in which you are; or exalt you to the glory and felicity of heaven; *in due time*—The time which he knows will be most proper for your exaltation. *Casting all your care*—Your anxious care, as the word *μεριμνας* means, in all your wants and pressures; *upon him; for he careth for you*—With the care which a father exercises toward his children. That is, whatsoever difficulties you meet with, be not solicitous about them, but refer yourselves to God's providence, either for the removal of them, or support under them.

Verses 8, 9. *Be sober*—See on 1 Thess. v. 6. Keep your appetites and passions under proper restraint and government, or *awake*, as *υπνωε* also signifies; namely, to a deep sense of the certainty and importance of things invisible and eternal; *be vigilant*—Watchful against the subtle and malicious designs of your spiritual enemies. As if he had said, *Awake*, and keep awake; sleep no more; be this your care, while you cast your temporal and anxious cares on God. How deeply had Peter himself suffered for want of the wakeful vigilance which he here recommends! *Because your grand adversary, the devil, full of rage, as a roaring lion*—Fierce and hungry, *walketh about*—Watching for an opportunity to ensnare and destroy you; *seeking*—With all subtlety likewise, *whom he may assault* with the greatest likelihood of success, and *devour*—Swallow up both soul and body. This manner of speaking strongly expresses the insatiable rage of this enemy of mankind to hinder their salvation, and the danger we are in from his devices and snares. He sometimes attacks the people of God in person, though not visibly, and sometimes by his ministers, the other evil spirits who are in league with him; and sometimes by wicked men, his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's malice is given with great propriety by Pe-

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ing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^r who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ^s a while, ^t make you perfect, ^u establish, strengthen, settle you.

11 ^v To him be glory and dominion for ever and ever. Amen.

1 Thess. iii. 3; 2 Tim. iii. 12; Chap. ii. 21.—^r 1 Cor. i. 9; 1 Tim. vi. 12.—^s 2 Cor. iv. 17; Chap. i. 6.—^t Heb. xiii. 21; Jude 24.—^u 2 Thess. ii. 17; iii. 3.—^v Chap. iv. 11.

ter, to whom our Lord had said, *Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee. Whom resist*—As you regard your safety and life, be careful to oppose him in all his assaults; *steadfast in the faith*—Firmly believing the truths and promises of the gospel, and adhering constantly to, and confiding in Christ, in whom all these truths and promises are *yea and amen*. To show the efficacy of faith, in enabling us to resist temptation, St. Paul calls it a *shield*, (Eph. vi. 16,) wherewith the fiery darts of the wicked one may be quenched; *knowing* that the trials with which you are exercised are not peculiar to you, but *that the same afflictions* which you are called to sustain are accomplished in—That is, suffered by; *your brethren that are in the world*—Till the measure allotted them is filled up, and you may reasonably hope that the same grace which is their support will be also yours.

Verse 10. *The God of all grace*—Of all mercy, compassion, and free, unmerited goodness; and the source of all those influences of the Holy Spirit, by which alone true spiritual light and life, peace, purity, and consolation, can be attained; *who hath called*—Invited; *us unto his eternal glory*—And not merely to behold, but to possess it; and hath sent us the invitation by *Christ Jesus*—His Word made flesh; that is, not only *through him*, as Mediator, who hath procured the inestimable blessing for us by his obedience unto death, but *by him* as a Divine Messenger, the greatest that ever appeared among men, confirming and enforcing his message by a most holy life, by extreme sufferings, by mighty miracles, by an ignominious, painful death, and a most glorious resurrection. *After that ye have suffered a while*—Such trials as his infinite wisdom shall see fit to appoint. Observe, reader, sufferings must precede glory! See chap. ii. 19, 23; iii. 14; iv. 12; Rom. viii. 17, 35; 2 Tim. ii. 12. But it is only a while the disciples of Christ are called to suffer; a very short while compared with eternity. Or St. Peter may use the word *ολιγον*, here rendered a while, and which means a little, in respect of the degree as well as of the duration of suffering; for, compared with the joys of heaven, the sufferings of this life are *light* as well as *momentary*, 2 Cor. iv. 17. *Make you perfect*—That no defect may remain in your Christian knowledge, experience, or practice. See on Heb. xiii. 21. *Stablish*—That nothing may

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A. M. 4064. 12 ^d By Silvanus, a faithful brother
A. D. 60. unto you, as I suppose, I have ^e written
briefly, exhorting, and testifying ^f that this is
the true grace of God wherein ye stand.

13 The church that is at Babylon, elected

^d 2 Cor. i. 19.—^e Heb. xiii. 22.—^f Acts xx, 24.

overthrow your faith or hope, damp the flame of your love, or interrupt the constancy of your obedience; *strengthen*—That ye may conquer all your enemies, and may do, be conformed to, and suffer the will of God to the end; and *settle you*—As a house upon a rock. Or, inverting the order of the words, and taking the last particular first, as preparatory to the others, (which the sense of the several expressions seems to require, according to the usual progress of the work of grace in the hearts of believers,) the meaning will be, 1st, May he place you on your foundation, (so the word *θεμελιωσαι*, here rendered *settle you*, properly signifies,) even on the foundation which God hath laid in Zion, (1 Cor. iii. 11,) Christ Jesus, or on the foundation of the apostles and prophets, (Eph. ii. 20,) namely, the fundamental doctrines attested by them. 2d, May he *strengthen* you, that no power of earth or hell may move you from that foundation. In consequence of this, 3d, May he *establish you* in his truth and grace, in faith, hope, love, and new obedience, that you may be steadfast and immovable in your adherence to the doctrines, your possession of the graces and privileges, and your performance of the duties of your holy calling. And in this way, 4th, May he make you *perfect*, or complete Christians, lacking nothing, destitute of no grace or virtue, and possessing every one in a mature state, a state of meetness for the inheritance of the saints in light. Thus the apostle, being *converted*, does now *strengthen his brethren*.

Verse 12. *By Silvanus*—The person probably of that name, whom St. Paul united with himself in writing the epistles to the Thessalonians, namely, Silas, who (Acts xv. 22) is called a *chief man among the brethren*, and a *prophet*, verse 32. Being Paul's constant companion in travel after the defection of John Mark, he, no doubt, assisted in planting churches in Galatia, and the other countries of the Lesser Asia, mentioned chap. i. 1. So being well known

together with you, saluteth you; and A. M. 4064.
so doth ^e Marcus my son. A. D. 60.

14 ^b Greet ye one another with a kiss of charity. ⁱ Peace be with you all that are in Christ Jesus. Amen.

^e Acts xii. 12, 25.—^b Rom. xvi. 16.—ⁱ Eph. vi. 22.

to the brethren in those parts, he was a fit person to carry this letter to them from St. Peter; to whom, probably, after Paul's death, he had attached himself as an assistant. *A faithful brother, as I suppose*—As I judge upon good grounds, though not by immediate inspiration; *I have written briefly*—*Δι' ὀλίγων, in few words*; *exhorting and testifying*—Or *adding my testimony*, as *ἐπιμαρτυρῶν* signifies; namely, to that which they had before heard from Paul; *that this is the true grace of God*—The true and only doctrine proceeding from the grace of God, and wherein the grace of God is offered and bestowed upon all penitent believers; and therefore earnestly exhorting you to attend to and seriously consider it.

Verses 13, 14. *The church that is at Babylon saluteth you*—See the preface. The word *church* is not in the original, but it is supplied in the Syriac, Vulgate, and other ancient versions, and by *Œcumenius*. Probably, as Beza observes, Peter omitted it as being a word of common use, which, in such a connection, would be easily supplied in the reader's mind. There being many Jews remaining in Babylon, and in the country adjacent, ever since the captivity, and Peter being the apostle of the Jews, it is likely he went thither to preach the gospel to them, and so planted a church among them. *Elect-ed together with you*—*Συνελεκτη, co-elect*, that is, a branch of God's chosen people, as all true believers are. See on chap. i. 2. *And Marcus my son*—So he calls him, because he had been converted by his ministry. With the family, of which he was a member, Peter was well acquainted, as may be gathered from his going immediately to the house of Mary, Mark's mother, after he was miraculously brought out of prison by the angel, Acts xii. 12. See more concerning him, Acts xiii. 5; Col. iv. 10; 2 Tim. iv. 11. It is believed by many that he was the author of the gospel called by his name; this, however, is not certain. See the preface to that gospel.

P R E F A C E

TO THE

SECOND EPISTLE GENERAL OF PETER.

THIS second epistle of Peter is supposed to have been written many years after the former, namely, A. D. 67, a short time, before his martyrdom, which happened in 68, and to which he alludes in one or two places. The authority of it was, for some time, doubted of in the Christian Church, as Origen, Eusebius, St. Jerome, and others, have observed. What made the ancients call it in question was, first, its being omitted, (together with that of James, the 2d and 3d of John, and that of Jude,) in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen these epistles, or rather, that they were not generally known, when he made his version. Now this might easily happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, &c., (to the Christians of which countries these epistles were originally sent,) it would be a considerable time before copies of them were dispersed among the people, for whom the Syriac version of the New Testament was made. So that the author might think it useless to translate them. Another reason why the authority of this second epistle of Peter was called in question was, the supposed difference of its style, particularly of the second chapter, from that of the other parts of St. Peter's writings. But "I cannot," says Blackwall, "find any great difference between the style of the first and second epistle: it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same commanding majesty, in them both. Take them together, and they are admirable, for significant epithets, and strong compound words; for beautiful and sprightly figures; adorable and sublime doctrines; pure and heavenly morals, expressed in a chaste, lively, and graceful style." As to the style of the second chapter, thought by some to be peculiarly different from that of other parts of St. Peter's writings, Bishop Sherlock supposes that the apostle, describing in that chapter the character of such seducers as endangered the faith of the Christian converts, adopts the language and sentiments of some Jewish author, (as St. Jude also is supposed to have done, see verse 14,) containing a strong description, in the eastern manner, of some false prophets in that or an earlier age. But for complete satisfaction on that subject, the reader is referred to that writer's Discourses on Prophecy, Disc. i. Diss. 1; and to the second part of Dr. Lardner's Credibility of the Gospel History.

But, to prove the authenticity of this epistle, it may be sufficient to refer to the epistle itself, where we find divers marks of its being the genuine work of St. Peter. 1. The writer of it expressly calls himself, in the inscription, and in chap. iii. 2, "an apostle." 2. In other places he ascribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me;" alluding to John xxi. 19, where we are told that Jesus signified to Peter by what death, when old, he should glorify God. Chapter i. 16, this writer affirms that he was one of the three apostles who were with Jesus at his transfiguration, when, by a voice from God, he was declared to be "his beloved Son." Chap. iii. 15, this writer calls Paul his "beloved brother," in allusion, no doubt, to his having given Paul the right hand of fellowship: withal he commends his epistles as "Scriptures," that is, divinely-inspired writings. Having, therefore, thus repeatedly taken to himself the name and

PREFACE TO THE SECOND EPISTLE GENERAL OF PETER.

character of an inspired apostle, the writer, if he was an impostor, must have been the most profligate of men. 3. By calling this his second epistle, the writer intimates that he had written to them formerly; he intimates the same thing, chap. i. 12-15; and, by so doing, shows himself to be the same Peter who wrote the first epistle. 4. The matters contained in this epistle are highly worthy of an inspired apostle; for, besides a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness and feeling, which show the author to have been incapable of imposing a forged writing upon the world, and that his sole design in this epistle was to promote the interests of truth and virtue among mankind.

In the preface to the former epistle it has been observed, that they were both addressed to the same people, as appears from 2 Epistle, chap. iii. 1. This epistle, therefore, like the former, was addressed to the whole of the brethren, whether of Gentile or Jewish extraction, who were dispersed in the widely-extended countries mentioned in the inscription of the former. And, as the matters which it contains were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecutions to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them could not fail to be exceedingly valued by them, especially as it is written in a higher strain than common, both of discovery and of language; written also in the prospect of his soon dying a martyr for the truths which he had all along taught, during the course of a long life.

The general design of this epistle was to confirm the doctrines and instructions delivered in the former, to excite the Christian converts to adorn, and steadfastly adhere to, their holy religion, as a religion proceeding from God, notwithstanding the artifices of false teachers, whose character is at large described, or the persecution of their bitter and inveterate enemies. To be a little more particular: having congratulated the Christian converts on the happy condition into which they were brought by the gospel, I. He exhorts them, in order to secure the blessings of it, to endeavour to improve in the most substantial graces and virtues, chap. i. 1-11. II. To engage their attention the more effectually, he reminds them both that he wrote in the near view of eternity, and that the subjects on which he discoursed were not cunningly-devised fables, but attested by a miraculous voice from heaven, and by divinely-inspired prophecies, verses 12-21. III. He cautions them against the false teachers, whose character he describes, reminding them of the judgments executed on the apostate angels, on the old world, and on Sodom, and of the deliverance of Noah and of Lot; considerations calculated, on the one hand, to terrify such ungodly wretches; and, on the other, to comfort and establish the hearts of upright and pious Christians, chap. ii. 1-9. IV. He further describes the character of these seducers, warning all true Christians of the danger of being perverted by them, and them of the dreadful destruction to which they exposed themselves, verses 10-22. V. That the persons to whom he was writing might be more effectually guarded against the artifices of those who lay in wait to deceive, they are directed to adhere steadily and closely to the sacred Scriptures, and to consider the absolute certainty, and awful manner, of the final destruction of this world: and then the whole is concluded with several weighty and pertinent exhortations, chap. iii. throughout. See Macknight and Doddridge.

THE SECOND EPISTLE GENERAL

OF

PETER.

CHAPTER I.

Here, (1.) The apostle salutes those Jews and Gentiles who had obtained true faith, prays for, and reminds them of its attendant blessings, 1-4. (2.) He encourages and exhorts them to add to their faith the vigorous exercise of various other graces, from a consideration of the happy issues thereof, 5-11. (3.) He intimates his resolution to help them as much as possible in their spiritual concerns before his approaching decease, 12-15. (4.) He confirms the doctrine of Christ's second coming, from the Father's testimony on the mount; and refers, for a more direct proof of it, to the inspired writings of the prophets, 16-21.

A. M. 4070. **SIMON**¹ Peter, a servant and an
A. D. 66. apostle of Jesus Christ, to them
that have obtained ^a like precious faith with us
through the righteousness ² of God and our Saviour
Jesus Christ:

2 ^b Grace and peace be multiplied unto you

¹ Or, *Symeon*, Acts xv. 14.—² Rom. i. 12; 2 Cor. iv. 13; Ephesians iv. 5; Titus i. 4.—³ Gr. of our God and Saviour, Titus ii. 13.

NOTES ON CHAPTER I.

Verses 1, 2. *To them that have obtained*—Not by their own works, but by the free grace of God; *like precious faith with us*—The apostles; the faith of those who have not seen being of the same nature, value, and virtue, equally precious, with that of those who saw our Lord in the flesh; *ev, in, or through the righteousness of God, and our Saviour Jesus Christ*—That is, *faith in, and received through*, the mercy (in consistence with the *justice*) of God the Father, and *in and through* the obedience unto death of our Saviour Jesus Christ. This is according to the common translation. "But on what authority," says Macknight, "our translators have rendered *ev theu myon kai suthros, of God and our Saviour, I know not.*" The literal translation of the clause undoubtedly is, *Faith in, or through, the righteousness, (namely, both active and passive,) of our God and Saviour, which is at once a principal object of saving faith, and that through which alone the justice of God is satisfied, and saving faith conferred upon us.* Some, however, are of opinion that the relative *our*, in the first clause, though omitted in the second, is to be understood as repeated. The reading would then be, *the righteousness of our God, and of our Saviour.* But the propriety of this construction is

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through the knowledge of God, and A. M. 4070.
of Jesus our Lord, A. D. 66.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, ^a through the knowledge of him ^d that hath called us ³ to glory and virtue:

^b Dan. iv. 1; vi. 25; 1 Pet. i. 2; Jude 2.—^c John xvii. 3.
^d 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9.—³ Or, *by*.

justly questioned. *Grace and peace*—See on 1 Pet. i. 2; *through the knowledge of God, and of Jesus our Lord*—Through the experimental, practical knowledge of the Father and of the Son, (who, as appears from the order of the original words, are both here intended,) even that knowledge which is communicated *by the Spirit of wisdom and revelation*, (see Matt. xi. 27; Eph. i. 17; 1 John v. 20.) and in which consisteth our eternal life, John xvii. 3, where see the note.

Verses 3, 4. *As his divine power hath given us all things*—There is a wonderful cheerfulness in this exordium, which begins with the exhortation itself; *that pertain to life and godliness*—To the present natural life, and to the continuance and increase of spiritual life, termed here *godliness*; *through the knowledge*—The divine and saving knowledge; *of him*—Christ; *that hath called us to glory*—Eternal glory hereafter, as the end; *and to virtue*—Or holiness, as the way leading thereto. Or *fortitude*, one particular branch of holiness, (frequently meant by the word *aperta*), may be here intended, as it is by the same word, verse 5. The original phrase, however, *dia doxης kai apertes*, is literally, *by, or through glory and virtue*; that is, as some understand it, by his glorious power; or the glorious and powerful effu-

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A. M. 4070. 4 * Whereby are given unto us
A. D. 66. exceeding great and precious promises; that by these ye might be ^fpartakers of the divine nature, ^ehaving escaped the corrup-

* 2 Cor. vii. 1.—^f 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10;
1 John iii. 2.

sion of the Spirit, as Whitby understands the words. *Whereby*—By means of which glorious power, or illustrious seal set to the declaration of the gospel; or, as some would render *δι' ου*, for the sake of which things; that is, that we might attain to this glory and virtue; *are given unto us great and precious promises*—Namely, the promises of the gospel, which he calls *great and precious*, because the things promised are the grandest that can be conceived by the human mind, and infinitely more valuable than any present enjoyments or expectations: promises of the pardon of sin, of acceptance with God, of his peculiar favour, adoption into his family, and being treated as his sons and daughters; favoured with liberty of access to him, and intercourse with him; with direction in difficulties, protection in dangers, succour in temptations, comfort in troubles, a supply of all our wants, and an assurance that all things shall work for our good; promises of the Spirit of adoption, of regeneration and sanctification, to be sent into our hearts as a pledge and earnest of our future felicity; and, to crown the whole, the promise of everlasting life, felicity, and glory. Both the promises and the things promised, which follow in their due season, are here intended; *that by these*—By the consideration of, and faith in, these true and faithful promises, and the great and glorious blessings exhibited in, and ensured to, true and persevering believers thereby, *you might* be encouraged and induced to renounce the world and sin, with every corrupt inclination and affection, design and desire, and *be made partakers of the divine nature*—Of a new, holy, and heavenly nature, derived from God, through the influence of his Spirit renewing you in his image, and giving you communion with himself so as to dwell in God, and God in you; *having escaped the corruption that is in the world*—The corrupt customs and habits, principles and practices, that are found in worldly men, *εν επιθυμια*, through desire, namely, irregular and inordinate desire, the desire of unlawful things, or the immoderate desire of things lawful, that fruitful source of sin and misery.

Verse 5. *And besides this*—Besides your renouncing the corruption that is in the world, you must increase in all the graces of God's Spirit, and in the virtues to which they naturally lead. Or, as *αυτο τε* is rendered by some learned critics, (the particle *ετι* being supposed to be understood,) *for this purpose*, or *for this very reason*, namely, because God hath given you such great blessings; *giving all diligence*—Or, *showing all earnestness*, and *making all haste*, as *σπεδην πασαν* implies. The word *παρασκευαυκατες*, rendered *giving*; literally signifies, *bringing in by the*, or *over and above*; implying that God works the work, but not unless we are earnest and diligent. Our earnestness and dili-

tion that is in the world through lust. A. M. 4070
A. D. 66. 5 And besides this, ^bgiving all diligence, add to your faith, virtue; and to virtue, ⁱknowledge;

^e Chapter ii. 18, 20.—^b Chapter iii. 18.—ⁱ 1 Peter iii. 7.

gence must follow the gift of God, and will be followed by an increase of all his gifts. *Add to*—*And in*, or *by*, the promises of God, and his other gifts, the graces here mentioned: superadd the latter without losing the former. The Greek word *επιχορηγησατε* properly means, *lead up as in a dance*, one of these graces *in*, *by*, or *after* the other in a beautiful order. *Add to (ετι, in, or by) your faith that evidence of things not seen*, termed before, the knowledge of God and of Christ, the root of all Christian graces; *virtue*—Or, *courage*; amidst all the difficulties, dangers, trials, and troubles you meet with, exercise that courage, or fortitude, whereby you may conquer all enemies and oppositions, and execute whatever faith dictates. In this most beautiful connection, each preceding grace leads to the following: each following tempers and perfects the preceding. They are set down in the order of nature, rather than the order of time: for though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other are placed together.

The propriety of the apostle's exhorting those to whom he wrote, to add courage to their faith, will more clearly appear, if we recollect that, in the first age, the disciples of Christ were frequently accused before the heathen magistrates of being Christians, and that, "on such occasions, it was incumbent on them to acknowledge it, notwithstanding they exposed themselves thereby to every species of persecution; because, by boldly professing their faith, they not only encouraged each other to persevere in their Christian profession, but they maintained the gospel in the world. Accordingly Christ solemnly charged all his disciples to confess him before men, and threatened to inflict the severest punishment on those who denied him, Matt. x. 32, 33."—Macknight. And even in the present state of the world, true and vital religion will always, more or less, meet with opposition from the carnal and wicked, and will frequently expose those who possess it to no little persecution, especially in some countries; if not to imprisonment, and the spoiling of their goods, yet to contumely, reproach, revilings, and various insults; so that it is still necessary, if we would prove ourselves the genuine followers of Jesus, that we should *add to our faith courage*, or fortitude and firmness of mind, that we may stand in the evil day, and war a good warfare. *And to your courage, knowledge*—Wisdom, teaching you how to exercise it on all occasions. The word may include also a general knowledge of the doctrines, precepts, and promises of the gospel, and of the whole nature and design of Christianity; as also an acquaintance with the principal evidences of its truth and importance: for, without a full persuasion of these, our courage must want

A. M. 4070. 6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you, and abound,

¹ Galatians vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 21. ⁴ Gr. *idle*.

its proper support, and will desert us in the day of trial.

Verses 6, 7. *And to knowledge, temperance*—This virtue consists in a confirmed habit of ruling all the affections, passions, and appetites of our nature in a proper manner, by placing our affections on proper objects; by restraining our angry, peevish, envious, and unholy tempers, and by using moderation in gratifying our appetites. Christian temperance, indeed, includes the voluntary abstaining from all pleasure which does not lead to God, extending to all things inward and outward, and implying the due government of our thoughts and imaginations, as well as of our desires and designs. It is the *using the world* properly: so to use all outward, and so to restrain all inward things, that they may become a means of what is spiritual; a scaling-ladder to ascend to what is above. *Intemperance* is to abuse the world. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone *temperate in all things*, and walks as Christ himself walked; *and to temperance, patience*—Bear as well as forbear; sustain as well as abstain; take up your cross, as well as deny yourself, daily; and the more knowledge you have, do this the more: the more steadily and resolutely renounce your own will; submit to, and acquiesce in, the will of God; and indulge yourself the less. *Knowledge puffeth up*; and the great boasters of knowledge, the Gnostics, were those that turned the grace of God into wantonness, being *lovers of pleasure more than lovers of God*, and of course effeminate and unprepared to encounter any opposition, or to endure any hardship on account of truth and a good conscience. But see that your knowledge be attended with temperance, and your temperance with patience; *and to patience, godliness*—Its proper support; a continual sense of God's wisdom, power, and goodness; of his holiness, truth, justice, and mercy; of his presence and providence, with a reverential, awful, filial, and loving fear of, and confidence in him. Otherwise your patience may be pride, surliness, stoicism; but it will not be Christianity. *And to godliness, brotherly kindness*—Sullenness, sternness, moroseness, are not consistent with genuine godliness. *Sour godliness*, so called, is of the devil. Of Christian godliness it may always be said:

"Mild, sweet, serene, and tender is her mood,
Nor grave with sternness, nor with lightness free;
Against example resolutely good,
Fervent in zeal, and warm in charity."

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they-make you that ye shall neither be ⁴barren ¹nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things ²is blind, and cannot see afar off, and hath forgotten that he was ³purged from his old sins.

¹ John xv. 2; Tit. iii. 14.—² 1 John ii. 9, 11.—³ Eph. v. 26; Heb. ix. 16; 1 John i. 7.

And to brotherly kindness, love—The pure and perfect love of God and of all mankind. The apostle here makes an advance upon the preceding article, *brotherly kindness*, which seems only to relate to the love of Christians toward one another.

Verse 8. *For if these things be in you*—This faith, this courage, this knowledge, &c. Not if they be understood and professed by you merely, but if they be *in you*, experienced in your hearts, and evinced in your lives; *and abound*—Increase more and more, otherwise you fall short; *they make you*—They cause; *that ye shall neither be barren*—Or rather, *slothful*, as *αργος* signifies; *nor unfruitful*—Cumberers of the ground; or taking pains to do good, but without success, your efforts being fruitless through your want of one or other of these graces. But these graces, possessed by you and kept in lively exercise, will neither suffer you to faint in your minds, nor be without fruit in your lives. Observe, reader, if there be in us less faithfulness, less watchfulness and care, less tenderness of conscience, less fervour of spirit, and diligence in working out our salvation, and serving God, and his cause, and people, since we were pardoned, than there was before; less outward obedience to the law of God, and less zeal and conscientiousness in doing his will, and glorifying him in and with our body and spirit, which are his, than when we were seeking remission of sins and regenerating grace, we are both *slothful and unfruitful in the knowledge of Christ*—That is, in the faith, which in that case does not, cannot work by love.

Verse 9. *But he that lacketh these things*—And does not add them to his faith; *is blind*—With respect to spiritual things. The eyes of his understanding are again closed; he hath lost the evidence of things not seen; he no longer sees by faith God reconciled to him in Christ. Inward and outward holiness being the natural fruit of the knowledge of Christ, the person who pretends to have that knowledge, and yet does not aspire and labour after that holiness, is blind with respect to the nature of true Christianity; *and cannot see afar off*—Namely, the things of another world, but only the things of this world, which are present. The word *μωπαιων* signifies literally, *he is pur-blind*. He has lost sight of the precious promises: perfect love and heaven are equally out of sight. Nay, he cannot now see what he himself once enjoyed, *having*, as it were, *forgot that he was purged*, &c.—Greek, *ληθην λαβων τε καθαρους των παλαιων αυτου αμαρτιων*, *having forgotten the purification from his former sins*; not remembering, or not having a proper sense of what

A. M. 4070. 10 Wherefore the rather, brethren, give diligence * to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things,

though ye know them, and be established in the present truth. A. M. 4070. A. D. 68.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

15 Moreover, I will endeavour that ye may be

* 1 John iii. 19.—† Chap. iii. 17.—‡ Rom. xv. 14, 15; Phil. iii. 1; Chap. iii. 1; 1 John ii. 21; Jude 5.—§ 1 Pet. v. 12;

Chap. iii. 17.—¶ 2 Cor. v. 1, 4.—‡ Chap. iii. 1.—§ Deut. iv. 21, 22; xxxi. 14; 2 Tim. iv. 6.—¶ John xxi. 18, 19.

he himself felt when his past sins were forgiven him, and he was first assured of his acceptance with God. "The apostle's expression here, in which he alludes to baptism, together with Ananias's words to Paul, (Acts xxii. 16.) *Arise and be baptized, and wash away thy sins*, is thought by many to imply, that in baptism the guilt of former sins is washed away. But Paul himself hath taught the sound meaning of Ananias's words, (Heb. x. 22,) *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*. Besides, Peter, in his first epistle, tells us expressly that *baptism is not the washing away of the filth of the flesh, but the answer of a good conscience toward God*, in which respect it resembles circumcision, which is not that which is outward, but of the heart, by cutting off all irregular passions and appetites. The washing in baptism, therefore, is not a real, but an emblematical washing of the sinner from the guilt of his sins." Which emblem, as it contains a promise of pardon, so it is realized to all truly penitent sinners, who believe in Christ with their hearts unto righteousness, and to none else. See Macknight.

Verses 10, 11. *Wherefore*—Considering the miserable state of these apostates; *the rather*—That you may not be destitute of these things, but be fruitful in all graces and virtues; *brethren*—St. Peter nowhere uses this appellation, in either of his epistles, but in this important exhortation; *give diligence*—Namely, by the exercise and increase of the fore-mentioned graces. The word *σπουδαίω* means also *be in earnest*, and *make haste*, the matter being of infinite moment, and delays extremely dangerous. *To make your calling and election sure*—*Βεβαιώσθε, firm*. As if he had said, God hath called you by his word, his providence, and his Spirit, to repentance, faith, and new obedience. By obeying this call, and turning sincerely to God, you became God's elect or chosen people; even elect, through the sanctification of the Spirit, unto obedience. See on 1 Pet. i. 2. Now as you made your calling firm or effectual by obeying it, so make your election firm by enduring to the end, remembering the Lord's words, *Many are called, but few finally chosen*. For if ye do these things—If you thus give diligence, and are thus in earnest, without delay, to add the graces and virtues here inculcated to your faith, and to make your calling and election firm; ye shall

never finally fall—Nay, ye shall not fall, *οὐτε, once*, or at any time, into known sin, so as to come under guilt, condemnation, and wrath; nay, *οὐ μὴ πταίσῃτε οὐτε*, ye shall not so much as stumble at any time. Stumbling-blocks will, indeed, be in your way, probably not a few, but you shall not stumble at them, much less shall you fall over them; but you shall proceed forward on your way with steadiness, alacrity, and joy. For so an entrance shall be ministered unto you abundantly—*Πλουσίως, richly*, freely, and in the most honourable manner; into the everlasting kingdom of our Lord and Saviour—The kingdom of his eternal glory. You shall depart hence in peace and triumph, knowing that as soon as you are absent from the body you shall be present with the Lord; and you shall be received as with a cordial welcome, and shall sail, as it were, into that blessed harbour with a full gale of consolation and joy.

Verses 12-14. *Wherefore*—Considering the evil consequent on the want or neglect of these graces, and the benefit which will arise from the exercise of them; since everlasting destruction would be the consequence of your lukewarmness and sloth, and everlasting glory will be the fruit of your earnestness and diligence, *I will not be negligent, &c.*—Therefore he wrote another letter so soon after the former; to put you in remembrance of those things, though, as I am aware, you already know them in a great measure, and are established in the present truth—The truth which I am now declaring; yea, I think it meet—*Δίκαιον, just or reasonable, as long as I am in this tabernacle*—Or tent. See on 2 Cor. v. i. How short is our abode in the body! how easily does a believer pass out of it! To stir you up—To seek an increase of all Christian graces, and to practise all the Christian virtues; by putting you in remembrance—That they are necessary to your entrance into Christ's kingdom; knowing—As if he had said, I am the more earnest in this, because I know that I must shortly put off, &c.—That my death is soon to happen; even as our Lord Jesus Christ hath showed me—By an express prophecy; meaning the revelation which Christ made to him, John xxi. 18, 19. And it is not improbable that Christ had showed him by a late revelation that the time was now drawing nigh.

Verse 15. *Moreover I will endeavour*—By writing

A. M. 4070. able, after my decease, to have these things always in remembrance.
A. D. 66.

16 For we have not followed ¹ cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ² were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to

¹ 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2.—² Matt. xvii. 1, 2; Mark ix. 2; John i. 14; 1 John i. 1; iv. 14.—³ Matt. iii. 17;

these things in this epistle, and by every other means in my power, while it pleases God to continue me among you; *that ye may be able*—Through frequently reading what I here write; *after my decease to have these things always in remembrance*—“The apostle’s care in this was highly commendable; because the most important truths, if they are not remembered, have no influence on the mind. The gradation in this passage is beautiful. He proposed to put the brethren in remembrance of some revealed truths, with which they were acquainted; he proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed [by leaving this written testimony among them] to put them in remembrance of these things after his death. Wherefore the ministers of the gospel, following Peter’s example, ought to insist most on the things which are of most importance to their people, although they are already well instructed in them, the influence of truth depending not so much upon the knowledge, as upon the frequent recollection of it.”—Macknight.

Verses 16–18. For—These things are worthy of being always remembered and regarded; for *we have not followed cunningly-devised fables*—Like those common among the heathen, but things infallibly true and infinitely momentous; *when we made known unto you the power*—The evidences and demonstrations which we gave of his divine power; (in the miracles which he wrought, whereby he demonstrated himself to be the Son of God;) *and coming of our Lord Jesus*—Namely, that the promised Messiah was already come, and that Jesus of Nazareth was he. Or his second coming to raise the dead, to judge mankind, and to introduce his people into his eternal kingdom, might be chiefly intended. But it may be observed, if what the apostles have advanced concerning Christ had not been true, if it had been only of their own invention, then, to have imposed such a lie on the world, as it was in the very nature of things above all human power to defend, and to have done this at the expense of life and all things, only to engage the whole world, Jews and Gentiles, against them, would not have been *cunning*, but the greatest folly that men could have been guilty of. *But were eye-witnesses of his majesty*—At his transfiguration, which was a specimen of his glory at the last day. *For he received from God the Father divine honour and inexpressible glory*—Shining from hea-

him from the excellent glory, ³ This is my beloved Son, in whom I am well pleased.
A. M. 4070.
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18 And this voice which came from heaven we heard, when we were with him in ⁴ the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto ⁵ a light that shineth in a dark place, until

xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.—⁴ Exod. iii. 5; Josh. v. 15; Matt. xvii. 6.—⁵ Psa. cxix. 105; John v. 35.

ven above the brightness of the sun; *when there came such a voice from the excellent glory*—From the Shechinah, as the Jews termed that glorious appearance which was a symbol of the presence of Jehovah; *This is my beloved Son, &c.*—See notes on Matt. xvii. 2–5. *This voice we heard*—Namely, Peter, James, and John. St. John was still alive when Peter wrote this; *when we were with him in the holy mount*—The mount made holy by that glorious manifestation, as mount Horeb was of old by the peculiar presence of God, Exod. iii. 4, 5.

Verse 19. *We have also*—Peter speaks here in the name of all Christians, *a more sure word*—Than that voice from heaven, or any particular revelation, not in itself, but more satisfactory to us, as being less liable to be mistaken; *of prophecy*—He means the prophecies of the Old Testament concerning the Messiah, which, one being consistent with another, and connected together, might properly be represented as one and the same word of prophecy. Some are of opinion that the apostle intended no comparison in this place, but that the comparative is used for the positive, and that his words were only intended to signify *a very sure word of prophecy*, or prophetic word; and it is certain that there are many instances in the New Testament of a similar kind, in which, though the comparative degree is used, the positive or superlative is evidently intended. Others assert, with much truth and propriety, that the series of prophecies contained in the Old Testament concerning Christ, when explained in the light of the New Testament, is a much clearer proof of Jesus being the Messiah, than any single miraculous fact, such as Christ’s transfiguration was. *Whereunto*—Unto which chain of prophecy concerning the conception and birth, the character, doctrine, miracles, sufferings, death, resurrection, ascension, and exaltation of the Messiah, with the erection and establishment, the extent, prosperity, and duration of his kingdom, and his second coming to raise the dead, and judge the world in righteousness—all evidently accomplished in Jesus of Nazareth, *ye do well to take heed*—In order that your faith, instead of being shaken by the objections of the enemies of the gospel, may be more fully confirmed; *even as unto a light*—*Λυχνω, a lamp, that shineth in a dark place*—The whole world anciently was indeed a dark place with respect to the knowledge of divine things, except that little spot, Judea, where this light shone; until

A. M. 4070. the day dawn, and ^d the day-star arise
A. D. 66. in your hearts :

20 Knowing this first, that ^o no prophecy of the Scripture is of any private interpretation.

^d Rev. ii. 28 ; xxii. 16 ; 2 Corin. iv. 4, 6. — ^o Romans xii. 6.
^c 2 Tim. iii. 16 ; 1 Pet. i. 11.

the day should dawn—Till the full light of the gospel should break through the darkness. As is the difference between the light of a lamp and that of the day, such is that between the light of the Old Testament and that of the New. Or the apostle meant by these words, that those to whom he wrote should attend to these prophecies concerning the Messiah, and compare them with the facts attested by the apostles and evangelists concerning Jesus of Nazareth, till their minds should be more fully enlightened by the word and Spirit of God; and the day-star should arise in their hearts—Till the Lord Jesus, the bright and morning star, (Rev. xxii. 16,) should be more fully revealed in them. Or “till the Holy Spirit should discover to their souls the glory and excellence of the gospel, and by his sanctifying and comforting influences give them the dawning of heaven in their hearts; and till the knowledge of Christ, and the experience of his power, truth, and love, had formed within them an assurance and anticipation of the light, holiness, and felicity of the saints in the presence of their glorified Saviour, even as the morning-star preceded and ushered in the rising sun and the perfect day.”—Scott. Who adds, that nothing can be more manifest than that the day-dawn and day-star are spoken of as arising in the hearts of true Christians, and that no external evidence of the divine origin of Christianity is meant, nor even that internal evidence of the divine inspiration of the Scriptures which they contain in themselves, arising from the excellence of their doctrines, precepts, promises, &c. But the expressions must mean what is internal in our own experience. “The unnatural and far-fetched interpretations of those who oppose this conclusion, serve only to confirm the author in his judgment. This inward demonstration of the truth of Christianity would render the external evidences less necessary to those who enjoyed it; as they could no longer doubt of it when they saw the glory, and tasted the comfort of it, and experienced the truth and power of it in their hearts, and manifested it in their conduct.”

Verses 20, 21. *Knowing this first*—That you may not rashly or ignorantly put a sense upon any part

21 For ^t the prophecy came not ^s in A. M. 4070. old time by the will of man : ^u but A. D. 66. holy men of God spake as they were moved by the Holy Ghost.

^o Or, at any time.—^c 2 Sam. xxiii. 2 ; Luke i. 70 ; Acts i. 16 ; iii. 18.

of the prophetic writings, not intended by the Divine Spirit which dictated them; that no prophecy of the Scripture—No prediction contained therein; is of any private interpretation—Greek, *ιδιαις ενδιαισεως*, an expression of which various interpretations have been given, but only two of them shall be here noticed; namely, Doddridge's, who renders it, *of private impulse*, or original; and Macknight's, who reads, *of private invention*. But certainly no such sense can, with propriety, be forced upon the words: and why should it? Why should not the literal signification of them be acquiesced in? namely, that given in our translation. For surely no prophecy of Scripture, and hardly any doctrine, precept, or promise thereof, will or can be properly or fully understood by any man, let his natural abilities be what they may, without supernatural light from God, without the *Spirit of wisdom and revelation*, Eph. i. 17. For, as the apostle argues, 1 Cor. ii. 11, 14, (where see the notes,) as a man could not understand the things that belong to human nature, if he had not a human spirit in him, so the things of God, divine things, *knoweth no man*, clearly and fully, but by the illumination of the Spirit of God, which must be sought by sincere, fervent, importunate, persevering prayer. In other words, No man's private natural reason will enable him to understand the Scriptures, and the truths which they contain, properly and fully, and especially to relish, love, and delight in them, without the guidance of that Spirit which dictated them. And if this be true respecting the Scriptures in general, it is particularly so with regard to the prophetic writings; for prophecy especially came not of old by the will of man—Of any man's own will or pleasure. No true prophet either prophesied when he pleased or what he pleased. But holy men of God—The penmen of the sacred Scriptures; spake—Uttered their predictions or recorded them; as they were moved by the Holy Ghost—By an extraordinary impulse of the Divine Spirit, whose organs only they were in declaring what he was pleased to suggest to them; and what he moved, and enabled them to communicate, he must enable us to understand and profit by.

CHAPTER II.

The apostle, (1,) Cautions those to whom he wrote against false teachers, who are described by their pernicious principles and influence, 1-3. (2,) From the examples of the fallen angels, the old world, Sodom and Gomorrah, he shows the certainty of their punishment; from which he foretells that the Lord would deliver the godly, as he did Lot out of Sodom, 4-9. (3,) He gives an alarming representation of seducers as extremely and aggravatedly wicked, under high pretences to liberty and purity, 10-22.

A. M. 4070. BUT ^a there were false prophets also
A. D. 66. among the people, even as ^b there shall be false teachers among you, who privily shall bring in damnable heresies, even ^c denying the Lord ^d that bought them, ^e and bring upon themselves swift destruction.

2 And many shall follow their ¹ pernicious

^a Deut. xiii. 1. — ^b Matt. xxiv. 11; Acts xx. 30; 1 John iv. 1; Jude 18. — ^c Jude 4. — ^d 1 Cor. vi. 20; Gal. iii. 13; Rev. v. 9. — ^e Phil. iii. 19. — Or, lascivious ways, as some copies

NOTES ON CHAPTER II.

Verse 1. *Dut*—Now that I am speaking of the divinely-inspired Jewish prophets, whose writings you must give heed to, I must remind you that *there were also false prophets among the people*—Of Israel, whose doctrine and pretended predictions were to be disbelieved and disregarded, and whose society was to be shunned. Under the name of *false prophets*, that appeared among the Israelites of old, those that even spake the truth, when God had not sent them, might be comprehended; and also those that were truly sent of him, and yet corrupted or softened their message. *Even as there shall be false teachers*—As well as true; among you—Christians. The entrance of false teachers into the church of Christ, their impious doctrines, their success in perverting many, and the influence of their doctrines in corrupting the morals of their disciples, were all very early made known by the Spirit to the Apostle Paul, as we learn from his speech to the elders of Ephesus, and from his epistles to the Thessalonians, to Timothy, and to Titus. The same discoveries were made to the Apostles Peter, John, and Jude, who, as well as Paul, published them in their writings, that the faithful might oppose these false teachers, and confute their errors, as soon as they appeared. Peter, therefore, here records the revelation which was made to him concerning the false teachers who were to arise in the church, and concerning their destructive ways. But, lest the prospect of these great evils should grieve the faithful too much, as suggesting a fear that God had forsaken his church, he observes, by way of preface, that such a thing was not unexampled; because that, together with many true prophets, there were also many false ones in God's ancient church, which, however, God had not therefore forsaken, but continued to superintend and take care of it. *Who privily shall bring in*—Into the church; *damnable, or destructive heresies*—As *αἰρεσις ἀπολείας* signifies; understanding by the word *heresies* not only fundamental errors in doctrine and practice, but divisions and parties occasioned by them, formed among the faithful. See note on 1 Cor. xi. 18, 19. *Even denying the Lord that bought them*—They either, first, by denying the Lord, introduced destructive divisions, or they occasioned first those divisions, and then were given up to a reprobate mind, even to deny the Lord, both by their doctrine and their works. By the *Lord* here may be understood either the Father, who hath redeemed mankind by the blood of his Son, or the Son, who hath

ways; by reason of whom the way of A. M. 4070. truth shall be evil spoken of. A. D. 66.

3 And ^f through covetousness shall they with feigned words ^g make merchandise of you: ^h whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not ⁱ the angels ^k that sinned,

read.—^f Rom. xvi. 18; 1 Tim. vi. 5.—^g 2 Cor. ii. 17; Chap. i. 16.—^h Deut. xxxii. 25.—ⁱ Job iv. 18; Jude 6.—^k John viii. 44; 1 John iii. 8.

bought them with his own blood. Observe, reader, the persons here spoken of as denying the Lord, and therefore as perishing everlastingly, were nevertheless bought by him; by which it appears that even those who finally perish were bought with the blood of Christ; a full proof this of the truth of the doctrine of general redemption. *And bring upon themselves swift destruction*—Future and eternal misery.

Verse 2, 3. *And many shall follow their pernicious ways*—Their destructive doctrines, and sinful practices. *By reason of whom the way of truth*—The doctrine of the gospel, and the genuine religion of Christ; *shall be evil spoken of*—By many others, who will blend all false and true Christians together, as if the errors and vices of those members who are corrupted were to be charged on those who are not infected with their disorders; or the vices of a few were to be imputed to all. *And through covetousness*—Having nothing in view but worldly gain; *shall they*—Namely, the false teachers here spoken of; *with feigned words*—Words formed to deceive, smooth and artful speeches, such as covetous merchants, or unfair traders, make use of to put off bad goods; *make merchandise of you*—Use you to gain by you. "In this single sentence," says Macknight, "there is a clear prediction of the iniquitous practices of those great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price may commit the crime without hazarding his salvation." *Whose judgment now of a long time lingereth not*—Was long ago determined, and will be executed speedily. All sinners are adjudged to destruction; and God's punishing some proves he will punish the rest; *and their damnation slumbereth not*—How fondly soever they may dream of escaping it. Thus, while the apostle asserts the justice of God, he declares his patience. He is slow to punish, that sinners may have time to repent. But if they continue impenitent, he will, without fail, punish them at last.

Verse 4. *For if*—Or *since*, as *εἰ γὰρ* may be here rendered; *God spared not the angels that sinned*—"The angels seem to have been placed originally in a state of trial. Those who stood are called in Scripture, *the holy angels*. The sin of the angels is spoken of likewise, John viii. 44, and Jude, verse 6, as a thing well known. Perhaps it was handed down by tradition from Adam and Eve, for the memory of it seems to have been preserved among the heathens in the fable of the Titans warring

A. M. 4070. but ¹ cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment ;

5 And spared not the old world, but saved ² Noah the eighth person, ³ a preacher of righteousness, ⁴ bringing in the flood

¹ Luke viii. 31 ; Rev. xx. 2, 3. — ² Genesis vii. 1, 7, 23 ; Heb. xi. 7 ; 1 Peter iii. 20. — ³ 1 Pet. iii. 19.

against the gods. What the sin of the angels was is not well known. Jude, verse 6, says, *They kept not their first estate, or their own principality, as την εαυτων αρχην* may be properly rendered, *but left their proper habitation*. Hence their sin, by many, is thought to have been pride, and a discontent with their station. See 1 Tim. iii. 6. But whatever it was, considering their high intellectual powers, they might easily have avoided it ; and therefore God did not spare them, as he spared Adam and Eve, who, on account of the greatness of the temptation spread for them by the evil angels, and their own inexperience, were fit objects of mercy." *But cast them down to hell*—The bottomless pit, a place of unknown misery. The original expression, *αλλα σειραις ζοφου Ταρταρωσας*, is rendered by Macknight, *But with chains of darkness confining them in Tartarus*. The word *Tartarus*, he observes, is not found in the LXX., nor anywhere in the New Testament but here. Its meaning, therefore, must be sought for among the Greeks. Homer represents *Tartarus*, *Iliad*, viii. l. 13, as "a deep place under the earth, where there are iron gates and a brazen entrance." It is derived from a word expressive of terror, and signifies the doleful prison in which wicked spirits are reserved till they shall be brought out to public condemnation and execution. In like manner, Hesiod speaks of *Tartarus* as a place far under ground, where the Titans are bound with chains in thick darkness. But on other occasions the Greek writers speak of *Tartarus* as in the air, and at the extremity of the earth. Hence the epithet *Ταρταρον ηεροεντα*, *airy Tartarus*. The Jews, as appears from Job ii. 2, thought that at least some of the fallen angels were permitted to wander up and down the earth, and to tempt men. This was the doctrine of the evangelists likewise, who speak of the devil tempting our Lord ; and of Peter, who represents him as a roaring lion walking about, &c., 1 Epist. v. 8 ; as also of St. Paul, who insinuates that evil spirits have their habitation in the air, Eph. ii. 2 ; vi. 11, 12. Wherefore seeing the Greeks named the place where they supposed the Titans, the enemies of the gods, were confined, *Tartarus*, it was natural for Peter, when writing in the Greek language, concerning confining the evil angels in the place where they were shut up, to call it *Tartarus*, although his idea of *Tartarus* was different from that of the Greeks. Because it is said, Rev. xx. 3, that *Satan was cast, εις αβυσσον, into the abyss*, and Luke viii. 31, that the devil besought Jesus that he would not command them to go out, *εις αβυσσον, into the abyss*, Estius infers that *Tartarus* and *Hell* are the same ; and that

upon the world of the ungodly ; A. M. 4070. 6 And ⁵ turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, ⁶ making *them* an ensample unto those that after should live ungodly ;

⁵ Chap. iii. 6. — ⁶ Gen. xix. 24 ; Deut. xxix. 23 ; Jude 7. ⁷ Num. xxvi. 10.

the greatest part of the angels who sinned are confined there, though some of them are allowed to roam about on the earth, tempting men. See Macknight and Doddrige. *Reserved unto judgment*—The full execution and open manifestation thereof. From this it follows that the angels who sinned are not at present suffering the punishment due to them for their crimes ; but, like malefactors, they are kept in durance till the time come when they are to be punished with the wicked of mankind, whom they have seduced. Whitby hath shown that this was the opinion of all the Christian writers for five centuries. And it is agreeable to our Lord's doctrine, who says, the fire into which wicked men are to be cast, is *fire prepared for the devil and his angels*.

Verse 5. *And spared not the old*—The antediluvian ; *world, but saved Noah*—Interposed amidst the general ruin for the preservation of one good man and his family ; *the eighth person, a preacher, &c.*—Bishop Pearson translates this clause, *the eighth preacher of righteousness* ; supposing that *Enoch*, (Gen. v. 24,) from whom Noah was descended, was the first preacher of righteousness, and that all the intermediate persons were likewise preachers thereof, and that Christ preached by them all. But of this there is no evidence ; and it seems certain that *Enoch* could not be the first preacher of righteousness : Adam was, in a wonderful manner, fitted to perform that office in the first world, as Noah was in the second ; and what excellent instructions both might give, is easy to be conceived ! Bishop Pearson adds, that if the above-mentioned sense of the passage be not admitted, it may be understood as denoting, not the order in which Noah was ranked, but merely the number of persons that were with him, namely, Noah with seven others, or Noah one of eight. By terming Noah *a preacher, κηρυκτα, a crier, or herald, of righteousness*, Peter intimates that all the time Noah was preparing the ark, he proclaimed to the antediluvians the destruction of the world by a flood, that from the dread of that impending judgment of God they might be brought to repentance. His preaching, however, it appears, was attended with little or no success. *Bringing in the flood*—In a gradual, but irresistible manner ; *upon the world of the ungodly*—Whose numbers stood them in no stead.

Verses 6-8. *And turning the cities of Sodom, &c., into ashes*—When the inhabitants of those places were sunk into the lowest degeneracy ; and condemned them with an overthrow—Punished them with utter destruction, both of their persons and habitations ; *making them an ensample*—Not an ex

A. M. 4070. 7 And ²delivered just Lot, vexed
A. D. 66. with the filthy conversation of the
wicked :

8 (¹For that righteous man dwelling among
them, ¹in seeing and hearing, vexed his right-
eous soul from day to day with *their unlawful
deeds* ;)

9 ¹The Lord knoweth how to deliver the godly
out of temptations, and to reserve the unjust
unto the day of judgment to be punished :

10 But chiefly ²them that walk after the flesh

¹ Gen. xix. 16.—² Wisd. xix. 17.—³ Psa. cxix. 139, 158 ;
Ezek. ix. 4.—⁴ Psa. xxxiv. 17, 19 ; 1 Cor. x. 13.—⁵ Jude 4,

ample to be imitated, but an example to be avoided, as the word *πρόδειγμα*, here used, signifies. Hence Jude, to express the same idea, uses the word *δειγμα*. *And delivered just Lot*—By the miraculous interposition of his providence ; *vexed with the filthy conversation of the wicked*—Exceedingly grieved by the lewd behaviour of the lawless Sodomites. *For that righteous man, dwelling among them*—Lot appears to have dwelt sixteen years in Sodom, after he parted from Abraham ; a long space to abide in one of the lewdest and most outrageously wicked cities in the world, and not be tainted with their vices. Doubtless, as he was so exceedingly grieved with their lewd conduct from day to day, he often earnestly desired to leave the place, but he was directed, it seems, by God, to remain, that he might be an example of the divine goodness and power in delivering the godly from temptation, sin, and punishment. *In seeing their base actions, and in hearing their lewd speeches, he vexed*—*ἔδραονεν*, tormented ; *his righteous soul from day to day*—For their wickedness was incessant ; *with their unlawful deeds*—The cry of which came up at length to heaven, and brought down upon them flaming destruction.

Verse 9. *The Lord, &c.*—This answers to verse 4, and closes the sense which was begun there ; *knoweth how to deliver*—As if he had said, It plainly appears, from these instances, that the Lord hath both wisdom and power sufficient, or can find out ways and means, and will do so ; *to deliver the godly*—Those who now suffer persecution ; *out of temptations*—That is, trials and afflictions of various kinds ; *and to reserve*—Or, *keep in ward*, as it were ; (so *ῥησις* seems here to signify ;) *the unjust*—The unrighteous, or ungodly ; *unto the day of judgment*—Temporal and eternal ; *to be punished*—In a most signal manner, or with a severity becoming their guilt and wickedness. “The multitude of the inhabitants of the old world, and of the cities of the plain, was, in the eye of God, no reason for not destroying them. He destroyed them all at once. On the other hand, the few godly persons among them were not overlooked by God because they were few, but preserved by an immediate interposition of his power. This last observation Peter makes to show that, notwithstanding God permits false teach-

b

in the lust of uncleanness, and despise A. M. 4070.
²government. ³Presumptuous are A. D. 66.
they, self-willed ; they are not afraid to speak
evil of dignities.

11 Whereas ⁴angels, which are greater in
power and might, bring not railing accusation
⁵against them before the Lord.

12 But these, ⁶as natural brute beasts, made
to be taken and destroyed, speak evil of the
things that they understand not ; and shall ut-
terly perish in their own corruption :

7, 8, 10, 16.—⁷ Or, *dominion*.—⁸ Jude 8.—⁹ Jude 9.
² Some read, *against themselves*.—³ Jer. xii. 3 ; Jude 10.

ers to arise and deceive many, he will preserve the sincere from being deluded by them, and at length will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are taught that the punishment inflicted on the wicked in this life, will not hinder them from being punished in the next. The principal part of their punishment will be that which they shall suffer after the judgment.”

Verses 10, 11. *But chiefly them that walk after the flesh*—Their corrupt nature ; particularly in the *lusts of uncleanness*—Which are especially detestable in the eye of God ; and the crimes they commit so much resemble those of Sodom, that it is less to be wondered at if they share in its punishment ; and with them may be joined those who *despise government*—The authority of their governors. *Presumptuous*—*Τολμηται*, *audacious*, ready to venture upon anything that may serve their purposes ; *self-willed*—Uncontrollable in their own designs and ways ; *they are not afraid to speak evil of dignities*—Of persons in the highest dignity. *Whereas angels*—When they appear before the Lord, (Job. i. 6 ; ii. 1,) to give an account of what they have seen and done in the earth ; even those who are greater in power and might—Than the rest of those glorious beings ; *bring not railing accusation against them*—With whom they contend, namely, the devil, (as Jude, verse 9,) or, when they speak of rulers, they speak honourably of them, Dan. iv. 31 ; and, always avoiding all violence of language, they, with all calmness and decency, declare matters as they are, revering the presence of God, how much soever they may abhor the characters of wicked men.

Verses 12-14. *But these*—False teachers ; *as natural brute beasts*—As irrational animals, led merely by their brutish inclinations, several of which, in the present disordered state of the world, seem to be *made to be taken and destroyed* by mankind. He speaks chiefly of savage beasts, which men for their own security and preservation hunt down and destroy ; *speak evil of things that they understand not*—Namely, the mysteries of Christianity ; or magistracy, the institution, use, and benefit whereof *they understand not* ; and *shall utterly perish in their own corruption*—In that loose and abandoned course of life to which they have given up them-

A. M. 4070. 13 ^b And shall receive the reward
A. D. 66. of unrighteousness, as they that
count it pleasure ^o to riot in the day-time.
^a Spots they are and blemishes, sporting them-
selves with their own deceivings while ^o they
feast with you ;

14 Having eyes full of ^a adultery, and that
cannot cease from sin ; beguiling unstable
souls : ^a a heart they have exercised with

^b Phil. iii. 19.—^c Rom. xiii. 13.—^d Jude 12.—^e 1 Cor. xi.
20, 21.

selves, John viii. 21 ; who account it pleasure to riot
in the day-time—Reckon it their chief happiness to
pursue, even in the broad light of day, those riotous
and voluptuous courses, which one would suppose
they would endeavour to conceal under the cover
of night. See 1 Thess. v. 7 ; Isa. iii. 9. Spots they are—
In themselves ; and blemishes—To any church ; sport-
ing themselves with their own deceivings—Making
a jest of those whom they deceive, and even jesting
while they are deceiving their own souls ; while they
feast with you—When they join with you in the
love-feasts. “The primitive Christians were used to
feast together before they celebrated the Lord’s sup-
per, because it was instituted by Christ after he had
eaten the passover with his disciples. See 1 Cor.
xi. 21. These previous suppers, it appears from
Jude, verse 13, were called *αἰσπαι*, love-feasts ; be-
cause the rich, by feasting their poor brethren,
expressed their love to them. But on these occa-
sions, it seems, the false teachers and their disciples
were guilty of great intemperance. Having eyes
full of adultery—Many of them are as lewd as they
are gluttonous. The Greek is, more literally, hav-
ing eyes full of an adulteress ; a very strong ex-
pression, implying their having an adulteress con-
tinually before their eyes ; and that cannot—Or
who act as if they could not ; cease from sin ; be-
guiling—*Δελεαῖοντες*, inonaring ; unstable souls—
Such as are not established in the faith and practice
of the gospel. A heart exercised with covetous
practices—Well experienced in such contrivances
as are calculated to promote their gain and carnal
interest. Cursed children—Persons worthy to be
had in utter abomination, and peculiarly exposed to
the curse of God.

Verse 15. Which have forsaken the right—*Εὐθε-
ίαν*, straight ; way—The way of truth and integrity,
and are gone astray—Have wandered in dangerous
and destructive paths ; following the way of Ba-
laam the son of Bosor—(So the Chaldeans pro-
nounced what the Jews called *Beor*.) namely, the
ways of covetousness. Balaam loved wealth and
honour so much, that to obtain them he acted con-
trary to his conscience. To follow his way, there-
fore, is to be guided by similar base passions, and to
commit similar base actions ; who loved the wages
of unrighteousness—“When Balaam was first sent
for to curse the Israelites, Balak’s messengers carried
only the rewards of divination in their hands, Num.

covetous practices ; cursed chil- A. M. 4070.
dren : A. D. 66.

15 Which have forsaken the right way, and
are gone astray, following the way of ^a Balaam
the son of Bosor, who loved the wages of un-
righteousness ;

16 But was rebuked for his iniquity : the dumb
ass, speaking with man’s voice, forbade the mad-
ness of the prophet.

^a Gr. *an adulteress*.—^b Jude 11.—^c Num. xxii. 5, 7, 21, 22,
28 ; Jude 11.

xxii. 7 : and therefore when God forbade him to go,
he easily acquiesced, and refused to go, verse 13.
But when Balak sent a second request by more
honourable messengers, and with them a promise to
promote him to very great honour, and to do what-
ever he should say to him, Balaam, inflamed with
the love of the promised hire, endeavoured a second
time to obtain permission to go. And though God
allowed him to go, on the express condition that he
should do nothing in the affair without his order, Ba-
laam went with the resolution of cursing the Israel-
ites, whether God permitted him or not ;^a as evidently
appears from the circumstances of the story, to
which the reader is referred. “And though he so
far obeyed God that he blessed the Israelites, it was
no dictate of his heart, but a suggestion of the Spirit
of God, which he could not resist. For that his love
of the hire, and his inclination to curse the Israelites
continued, he showed by his behaviour afterward,
when, to bring the curse of God upon the Israelites,
he counselled Balak to entice them to fornication
and idolatry by means of the Midianitish women,
Numbers xxxi. 16 ; Rev. ii. 14.” in giving which
advice he acted most unrighteously, knowing it
to be evil, and that God’s purpose concerning the
Israelites was irrevocable, Numbers xxiii. 19, &c.
“He therefore gave the advice, not in the persuasion
that it would be effectual, but merely to gain the
promised hire, which therefore is called the hire of
unrighteousness. In these things the false teachers,
who, to draw money from their disciples, encour-
aged them by their doctrine to commit all manner
of lewdness, might well be said to follow in the way
of Balaam ; and their doctrine might justly be
called, the doctrine of Balaam.”—Macknight.

Verse 16. But was rebuked for his iniquity—In a
very extraordinary manner ; the dumb ass—On
which he rode ; speaking with man’s voice—That
is, in man’s language ; forbade the madness of the
prophet—Namely, his endeavour to contradict the
will of God, which might well be called madness,
because it could have no effect but to bring the curse
of God upon himself. “The apostle does not mean
that the ass forbade Balaam, in so many words, to
go with the princes of Moab ; but that her unwill-
ingness to proceed in the journey, her falling down
under him rather than go on, her complaint in man’s
language of his smiting her three times for not going
on, and her saying, *Was I ever wont to do so to thee*,

A. M. 4070. 17 ^h These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when ⁱ they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that ^k were ^o clean escaped from them who live in error.

19 While they promise them ^l liberty, they themselves are ^m the servants of corruption: for of whom a man is overcome, of the same he is brought in bondage.

20 For ⁿ if after they ^o have escaped the pol-

^h Jude 12, 13.—ⁱ Jude 16.—^k Acts ii. 40; Chap. i. 4; Verse 20.—^l Or, for a little, or, a while, as some read. ^m Gal. v. 13; 1 Pet. ii. 16.—ⁿ John viii. 34; Rom. vi. 16.

were things so extraordinary, especially her speaking, that Balaam, from that miracle at least, ought to have understood that the whole was a rebuke from God of his foolish project." Though Balaam is termed a *soothsayer*, (Josh. xiii. 22,) and is said to have used enchantments, (Num. xxiv. 1.) Peter justly calls him a prophet, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Num. xxiv. 15. However, being a very bad man, he may often have feigned communications with the Deity to draw money from the multitude. Perhaps the only communications he ever had with God were on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balak, and of the princes of Moab and Midian, the coming of one out of Jacob, who was to have dominion, might be known to the nations of the East.

Verse 17. *These are wells without water, &c.*—Pretenders to knowledge and piety, but really destitute thereof; *clouds*—Promising fertilizing showers of instructive and edifying doctrine, but yielding none; *carried with a tempest*—Driven by the violence of their own lusts from one error and vice to another; *to whom the mist*—O *ζοφος*, the blackness; *of darkness is reserved for ever*—Eternal darkness. Frequently in Scripture the word *darkness* signifies a state of disconsolate misery; here it denotes the punishment of the wicked after the day of judgment; which our Lord also hath represented by persons being cast into outer darkness. "There being few wells and little rain in the eastern countries, for a thirsty traveller to come to a well that had no water, was a grievous disappointment; as it was also to the husbandman to see clouds arise which gave him the prospect of rain, but which, ending in a tempest, instead of refreshing, destroyed the fruits of the earth. By these comparisons the ostentation, hypocrisy, levity, and mischief of the false teachers are set forth in the strongest colours."

Verses 18, 19. *When they speak great swelling words of vanity*—Propose their vain and false doctrine in a lofty style, or affect sublime strains of language, which are often void of any real meaning; *they allure through the lusts of the flesh*—By allow-

lutions of the world ^p through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For ^q it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^r The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire.

^p Matt. xii. 45; Luke xi. 26; Heb. vi. 4, &c.; x. 26, 27. ^q Chap. i. 4; Verse 18.—^r Chap. i. 2.—^s Luke xii. 47, 48; John ix. 41; xv. 22.—^t Prov. xxvi. 11.

ing their hearers to live in lewd courses, or to gratify some unholy desires under pretence of Christian liberty, verses 10, 19; *those*—Who, as Christians; *were clean escaped from the spirit*, customs, and company of *them that live in error*—That is, in sin. In other words, they bring back again to their former sensuality, and other vices, those who, having been converted, had entirely forsaken their former evil ways and wicked companions. *While they promise them liberty*—From needless restraints and scruples, and from the bondage of the law; *they themselves are the servants of corruption*—Slaves to their own lusts, to sin, the vilest of all kinds of bondage; *for of whom*—Or what; *a man is overcome, of the same thing he is brought into bondage*—Becomes a perfect slave to it. The apostle seems here to allude to the ancient custom of making those slaves who were conquered or taken in battle. It was one of the Stoical paradoxes, that the wise man is the only free man, and that all wicked men are slaves. This maxim the apostle adopts, and supports it in a sound sense by the above unanswerable argument. Hence our Lord said to the Jews, who boasted of their freedom, (John viii. 34.) *Whosoever committeth sin is the slave of sin*. Of the slavery in which every carnal man lives, St. Paul has given us a lively picture, Romans vi. 16–20.

Verses 20–22. *For if after they*—The persons here spoken of as deluded; *have escaped the pollutions of the world*—The sins which pollute those who know not God; *through the knowledge of Christ*—That is, through faith in him, chap. i. 3; *they are again entangled therein and overcome, the latter end*—Their last state; *is worse than the beginning*—More inexcusable, and exposing them to a greater condemnation. *For it had been better for them not to have known the way of righteousness*—As set forth in the gospel; *than, after they have known it, to turn from the holy commandment, &c.*—The doctrine of Christ, which enjoins nothing but what is holy. It would have been better, because their sin would have been less, and their punishment lighter. See the margin. *But it has happened unto them according to the true proverb*—The ancients used to

sum up their wisest and most useful observations in short, nervous, and impressive proverbs, which were more easily understood, and better remembered, than long, laboured discourses. *The dog, the sow*—Unclean creatures: such are all men in the sight of God before they receive his grace, and after they have made shipwreck of the faith. These proverbs teach us the absolute necessity of constant watchfulness and prayer, self-denial and mortification, in order to our persevering in the way of righteousness after we have entered upon it. And, as some think, they teach also that many, if not most of those who relapse into their former habits of sin, had contented themselves with a mere external reformation,

and had stopped short of a thorough change of nature, or being made new creatures in Christ Jesus. It may be worth observing, that the former of these proverbs is found Prov. xxvi. 11, and the latter is said to have been a common proverb among the ancients: see Eccl. xxvi. 24-26. Horace has a plain reference to both of them, lib. i. ep. 2. l. 26, where he is speaking of the travels of Ulysses, and says, "If he had been conquered by the charms of Circe, he had lived like an impure dog, or a sow that is fond of the mire." Surely these proverbs will not be thought coarse or unpolite in St. Peter, when some of the most elegant writers of antiquity have made use of, or referred to them.

CHAPTER III.

In this chapter, (1.) The apostle represents this epistle as being sent to remind them of Christ's second coming, foretold by the prophets and apostles, since scoffers would quickly arise to deny and deride it, 1-7. (2.) He shows the true reason why this his coming is so deferred, and the certain, sudden, and awful nature of it, 8-10. (3.) He directs them how to improve it, and the information given them concerning the new state of the world that will attend it, as a powerful motive to holiness, patience, and steadfastness in the faith, 11-18.

A. M. 4070. THIS second epistle, beloved, I
A. D. 66. now write unto you; in both which * I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy pro-

phets, ^b and of the commandment A. M. 4070.
of us the apostles of the Lord and A. D. 66.
Saviour:

3 ° Knowing this first, that there shall come in the last days scoffers, ^d walking after their own lusts,

* Chap. i. 12.—> Jude 17.

^c 1 Tim. iv. 1; 2 Tim. iii. 1; Jude 18.—^d Chap. ii. 10.

NOTES ON CHAPTER III.

Verses 1, 2. The doctrines and precepts delivered by the prophets and apostles, being the most effectual means of preserving the Christian converts from being seduced by the false teachers spoken of in the preceding chapter, the apostle begins this with informing the brethren that his design in writing both his epistles was to bring these doctrines and precepts to their remembrance. And as one of the greatest of these men's errors was their denying the coming of Christ to judge the world, and destroy this mundane system, he first exhorts the brethren to recollect what the holy prophets had anciently spoken on this subject, together with the commandments of the apostles of Christ to their disciples, to expect and prepare for these events. His saying, *This second epistle I now write, &c.*, implies that he had written a former one to the same people, and he here affirms that in them both he had one great end in view, which was to stir up their minds (which he terms *pure*, or rather *sincere*, as *ελικρυνη* more properly signifies) to keep in remembrance and lay to heart what had been already taught them on these important subjects, so as to be properly influenced by it. The holy prophets intended, who had spoken of these things, were chiefly Enoch, mentioned Jude, verses 14, 15; David, Psa. l. 1-6; lxxv. 8; and Daniel, chap. xii. 2.

Verse 3. *Knowing this first*—That your faith in the prophetic word may not be shaken, but that you may be armed and prepared for the trial; *that there shall come in the last days*—The expression here used, *ἐν εσχάταις των ημερων*, is different from *εσπεροι χρονου*, *future*, or *latter times*, (1 Tim. iv. 1,) and from *εσχάταις ημεραις*, *the last days*, 2 Tim. iii. 1. It is also different from *ἐν εσχάτων των χρονων*, *these last times*, 1 Pet. i. 20. And it probably means the last part of the days of the world's duration. *Scoffers*—Or *mockers*, who shall ridicule the expectation of such awful events, and deride the truths, promises, and threatenings of the divine word; *walking after their own lusts*—Influenced by their appetites and passions, and their earthly and sensual inclinations. Here the apostle has laid open the true source of infidelity, and of men's scoffing at religion. "They may pretend to religion," as Dr. Benson says, "but they are governed by sense and appetite, and they take refuge in infidelity, and scoff at religion, to make themselves easy in their vices." "When the apostle wrote this passage, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promises of the gospel concerning the resurrection of the dead, the general judgment, the destruction of the earth, and a future state of rewards and punishments. Wherefore, seeing the scoffers, of whom St. Peter here

A. M. 4070. 4 And saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing

* Isa. v. 19; Jer. xvii. 15; Ezek. xii. 23, 27; Matt. xxiv. 49; Luke xii. 45.—† Gen. i. 6, 9; Psa. xxxiii. 6; Heb. xi. 3.
† Gr. consisting.

speaks, had not yet appeared, but were to come in the last period of the duration of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, (verse 5,) for being wilfully ignorant of the Mosaic history of the creation and of the deluge; and Jude says, (verses 18, 19,) the scoffers separated themselves from other Christians, and had not the Spirit, though they pretended to be inspired. The evil of scoffing at the doctrines and promises of the gospel may be learned from Psa. i. 1, where scoffing at religion is represented as the highest stage of impiety."—Macknight.

Verses 4-6. *Where is the promise of his coming*—To raise the dead, judge mankind, and destroy the earth? We see no sign of any such thing. The promise of Christ's coming we have Matt. xv. 27, *The Son of man shall come in his glory, &c.*; John xiv. 3, *I will come and receive you to myself, &c.*, and in many other passages of the gospel; a promise which was renewed by the angels at our Lord's ascension, and is spoken of in many passages of the epistles, especially in those of St. Paul. By representing Christ's promised coming as a delusion, the scoffers set themselves and others free from all fear of a future judgment, and bereft the righteous of their hope of reward. *For since the fathers fell asleep*—Since our ancestors died; *all things—Heaven, earth, air, water; continue as they were from the beginning of the creation*—Without any such material change as might make us believe they will ever have an end. So say these scoffers. *For this they willingly are ignorant of*—As if he had said, it is from their ignorance, their gross, affected ignorance, that they argue after this manner. He says *willingly ignorant*, to signify that they had sufficient means of knowing better, but that they did not care to know or consider any thing respecting it. *That by the word of God*—His almighty word, which bounds the duration of all things, so that it cannot be either longer or shorter; *the heavens*—As by the heavens here the apostle means the atmosphere which surrounds this earth, the plural is put for the singular by a change of the number very common in the Scriptures; *were of old*—Anciently before the flood; *and the earth standing*—Or subsisting, (as *overwoa* more properly signifies,) *out of the water*—Which had before covered it, namely, emerging from it by the divine command, (the earth being formed out of the chaos, which had been previously brought into existence for that purpose,) and the liquid element retiring to the channels prepared for it; and

b

out of the water and in the water: A. M. 4070.

6 ^b Whereby the world that then was, being overflowed with water, perished:

7 But ⁱ the heavens and the earth, which are now, by the same word are kept in store, reserved unto ^k fire against the day of judgment and perdition of ungodly men.

* Psa. xxiv. 2; cxxxvi. 6; Col. i. 17.—† Gen. vii. 11, 21, 22, 23; Chap. ii. 5.—‡ Verse 10.—§ Matt. xxv. 41; 2 Thess. i. 8.

in the water—By which God appointed that it should be surrounded, nourished, and supported, water being the life of the vegetable creation; *whereby—Δι' ων, by which things*, thus constituted; *the world that then was*—The whole antediluvian race, with all the brute animals, except such as were with Noah in the ark; *being overflowed with water, perished*.—Perhaps *δι' ων, by which things*, refers to the heavens mentioned above, and may relate to *the windows of heaven being opened*, as the expression is Gen. vii. 11, and pouring forth upon the earth a destructive deluge of water. The apostle means that these scoffers did not consider God's power manifested in making the world, which must enable him also to destroy it if he pleased, and that they had little reason for saying that all things continued as they were from the creation.

Verse 7. *But*—Though the destruction of the old world by water shows that the present world may be destroyed, I do not say it will be destroyed by water. No: *the heavens and the earth, which are now*—This whole sublunary world; *by the same word*—Which at first created them, and afterward destroyed them, and then again restored them; *are kept in store*—Τεθραυρισμένοι εἰσι πυρὶ τηρημένοι, *are treasured up and preserved for fire*; that is, preserved from a deluge for the purpose of being burned. Therefore the earth is not always to remain, but is to suffer a destruction even more terrible than the former; *at the day of judgment and perdition of ungodly men*—The day when God will judge the world, and punish the ungodly with everlasting destruction. "In regard that Hammond and some other celebrated commentators understand this prophecy as a prediction of the destruction of Jerusalem, it will be proper here to inform the reader, that in support of their interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in St. Peter's prediction. The following are the prophecies to which they appeal: Isa. xxxiv. 4; Ezek. xxxii. 7; Joel ii. 10, 30, 31; Amos viii. 9; Hag. ii. 6; Matt. xxiv. 29. Now it is remarkable, in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this mundane system, nor of the destruction of any part thereof. They mention only *the rolling of the heavens together as a scroll, the obscuring of the light of the sun and of the moon, the shaking of the heavens and the earth, and*

A. M. 4070. 8 But, beloved, be not ignorant
A. D. 66. of this one thing, that one day is
with the Lord as a thousand years, and
a thousand years as one day.

9 The Lord is not slack concerning

1 Psa. xc. 4.—Hab. ii. 3; Heb. x. 37.—Isa. xxx. 18;
1 Pet. iii. 20; Verse 16.

the falling down of the stars. Whereas Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference affords room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle; and that they are to be figuratively understood, while those predicted by the apostle are to be understood literally. To this conclusion likewise the phraseology of the prophets, compared with that of the apostle, evidently leads. For the prophetic phraseology, literally interpreted, exhibits impossibilities; such as *the rolling of the heavens together as a scroll, the turning of the moon into blood, and the falling down of the stars from heaven as the leaf of a tree.* Not so the apostolic phraseology. For *the burning of the heavens, or atmosphere, and its passing away with a great noise, and the burning of the earth and the works thereon, together with the burning and melting of the elements,* that is, of the constituent parts of which this terraqueous globe is composed, are all things possible, and therefore may be literally understood; while the things mentioned by the prophets can only be taken figuratively. This, however, is not all. There are things in the apostle's prophecy which show that he intended it to be taken literally. As, 1st, He begins with an account of the perishing of the old world, to demonstrate, against the scoffers, the possibility of the perishing of the present heavens and earth. But that example would not have suited his purpose unless, by the burning of the present heavens and earth, he had meant the destruction of the material fabric. Wherefore the opposition stated in this prophecy between the perishing of the old world by water, and the perishing of the present world by fire, shows that the latter is to be as real a destruction of the material fabric as the former was. 2d, The circumstances of the present heavens and earth being treasured up and kept, ever since the first deluge, from all after deluges, in order to their being destroyed by fire at the day of judgment, shows that the apostle is speaking of a real, and not of a metaphorical destruction of the heavens and the earth. 3d, This appears likewise from the apostle's foretelling, that after the present heavens and earth are burned, a new heaven and a new earth are to appear, in which the righteous are to dwell for ever. 4th, The time fixed by the apostle for the burning of the heavens and the earth, namely, the day of judgment and punishment of ungodly men, shows that the apostle is speaking, not of the destruction of a single city or nation during the subsistence of the world, but of the earth itself, with all the wicked who have dwelt

his promise, as some men count A. M. 4070.
A. D. 66. slackness; but is long-suffering
to us-ward, not willing that any should
perish, but that all should come to repentance.

Ezekiel xviii. 23, 24; xxxiii. 11.—Romans ii. 4;
1 Timothy ii. 4.

thereon. These circumstances show that this prophecy, as well as the one recorded 2 Thesa. i. 9, is not to be interpreted metaphorically of the destruction of Jerusalem, but should be understood literally of the destruction of our mundane system, and of the general judgment."

Verse 8. *Be not ye ignorant*—Whatever they are, of *this one thing*—Which casts much light on the point in hand; *that one day is with the Lord as a thousand years, and a thousand years as one day*—This is an allusion to Psa. xc. 4, where Moses had said, *A thousand years in thy sight are as one day,* which words St. Peter applies with regard to the period intervening between the time when he wrote, and the last day; denoting thereby, 1st, God's eternity, whereby he exceeds all measure of time in his essence and in his operation: 2d, His knowledge, to which all things past, or to come, are present every moment: 3d, His power, which needs no long delay in order to bring his work to perfection: and, 4th, His long-suffering, which excludes all impatience of expectation and desire of making haste. But it must be observed, that neither the apostle nor the psalmist meant that God does not perceive any difference between the duration of a day and that of a thousand years; but that these differences do not affect either his designs, or actions, or felicity, as they do those of finite creatures. So that what he brings to pass on the day he declares his purpose, is not more certain than what he will bring to pass a thousand years after such declaration. In like manner, what is to be brought to pass a long time after his declaration, is not less certain than if it had been done when declared. See Abernethy's *Sermons*, vol. i. p. 218. The apostle's meaning is in substance, that in one day, yea, in one moment, he could do the work of a thousand years; therefore he is *not slow*, he is always equally able, equally ready to fulfil his promise; and *a thousand years*, yea, the longest time, is no more delay to the eternal God than *one day* is to us: therefore he is long-suffering; he gives us space for repentance without any inconvenience to himself. In a word, with God time passes neither slower nor swifter than is suitable to him and his economy. Nor can there be any reason why it should be necessary for him either to delay or hasten the end of all things. How can we comprehend this? If we could have comprehended it, St. Peter needed not to have added, *with the Lord.*

Verse 9. *The Lord is not slack*—*Ου επιδωρει, does not delay, or is not slow; concerning his promise*—To fulfil it, as if the time fixed for the fulfilment of it were past; for it shall surely be fulfilled in its season; but *is long-suffering, to us-ward*—Children

A. M. 4070. 10 But ^a the day of the Lord will
A. D. 66. come as a thief in the night; in the
which ^r the heavens shall pass away with a
great noise, and the elements shall melt with
fervent heat, the earth also, and the works
that are therein, shall be burned up.

^a Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3;
xvi. 15.—^r Psa. cii. 26; Isa. li. 6; Matt. xxiv. 35; Mark xiii.

of men; not willing that any should perish—Any human being, any soul that he hath made. That is, he is not primarily willing; his first will, with regard to the whole posterity of Adam, hath been and is, that they should be eternally saved; and as a proof of it he hath given his Son a ransom for all; (1 Tim. ii. 6; Heb. ii. 9;) hath commanded his gospel, that is, the glad tidings of salvation, to be preached to all, to every human creature, (Mark xvi. 15,) and, to help man's weakness, causes his grace, even his saving grace, (as η χάρις η σωτηριος literally signifies,) to appear to, or to visit and strive with, all men, in order to their repentance, faith, and new obedience. But if they reject his counsel against themselves, which they are under no necessity of doing, by continuing impenitent, unbelieving, and disobedient, then, secondly, he wills, and that justly, that they should perish, for they are accountable to him, their rightful Lawgiver, Governor, and Judge, and he will judge them, and all the world, in righteousness.

Verse 10. But—Notwithstanding the long-suffering of God; the day of the Lord—The day of the consummation of all things, and of final judgment; will come, and that as a thief in the night—Because thieves commonly break into houses in the night-time, and occasion great fear to those who are within, any sudden, unexpected event, especially such as occasioned terror, was compared, by the Hebrews, to the coming of a thief in the night. The suddenness, therefore, and unexpectedness of the coming of the day of the Lord, and the terror which it will occasion to the wicked, are the circumstances in which it will resemble the coming of a thief, and not that it will happen in the night-time. In the which the heavens—That is, the aerial heavens, the atmosphere which surrounds this earth, and which the apostle calls the heavens, because Moses had called it so; shall pass away—The passing away of the heavens and the earth does not mean, it seems, that they will be removed to another part of space, or that they will be annihilated; but that, being burned, their form and constitution will be changed much more, probably, than the constitution or form of the old world was by the flood; destruction by fire being more complete and dreadful than destruction by water; with a great noise—Surprisingly expressed by the very sound of the original word, ποσειδων. "That the thundering noise occasioned by the burning of the whole heavens, or atmosphere, will be terrible beyond description, may be conjectured by considering what a noise is made by those small portions of the air which are burned when it thunders, or which are set in commotion in a storm."

b

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be ^a in all holy conversation and godliness, A. M. 4070. A. D. 66.

12 ¹ Looking for and ² hasting unto the coming of the day of God, wherein the heavens be-

31; Rom. viii. 20; Heb. i. 11; Rev. xx. 11; xxi. 1.—^a 1 Pet. i. 15.—¹ 1 Cor. i. 7; Tit. i. 13.—² Or, hasting the coming.

But how much greater will be the noise arising from the general conflagration of the whole earth, with all that it contains. And the elements shall melt with fervent heat—καυσμενα λυθησονται, burning shall be dissolved. The word στοιχεια, rendered elements, signifies the first principles, or constituent parts of any thing. Hence it denotes the principles of science, (Heb. v. 12,) as well as the principles of bodies. Estius understands by the word the elements of which this terraqueous globe is composed; but as the melting of these is mentioned verse 12, MacKnight is of opinion "that, in this verse, the apostle is speaking of the electrical matter, the sulphureous vapours, the clouds, and whatever else floats in the air, all which, burning furiously, will be disunited and separated." The earth also, and the works that are therein—Whether of nature or of art; shall be burned up—And has not God already abundantly provided for this? 1st, By the stores of subterranean fire, which are so frequently bursting out at Ætna, Vesuvius, Hecla, and many other burning mountains; 2d, by the ethereal (vulgarly called electrical) fire, diffused through the whole globe; which, if the secret chain that now binds it up were loosed, would immediately dissolve the whole frame of nature; 3d, By comets, one of which, if it touch the earth in its course toward the sun, must needs strike it into that abyss of fire. If in its return from the sun, when it is heated (as a great man computes) two thousand times hotter than a red-hot cannon ball, it must destroy all vegetables and animals long before their contact, and soon after burn it up.

Verses 11, 12. Seeing then that all these things—Which our eyes behold; shall be dissolved—And we shall be spectators of their dissolution, being raised from the dead before, or at the time of, its taking place; what manner of persons ought ye to be—How serious, how watchful, how free from levity and folly, how disengaged from, and dead to, this lower world, with all it contains; how unmoved by the trifling changes which are now continually occurring, the comparatively insignificant losses and gains, honour and reproach, pleasure and pain! How heavenly-minded, having our thoughts and affections set upon that world, with its riches, glories, and joys, which is durable and eternal; in all holy conversation—With men; and godliness—Toward God. Looking for—Earnestly desiring; and hasting unto—Or hasting on, (as σπευδοντας may signify,) namely, by your earnest desires and fervent prayers; the coming of the day of God—Fittingly so called, because God will then make such a display of his glorious perfections as was never made before;

A. M. 4070. ing on fire shall be dissolved, and
A. D. 66. the elements shall melt with fervent
heat?

13 Nevertheless we, according to his promise,
look for new heavens and a new earth, where-
in dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for

* Psa. v. 3; Isa. xxxiv. 4.—† Mic. i. 4; Verse 10.—‡ Isa.
lrv. 17; lrvl. 22; Rev. xxi. 1, 27.

of his *power*, in raising all the dead, and transform-
ing all the living in a moment, in the twinkling of
an eye, and in destroying the present world, and
preparing for his people a new heaven and a new
earth; of his *wisdom*, in showing that he knew, and
will now bring into judgment, all the thoughts, de-
sires, and designs, the dispositions, words, and actions
of all the thousands of millions of human beings that
had lived on earth in the different ages of the world;
of his *justice*, in rendering unto every man, with
infinite exactness, according to his works, and re-
compensing tribulation to those that troubled his
saints and servants; of his *mercy* and *love* in justify-
ing, at his judgment-seat, his believing and obedient
people, and in conferring upon them an incorrupt-
ible and eternal inheritance; and of his *truth*, in
punctually fulfilling all his promises and threaten-
ings, and making good all his declarations. *Wherein
the heavens being on fire, &c.*—The apostle repeats
his former testimony, because of its great importance.
Macknight, however, thinks that, by *the elements*, in
this verse, we are not to understand, as in verse 10,
the *heavens* or *atmosphere*, but the elements of
which this terraqueous globe is composed; namely,
earth and water, and every thing which enters into
the composition of these substances, and on which
their constitution and form depend. Hence, 1st. In
speaking of them, he uses an expression which he
did not use in verse 10. There his words were, *The
elements, burning, λυθησονται, shall be dissolved*;
here he says, *The elements, burning, τηκεται, (for
τακησεται,) shall melt*; a "word which is applied to
the melting of metals by fire. Wherefore, as the
elements signify the constituent parts of any thing,
the expression, *shall melt*, applied to the constituent
parts of the terraqueous globe, intimates that the
whole, by the intense heat of the conflagration, is to
be reduced into one homogeneous fluid mass of burn-
ing matter. Consequently, that it is not the surface
of the earth, with all the things thereon, which is to
be burned, as some have imagined, but the whole
globe of the earth." And that he is here speaking
of these elements, and consequently of the destruc-
tion of this earth, appears still further by the pro-
mise made in the next verse.

Verse 13. *Nevertheless we, according to his pro-
mise, &c.*—That is, "Though the present frame of
things shall be dissolved by fire, yet we look for
another, a more durable and perfect state; *new
heavens and a new earth*—New and everlasting
abodes, which the divine mercy will then open to
our enraptured view, into which it will conduct us,

such things, be diligent that ye may A. M. 4070.
be found of him in peace, without A. D. 66.
spot, and blameless.

15 And account that the long-suffering of
our Lord is salvation; even as our beloved bro-
ther Paul also, according to the wisdom given
unto him, hath written unto you;

* 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; v. 23.
† Rom. ii. 4; 1 Pet. iii. 20; Verse 9.

and in which perfect righteousness, holiness, and
felicity, shall dwell for ever;" Rev. xxi. 1-7; xxii.
1-5. Some expositors suppose that these lower
heavens and this earth, having been melted down
by a general conflagration, shall thereby be refined,
and that God will form them into new heavens and
a new earth for the habitation of the righteous; a
supposition which seems to be favoured by St. Peter,
Acts iii. 21, where he speaks of *the restitution of
all things, which God hath promised by the mouth
of all his holy prophets*; by St. Paul, Rom. viii. 21,
where he says, *The creation itself shall be delivered
from the bondage of destruction*; and also by the
Lord Jesus himself, whose words (Rev. xxi. 5) are,
Behold, I make all things new. As St. Peter had a
revelation from Christ that he would create new
heavens and a new earth, he might justly call that
his promise; but the patriarchs and believing an-
cients were not without the expectation of such an
inheritance. See Gen. xvii. 7; Dan. xii. 2; Heb. xi.
10-16.

Verses 14, 15. *Wherefore, beloved*—Bearing these
great truths in your minds, give up your whole
souls to their influence; and, *seeing that ye look for
such things*—Since you expect the coming of Christ
to destroy the present mundane system, and to
create a new heaven and earth, and since death,
which will confirm your title to this inheritance, or
your exclusion from it, for ever, is fast approaching,
and may come both very soon and very unex-
pectedly; *be diligent*—*Σπουδασατε*, the same word
that is used chap. i. 10, which implies not only the
diligent use of all the means of grace, and the prac-
tice of universal holiness and righteousness, in con-
sequence of repentance toward God, and faith in
our Lord Jesus Christ, with the active exertion of
every gift of nature and of grace; but the doing all
this *earnestly* and *without delay*; relying not on any
power of your own, but on the influence of the
Divine Spirit, for all the help you stand in need of;
that ye may be found of him—Christ, when he
cometh; *in peace*—With God, being justified by
grace through faith, Rom. v. 1; *without spot*—
Cleansed from all filthiness of the flesh and spirit,
and renewed after the divine image; and, as an
evidence thereof, *blameless*—In behaviour toward
God, your fellow-creatures, and yourselves; having,
in consequence of your regeneration, *lived soberly,
righteously, and godly in this present world*, and
*adorned the doctrine of God your Saviour in all
things*. And—Instead of considering his delaying
to come as a proof that he will never come, *account*

A. M. 4070. 16 As also in all *his* epistles, ^b speaking in them of these things; in which are some things hard to be understood, which

^b Rom. viii. 19; 1 Cor.

that delay, and his *long-suffering*—Thereby manifested; *salvation*—Designed to promote your salvation, and the salvation of many others; giving sinners space for repentance, and an opportunity to prepare for these solemn and awful scenes, and so becoming a precious means of saving many more souls. *As our beloved brother Paul also according to the wisdom given unto him*—That admirable insight into, and understanding of, the mysteries of the gospel, which appears in all his epistles, and was given to him by the inspiration of the Holy Spirit; *hath written to you*—This refers not only to the single sentence preceding, but to all that went before. This epistle of Peter being written to those to whom the first epistle was sent, the persons to whom St. Paul wrote concerning the long-suffering of God, and the other subjects here referred to, were the Jewish and Gentile Christians in the Lesser Asia. Accordingly, we know he wrote to the Galatians, the Ephesians, the Colossians, and to Timothy, things which imply that God's mercy in sparing and bearing with sinners, is intended for their salvation; and that an awful judgment, and an eternal state of happiness or misery, await all mankind.

Verse 16. *As also in all his epistles*—From this it appears that Peter had read Paul's epistles; and, as he speaks not of some but of all of them, it is probable that Paul was dead when St. Peter wrote this, namely, a little before his martyrdom, as appears from chap. i. 14. And seeing that Paul, in his epistle to the Romans, chap. ii. 4, and to the Hebrews, chap. x. 36, 38, wrote that the long-suffering of God was intended for salvation, by mentioning that circumstance, Peter intimated that he knew Paul to be the author of the epistles to the Romans, and to the Hebrews. *Speaking in them of these things*—Paul, in all his epistles, hath spoken of the things written by Peter in this letter. For example: he hath spoken of Christ's coming to judgment, 1 Thess. iii. 13; iv. 14-18; 2 Thess. i. 7-10; Tit. ii. 13; and of the resurrection from the dead, 1 Cor. xv. 22; Phil. iii. 20, 21; and of the burning of the earth, 2 Thess. i. 8; and of the heavenly country, 2 Cor. v. 1-10; and of the introduction of the righteous into that country, 1 Thess. iv. 17; Heb. iv. 9; xii. 14-24; and of the judgment of all mankind by Christ. *In which are some things hard to be understood*—According to the greatest number of MSS. the apostle does not say, *ev au*, in which epistles, but *ev ou*, in or among which things; namely, the things which Paul had written concerning Christ's coming to judgment, the burning of the earth, the heavenly country, and the introduction of the righteous into that country. The Alexandrian, however, and six other MSS. read here, *ev au*, in which epistles. This, Beza says, is the true reading, because he thinks it would have been improper in Peter to say that Paul had written obscure-

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they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

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xv. 24; 1 Thess. iv. 15.

ly concerning subjects of which Peter himself had written more things hard to be understood than any Paul had written in any part of his epistles. Nevertheless "the common reading may be retained, because the antecedent to the neuter relative, *ou*, may be a word not expressed, but understood, namely, *γραμμασι*, which signifies letters or epistles, Acts xxviii. 21. On this supposition Peter's meaning will be, *In which epistles there are some things hard to be understood.*" Barclay, in his *Apology*, explains this of the 9th chapter of Paul's epistle to the Romans, in which there are some things that seem to be contrary to God's long-suffering to all, and which are very liable to be perniciously wrested; *which they that are unlearned*—Who are not taught of God, or are *unteachable*, as Estius translates the word *αμαθεις*, here used; namely, persons whose passions blind their understanding, and make them averse to the truth, or whose prejudices indispose them to admit it: *and the unstable*—The wavering, unsettled, double-minded, or men of *two minds*, as St. James's word, *διψυχοι*, signifies; who have no real, steady love of piety, but sometimes follow it, sometimes desert it, as good or bad inclinations happen to predominate in them. Whereas the *stable* are those who have a firm, unshaken, and warm attachment to the religion of Jesus: *wrest*—"The original word, *σρεβλουν*, signifies to put a person to the torture, to make him confess some crime laid to his charge, or reveal some secret which he knows. Applied to writings it signifies, by far-fetched criticisms and unsupported senses of words, to make a passage speak a meaning different from what the author intended. Hence in our language we have the expression, *to torture words*. Of this vice they are most commonly guilty who, from pride of understanding, will receive nothing but what they can explain. Whereas, the humble and teachable receive the declarations of revelation according to their plain, grammatical, unconstrained meaning, which it is their only care to attain, by reading the Scriptures frequently and with attention."—Macknight. *As they do also the other scriptures*—In this clause Peter expressly acknowledges Paul's epistles to be a part of the *Scriptures*, and therefore to have been written by divine inspiration. The affection with which Peter on this occasion speaks of Paul, and the honourable testimony which he bears to his writings, deserves great praise. He had been formerly rebuked by Paul before the brethren at Antioch for refusing to keep company with the Gentile converts; but if at that time he felt any displeasure at Paul for that rebuke, which we nowhere learn that he did, he had long ago laid it aside, and probably, instead of thinking ill of Paul on that account, had for many years admired him for his bold and steady testimony to the truth.

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A. M. 4070. 17 Ye therefore, beloved, ° seeing
A. D. 68. ye know *these things* before, ° beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

• Mark xiii. 23; Chapter i. 12.—^d Eph. iv. 14; Chapter i. 10, 11; ii. 18.

Verses 17, 18. *Therefore, seeing ye know these things before*—Respecting the coming of the Lord to judgment, in what an awful manner the scene will close, and what dreadful vengeance will be executed on all the wicked, and especially on those that pollute the Church of Christ, into which they have professed to enter; and that scoffers will arise and ridicule the promise of Christ's coming, as also the danger there is of misunderstanding and misinterpreting the Scriptures, and so of being seduced and perverted thereby. Here St. Peter teaches that one great purpose for which the prophets were inspired to foretel the corruptions which were to arise in the church, and the evils which were to befall the sincere disciples of Christ, was to put them on their guard against these corruptions, and to arm them with fortitude to bear persecutions. *Beware*—Be on your guard; *lest ye also, being led away with the error of the wicked, (ἀνομῶν, the lawless,) fall from your own steadfastness*—In the faith and practice of the gospel; that steadfastness which, by God's

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18 ° But grow in grace, and in the A. M. 4070.
knowledge of our Lord and Saviour A. D. 68.
Jesus Christ. † To him be glory both now and for ever. Amen.

• Ephesians iv. 16; 1 Peter ii. 2.—[†] 2 Timothy iv. 18, Rev. i. 6.

assistance, you have hitherto retained. *But*—To prevent this falling away; *grow in grace*—In every Christian temper; and in order thereto, conscientiously and diligently use the means appointed. *And in the knowledge of Christ*—That is, in faith, the root of all piety and virtue; faith implying that knowledge of him which is communicated by the Spirit of wisdom and revelation, mentioned Eph. i. 17, and promised John xvi. 14. *To him be glory, eis ἡμῶν αἰῶνος, to the day of eternity*—An expression naturally flowing from that sense which the apostle had felt in his soul throughout this whole chapter. Eternity is a day without night, without interruption, without end. *Amen*—Dr. Benson remarks, that when this word is placed at the beginning of a sentence, it is an earnest asseveration. In the conclusion of a sentence, it imports an earnest wish that it may be so. The doxology, with which this epistle concludes, is evidently directed to Christ, as are some of the other doxologies in Scripture.

b

PREFACE

TO THE

FIRST EPISTLE GENERAL OF JOHN.

CONCERNING the apostle and evangelist John, to whom this epistle, (or *treatise* rather,) as well as the gospel which bears his name, has been justly ascribed by all the earliest and best Christian writers without hesitation, see the preface to his gospel. Indeed, that the same person was the author of both works, is evident from the similarity, or rather sameness, of the sentiments, and expressions which runs through them both. A great many instances of this are enumerated by Dr. Macknight in his preface to this epistle, a few of which shall be here mentioned.

EPISTLE.

Chap. i. 1, That which was from the beginning,—*ο εθεωραμεθα*, which we have looked upon concerning the word of life.

Chap. ii. 6, He who saith he abideth in him, ought himself to walk even as he walked.

Chap. ii. 8, A new commandment I write unto you.

Chap. iii. 11, This is the message, that we should love one another.

Chap. ii. 10, He that loveth, &c., abideth in the light, and there is none occasion of stumbling in him.

Chap. iii. 8, He who committeth sin is of the devil; for the devil sinneth from the beginning.

Chap. iv. 9, In this was manifested the love of God, &c., that God sent his only-begotten Son, &c., that we might live through him.

Chap. iv. 12, No man hath seen God at any time.

Chap. v. 13, These things have I written to you who believe, &c., that ye may know that ye have eternal life, and that ye may believe, &c.

GOSEL.

Chap. i. 1, In the beginning was the Word.—Verse 14, And, *εθεωραμεθα*, we beheld his glory.—Verse 4, In him was life.

Chap. xv. 4, Abide in me and I in you. As the branch cannot bear fruit of itself, &c., no more can ye except ye abide in me.

Chap. xiii. 34, A new commandment I give unto you That ye love one another, as I have loved you.

Chap. xi. 10, If a man walk in the night, he stumbleth, because there is no light in him.

Chap. viii. 44, Ye are of your father the devil; he was a murderer from the beginning.

Chap. iii. 16, God so loved the world; that he gave his only-begotten Son, that whosoever believeth, &c., might have everlasting life.

Chap. i. 18, No man hath seen God at any time.

Chap. xx. 3, These things are written, that ye might believe that Jesus is the Christ, &c., and that believing ye might have life through his name.

Various have been the opinions respecting the persons to whom this epistle was addressed. The most probable seems to be, that the apostle did not write to any particular church, but to all the Christians of that age, and in them, to the whole Christian Church in all succeeding ages. As to the time when the epistle was written there is the same uncertainty. Some indeed conclude, from chap. ii. 18; iv. 1, compared with Matt. xxiv. 24, that it was written a little before the destruction of Jerusalem; but several others fix the date at A. D. 90, 91, or 92. There are, however, many reasons for thinking that it was written before the Revelation. In the style of this apostle there is a remarkable peculiarity, and especially in this epistle. His sentiments, considered separately, are exceeding clear and intelligible; but when we search for their connection, we frequently meet with greater difficulties than we do in the epistles of Paul. The principal characteristic of his manner is an artless and amiable simplicity, and a singular modesty and candour, in conjunction with a wonderful sublimity of sentiment. His conceptions are apparently delivered to us in the order in which they arose in his own mind, and are not the product of artificial reasoning or laboured investigations.

His leading design is, "to demonstrate the vanity of faith separate from morality; to sooth and refine the warm and over-zealous tempers of the Christians to whom he writes, into that amiable charity and love, for which he himself was so eminent and illustrious; and to guard and arm them against the snares and efforts of *antichrist*, the grand apostate and seducer, and of all who were endued with his spirit."

THE
FIRST EPISTLE GENERAL
OF
JOHN.

CHAPTER I.

Here, (1.) The apostle bears testimony to Jesus as the Word of life, which, as manifested in the flesh, they had heard, seen, and handled; and thereby shows the firm ground on which his preaching and writing, and the faith of believers, were built, 1-4. (2.) Represents the necessity of holiness, in order to fellowship with God and Christ, 5, 6. (3.) Bears witness to the guilt and depravity of mankind, and represents pardon and sanctification as blessings necessary, and provided for them through the blood of Christ, and ensured to all the truly penitent, by the mercy and faithfulness of God, 7-10.

A. M. 4094. **THAT** * * which was from the be-
A. D. 90. ginning, which we have heard,
which we have seen with our eyes, ^b which we
have looked upon, and ^c our hands have han-
dled, of the Word of life;

2 (For ^d the life ^e was manifested, A. M. 4094.
and we have seen it, ^f and bear ^g A. D. 90.
witness, ^h and show unto you that eternal life
ⁱ which was with the Father, and was mani-
fested unto us;)

* St. John Evangelist's Day, epistle, verse 1 to the end.
John i. 1; Chap. ii. 13.—^b John i. 14; 2 Pet. i. 16; Chap.
iv. 14.—^c Luke xxiv. 39; John xx. 27.

^d John i. 4; xi. 25; xiv. 6.—^e Rom. xvi. 26; 1 Tim. iii. 16;
Chap. iii. 5.—^f John xxi. 24; Acts ii. 32.—^g Chap. v. 20.
^h John i. 1, 2.

NOTES ON CHAPTER I.

Verse 1. *That which was*—That is, as the expression here means, *the word which was*, namely, with the Father, (verse 2,) before he was manifested; *from the beginning*—This phrase sometimes means the beginning of the gospel dispensation, as chap. ii. 7, 8, and is thus interpreted here by Whitby, Doddridge, and Macknight. But if the apostle be speaking, as the context seems to show he is, of the *eternal Word*, the Son of God, he could not mean to tell us merely that he existed from the beginning of the gospel, for who needed to be informed of that? since it was well known by all professing Christians, that, even as to his human nature, he had existed near thirty years before the gospel dispensation was in any degree opened by the ministry of his forerunner, John the Baptist. The expression, *from the beginning*, here seems to be equivalent with *in the beginning*, (John i. 1,) and therefore to mean from the beginning of time, or rather, from eternity; *that which we*—The apostles; *have heard*—Most credibly attested by authentic witnesses; nay, have heard discoursing to us times innumerable; *which we have seen with our eyes*—And that not only daily, for three years before his crucifixion, but repeatedly after his resurrection from the dead; *which we have looked upon*—*Ἐθεασαμεθα*, have contemplated; the word is different from that rendered *we have seen*, in the former clause; and denotes their beholding him attentively, and considering maturely and diligently his person and conduct, his words and actions,

his doctrine, sufferings, and miracles, and all the other particulars by which he manifested the reality and extraordinary nature of his life in the flesh. *And our hands have handled, &c.*—Here the apostle seems chiefly to allude to what Christ said to his disciples when he appeared to them after his resurrection, and said, *Handle me and see; for a spirit hath not flesh and bones as ye see me have*, Luke xxiv. 39. On many other occasions, however, the disciples had an opportunity of handling their Master, and knowing that he had a real body. For example, when he washed their feet; when he took Peter by the hand to prevent him from sinking as he walked on the water; when the disciples gave him the loaves and fishes, and when he, after multiplying them, put them into their hands to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body when he leaned on his bosom during the last passover supper, John xiii. 23. *Of the Word of life*—He is termed the *Word*, John i. 1, *the Life*, John i. 4, as he is the living word of God, who with the Father and the Spirit, is the fountain of life to all creatures, particularly of spiritual and eternal life.

Verse 2. *For the life*—The living Word; *was manifested*—In the flesh to our very senses; *and we have seen it*—In its full evidence; *and bear witness*—Testify by declaring, by preaching, and writing, verses 3, 4. Preaching lays the foundation, writing builds thereon: *and show unto you*—Who have not seen; *the eternal life*—The eternal Word and Son

A. M. 4094. 3 ¹ That which we have seen and
A. D. 90. heard declare we unto you, that ye
also may have fellowship with us: and truly
^k our fellowship is with the Father, and with
his Son Jesus Christ.

4 And these things write we unto you, ¹ that
your joy may be full.

5 ^m This then is the message which we have
heard of him, and declare unto you, that ⁿ God

¹ Acts iv. 20.—^k John xvii. 11; 2 Cor. i. 9; Chap. ii. 24.
¹ John xv. 11; xvi. 24; 2 John 12.—^m Chap. iii. 11.—ⁿ John
i. 9; viii. 12; ix. 5; xii. 35, 36.

of God, who lives himself for ever, and is the author
of eternal life to us, John x. 28; Heb. v. 9; *which
was with the Father*—John i. 1, 2; in his bosom,
John i. 18; of the same nature and essence with
himself, and was with him from eternity; and *was
manifested to us*—With all the genuine characters
of the Son of God and the promised Messiah. That
the apostle speaks of his eternity *a parte ante*, (as
they say,) and as from everlasting, is evident, in that
he speaks of him as he was in and from the begin-
ning; when he was with the Father, before his
manifestation to us; yea, before the making of all
things that were made, as John i. 2, 3. So that he is
the eternal, vital, intellectual Word and Son of the
eternal, living Father. Now here was condescension
and kindness indeed! that a person possessed of
eternal, essential life, should put on flesh and blood,
or the entire human nature; should assume infirmity,
affliction, and mortality, in order to visit sinful
mortals, to dwell among and converse with them;
to reveal to them, procure for them, and then confer
on them, eternal life; even felicity and glory un-
speakable with himself for ever!

Verses 3, 4. *That which we have seen*—Him, I
say, of whom we have such infallible knowledge, or
that which we have seen and heard from him and of
him; *declare we to you*—For this end; *that ye also
may have fellowship with us*—May enjoy the same
fellowship which we enjoy; or, in other words, that,
being fully satisfied and firmly persuaded of the
truth of our testimony, and laying hold on him by
a lively faith, you may have fellowship with God and
with Christ, such as we apostles, and other faithful
Christians have, and may partake with us of the
benefits and privileges we enjoy thereby. *And truly
our fellowship*—Whereby he is in us, and we in
him; *is with the Father*—We are savingly acquaint-
ed with, have access to, and intercourse with, the
Father, and partake of all those blessings which God
the Father has promised to those that are in cove-
nant with him; *and with his Son Jesus Christ*—
And we partake also of all those privileges Christ
has purchased for his members, namely, pardon, re-
conciliation, the divine favour, adoption into God's
family, the Spirit of adoption sent into our hearts,
regeneration, sanctification, a lively, joyful hope of
the heavenly inheritance, and an earnest of that in-
heritance by his Spirit dwelling in us, whereby we
sit in heavenly places with Christ Jesus. *And these*

b

is light, and in him is no darkness at
all. A. M. 4094.
A. D. 90.

6 ^o If we say that we have fellowship with him,
and walk in darkness, we lie, and do not the
truth:

7 But if we walk in the light, as he is in the
light, we have fellowship one with another, and
^p the blood of Jesus Christ his Son cleanseth us
from all sin.

^o 2 Corinthians vi. 14; Chapter ii. 4.—^p 1 Corinthians vi.
11; Eph. i. 7; Hebrews ix. 14; 1 Peter i. 19; Chapter ii. 2;
Rev. i. 5.

things write we unto you—We not only declare them
in word, which might soon escape from your re-
membrance, but we put them down in writing, that
you may frequently peruse and consider them; *that
your joy may be full*—So our Lord also, John xv. 11;
xvi. 22; that is, to confirm you in the faith, and di-
rect you into that way, wherein you may have an
abundant source of comfort. There is a joy of faith,
a joy of hope, and a joy of love. Here the joy of
faith is chiefly intended: and the expression, *your
joy*, chiefly means your faith, and the joy arising
from it. It likewise, however, implies the joy of
hope, and the joy of love.

Verses 5-7. *This then is the message*—That is,
one part of it; *which we have heard of him*—The
Son of God; *that God is light*—The light of truth,
wisdom, holiness, glory. What light is to the nat-
ural eye, that God is to the spiritual eye; *and in
him is no darkness at all*—Not the least mixture of
ignorance or error, of folly, sin, or misery; *if we
say*—Either with our tongue, or in our heart; if we
endeavour to persuade ourselves and others, that
we have fellowship with him—If we pretend to, or
make a profession of it; *and walk in darkness*—
Live in a state of ignorance, error, folly, or sin,
which things are as contrary to his wise and holy
nature, as darkness is to that of light, whatever pro-
fessions we may make of our acquaintance with
Christianity, and of being zealous for its interests;
we lie, and do not the truth—Our conduct shows
that our professions are false, and that the truth is
not in us. *But if we walk in the light*—In the way
of truth, knowledge, and holiness; *as he is* (a deep-
er word than *walk*, and more worthy of God) *in the
light*—Is essentially and perfectly wise and holy,
then we may truly say, *we have fellowship one with
another*—God with us, and we with him; for that is
the fellowship the apostle is speaking of verse 6,
namely, fellowship or intercourse between the head
and the members of the community: a fellowship
which consists in the Father's bestowing blessings
on us through the mediation of Christ, and in our
receiving these blessings from the Father and the
Son with thankfulness. As if the apostle had said,
We who have seen, and you who have not seen, do
alike enjoy that fellowship with God and Christ, the
imitation of God being the only sure proof of our
having fellowship with him. *And the blood of Jesus
Christ his Son*—With the grace purchased thereby;

A. M. 4094. 8 'If we say that we have no sin,
A. D. 90. we deceive ourselves, and the truth
is not in us.

9 'If we confess our sins, he is faithful and

¹ Kings viii. 46; 2 Chron. vi. 36; Job ix. 2; xv. 14; xxv. 4; Prov. xx. 9; Eccles. vii. 20; James iii. 2.

cleanseth us from all sin—Taketoh away all the guilt, and therewith all the power of sin, both original and actual. There is also a cleansing from all sin in a higher sense, even from all filthiness of flesh and spirit, (see 2 Cor. vii. 1; Eph. v. 25, 26; Col. i. 22; Tit. ii. 14,) from whatever is contrary to the mind of Christ and the image of God, which may be experienced in the present life, by the blood of Christ, who, having died to procure for us the influences of the Spirit for fully sanctifying our nature, may be truly said to cleanse us from all sin by his blood. Of this cleansing, however, the apostle does not speak directly in this verse, but he speaks of it verse 9.

Verses 8-10. *If we say*—Before Christ's blood has cleansed us; *that we have no sin*—To be cleansed from; or if, even after we have experienced the cleansing virtue of his blood, and are acquitted through the merit of it from all past guilt, and saved from all evil tempers, words, and works; if, even after this, after we are both justified, regenerated, and sanctified, we say *we have no sin*, but are perfectly sinless, and that our spirit and conduct can bear the scrutiny of God's holiness and justice, as exhibited in his spiritual and holy law; *we deceive ourselves*—And that in a very capital point; *and the*

just to forgive us *our sins*, and to A. M. 4094.
'cleanse us from all unrighteousness. A. D. 90.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

¹ Chap. ii. 4.—² Psa. xxxiii. 5; Prov. xxviii. 13.—³ Verse 7; Psa. li. 2.

truth is not in us—Neither in our mouth nor in our heart; we must be destitute even of that self-knowledge which, in the nature of things, must necessarily precede every other branch of experimental and practical religion. *If we confess our sins*—With penitent and believing hearts; *he is faithful*—Having promised this blessing by the unanimous voice of all his prophets; *and just*—Surely then he will punish: no; for this very reason he will pardon. This may seem strange, but, upon the evangelical principle of atonement and redemption, it is undoubtedly true. Because when the debt is paid, or the purchase made, it is the part of equity to cancel the bond, and consign over the purchased possession; both *to forgive our sins*—To take away all the guilt of them, and to give us peace with himself, and peace of conscience; *and to cleanse us from all unrighteousness*—From all iniquity of heart and life, and to purify our souls from all vile affections and unholy dispositions, from every thing contrary to the pure and perfect love of God. Yet still we are to retain, even to our lives' end, a deep sense of our past sins: still, *if we say we have not sinned, we make him a liar*—Who saith, *all have sinned*; *and his word is not in us*—We give it no place in our hearts.

CHAPTER II.

(1.) He points believers to the intercession and atonement of Christ for help against despondency, and peace and comfort in case of any relapse into sin, 1, 2. (2.) He testifies that all saving knowledge of Christ and union with him produce holy obedience to God's law, and love to his people, 3-11. (3.) After addressing Christians in their different characters, as little children, young men, and fathers, he warns them all against an inordinate love to the world, and against antichristian errors, 12-23. (4.) He encourages them to stand fast in the faith and holiness of the gospel, according to the light and influence of the Holy Ghost, 24-29.

A. M. 4094. MY little children, these things
A. D. 90. write I unto you, that ye sin
not. And if any man sin, ^a we have an advocate

^a Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24.

NOTES ON CHAPTER II.

Verses 1, 2. *My little children*—So the apostle frequently addresses the whole body of Christians, and so our Lord himself addressed his disciples, John xiii. 33. It is a tender and affectionate appellation, denoting paternal authority, love, and concern, which, in the character of an apostle, St. John might have used in any period of his life; but as used in this epistle, it seems to imply, together with apostolical authority, the apostle's advanced age. It is a

with the Father, Jesus Christ the A. M. 4094.
righteous: A. D. 90.

2 And ^b he is the propitiation for our sins:

^b Rom. iii. 25; 2 Cor. v. 16; Chap. i. 7; iv. 10.

different word from that which is translated *little children*, in several parts of the epistle, to distinguish it from which, it may here be rendered *beloved children*. *These things write I unto you, that ye sin not*—Thus he guards them beforehand against abusing the doctrine of reconciliation. All the words, institutions, and judgments of God, are leveled against sin, either that it may not be committed, or that it may be abolished. *And if any man sin*—Let him not lie in sin, despairing of help; for *we have an*

A. M. 4094 and not for ours only, but ^o also for
A. D. 90. *the sins of the whole world.*

3 And hereby we do know that we know him,
if we keep his commandments.

4 ^a He that saith, I know him, and keepeth
not his commandments, ^o is a liar, and the truth
is not in him.

5 But ^f whoso keepeth his word, ^s in him verily
is the love of God perfected: ^b hereby know
we that we are in him.

6 ⁱ He that saith he abideth in him, ^h ought

^a John i. 29; iv. 42; xi. 51; 52; Chap. iv. 14.—^d Chap. i. 6; iv. 20.—^e Chap. i. 8.—^f John xiv. 21, 23.—^g Chap. iv. 12.—^h Chap. iv. 13.—ⁱ John xv. 4, 5.—^k Matt. xi. 29;

Advocate—We have for our Advocate not a mean person, but Him of whom it was said, *This is my beloved Son*; not a guilty person, who stands in need of pardon for himself; but *Jesus Christ the righteous*—Not a mere petitioner, who relies purely upon liberality, but one that has merited, fully merited, whatever he asks. *And he is the propitiation*—The atoning sacrifice, through the merit of which our sins are pardoned when we repent and believe in him. The word *ἱλασμος*, here rendered *propitiation*, is nowhere found in the New Testament, but in this passage, and chap. iv. 10. But it occurs often in the Septuagint translation of the Old Testament, where it signifies a *sacrifice of atonement*. Thus, Lev. vi. 6, 7; Num. v. 8, *κρως ἱλασμοῦ*, is a ram for a sin-offering. And Ezek. xlv. 27, *προσφερον ἱλασμον*, is, to offer a sin-offering. "In considering the death of Christ as a sacrifice for sin, St. John, like the other apostles, followed his Master, who, in the institution of his supper, directed his disciples to consider it as designed to bring to their remembrance his blood shed for many for the remission of sins." *For our sins*—Who believe; and not for our sins only, but also for the sins of the whole world—Just as wide as sin extends, the propitiation extends also.

Verses 3-6. *Hereby we do know that we, truly and savingly, know him*—As he is the Advocate, the righteous One, the Propitiation; *if we keep his commandments*—Particularly those of faith and love. *He that saith, I know him, and keepeth not his commandments, is a liar*—"The Nicolaitans and Gnostics, notwithstanding they lived in an habitual course of the most criminal sensual indulgences, boasted that they were the objects of God's love, and sure of obtaining eternal life, merely because they possessed the knowledge of the true God, and of his mercy in forgiving men's sins. In this boasting the apostle declared them liars, either because they spake what they knew to be false, or at least what was in itself most false." *But whoso keepeth his word*—Sincerely endeavours to live in obedience to all his commands; *in him verily is the love of God*—Reconciled to us through Christ; *perfected*—Perfectly known, or shows itself to be sincere. See on chap. iv. 12. *Hereby*—By our keeping his word; *know we that*

b

himself also so to walk, even as he ^{A. M. 4094.}
walked. ^{A. D. 90.}

7 Brethren, ¹ I write no new commandment
unto you, but an old commandment ² which ye
had from the beginning: The old commandment
is the word which ye have heard from the
beginning.

8 Again, ³ a new commandment I write unto
you, which thing is true in him and in you:
^o because the darkness is past, and ^p the true
light now shineth.

John xiii. 16; 1 Pet. ii. 21.—¹ 2 John 5.—² Chap. iii. 11; 2 John 8.—³ John xiii. 34; xv. 12.—^o Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8.—^p John i. 9; viii. 12; xii. 35.

we are in him—Truly united to him by a lively faith, and have communion with him. So is the tree known by its fruits. *To know him, to be in him, to abide in him*, are nearly synonymous terms; only with a gradation; knowledge, communion, constancy. *He that saith he abideth in him*—An expression which implies a durable state; a constant, lasting knowledge, of and communion with him; *ought himself*—Otherwise they are vain words; *so to walk, even as he walked*—In the world. *As he* are words that frequently occur in this epistle. Believers, having their hearts full of him, easily supply his name.

Verses 7, 8. *I write no new commandment*—Ministers must avoid all suspicion and affectation of novelty in their doctrine. *But an old commandment*—Concerning holiness of life, and loving one another. *Which ye had from the beginning*—Which was given to your fathers at the first forming of your commonwealth, Lev. xix. 18. *The old commandment is the word*—The doctrine of the gospel also; *which ye have heard from the beginning*—Which was delivered at the first publication thereof, and has been insisted upon ever since, Matt. v. 43; John xv. 12. *Again, a new commandment I write unto you*—Namely, with regard to your loving one another; a commandment which is true in him and in you—it was exemplified in him, and is now fulfilled by you, in such a manner as it never was before. "The new commandment," says Macknight, "of which the apostle speaks, is that contained in verse 6. That Christ's disciples ought to walk even as he walked; and in particular that, as Christ laid down his life for his people, they ought to lay down their lives for one another, chap. iii. 16. Thus, to walk as Christ walked, St. John, with great propriety, termed a *new commandment*, because, notwithstanding the precept to love one another was strongly enjoined in the law of Moses, consequently was not a new commandment, the precept to *love one another as Christ loved us*, was certainly a new commandment, and so is termed by Christ himself, (John xiii. 34,) and is thus explained and inculcated chap. iii. 16: *He laid down his life for us, therefore we ought to lay down our lives for the brethren.*" *Which thing is true*—This translation is exact; for the word

was

A. M. 4094. 9 ^a He that saith he is in the light, A. D. 90. and hateth his brother, is in darkness even until now.

10 ^r He that loveth his brother abideth in the light, and ^s there is none ¹ occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^t walketh in darkness, and knoweth not whither he goeth, because

¹ 1 Cor. xiii. 2; ² 2 Pet. i. 9; Chap. iii. 14, 15.—^r Chap. iii. 14. ^s 2 Pet. i. 10.—^t Gr. scandal.

αληθεσ, being in the neuter gender, cannot agree with *εντολη*, *commandment*, which is feminine; we must "therefore supply *πραγμα*, (*action* or thing,) or some such general word, expressive of the subject of the command. By saying that the thing enjoined in the new commandment was true, concerning the persons to whom the apostle wrote, he perhaps meant that some of them had already hazarded their lives in assisting their brethren." *Because the darkness is past, &c.*—The apostle not only means the darkness of heathenism, but that of the Mosaic dispensation, together with the corrupt doctrines and practices of the Jews under that dispensation; and particularly the impious notion that they were commanded in the law to hate the Gentiles, Matt. v. 43. This darkness was gradually passing away by means of the shining of the light which was true; that is, by the publication of Christ's doctrine and example in the gospel. The Mosaic law, with its obscure types, was likewise ready to vanish, in consequence of the destruction of Jerusalem and the dispersion of the Jewish nation; which events were soon to take place.

Verses 9-11. *He that saith he is in the light*—In Christ; united to him, and truly enlightened by the gospel and the grace of God; and yet *hateth his brother*—(The very name shows the love due to him;) *is in darkness until now*—Void of Christ, and of all true light. *He that loveth his brother*—See chap. iii. 14; *abideth in the light*—Thereby shows that he possesses the saving knowledge of God and of Christ, and that he is truly enlightened with the doctrine of the gospel. *And there is none occasion of stumbling in him*—He walks so as neither to give nor take offence. The apostle alludes here to Christ's words, (John xi. 9,) *If any one walk in the day he doth not stumble, &c.* By expelling ill-will, pride, anger, immoderate selfishness, and all other evil passions, which are occasions of sin, love removes every stumbling-block lying in our way, and enables us to do our duty to our brethren in Christ, or to mankind in general, with ease and pleasure. *But he that hateth his brother*—And he must hate if he does not love him; there is no medium; *is in darkness*—In a state of spiritual blindness, of sin, perplexity, and entanglement. For his malevolence blinds his reason to such a degree that he does not see what is right, and it extinguishes every virtuous inclination which would lead him to practice what is right, and puts him wholly under the power

that darkness hath blinded his eyes. A. M. 4094. A. D. 90.

12 I write unto you, little children, because ^u your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him ^v that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

^u John xii. 35.—^v Luke xxiv. 47; Acts iv. 12; x. 43; xiii. 38; Chap. i. 7.—^w Chap. i. 1.

of bad passions; so that, in this darkness, he is in danger not only of stumbling, but of destroying himself; not knowing *whither he goeth*—Whether to heaven or hell, or how near he is to destruction; while he that loves his brother has a free, disencumbered journey.

Verse 12. *I write unto you, little, or beloved, children*—Because this appellation is used (verse 1) to denote Christians of all ages and characters. Beza, and many other critics, suppose that St. John here addresses the whole body of Christ's disciples, as their common instructor, (see on verse 1,) whom he afterward divides into three classes. In support of this opinion, it may be observed, 1st, That the word by which, in the distribution, he expresses young Christians, is *παιδια*, which properly means young children, and not *νενια*, which, it seems, should be here rendered *dear, or beloved children*; 2d, That the reason which St. John assigns for writing to those to whom he gives the latter appellation, namely, that their sins were forgiven them, through Christ, is applicable to the whole body of believers; and was a strong reason, for such of them as John addressed, not to love the world, &c.

Verse 13. Here he distributes the whole body of Christians into three classes, according to their different standings in the faith, and their proficiency in Christian knowledge and holiness; namely, *fathers, young men, and young children*. The *fathers* were the most ancient believers, who had made the greatest progress in the knowledge, experience, and practice of true religion. *Young men* were those in the greatest vigour of the spiritual life, and who were considered by the apostle as soldiers fighting under Christ against the powers of darkness. *Little or young children* were the newly converted, who, being under instruction, were called in the first age catechumens. *Fathers, ye have known him that is from the beginning*—You have attained to a more perfect and intimate acquaintance with the Ancient of Days, (Dan. vii. 9,) the eternal God, than others, though true believers, and with Christ, who is from the beginning, chap. i. 1; and therefore you should more diligently keep his commandments, (verses 3, 4,) and this particularly of loving one another. Instead of, *Ye have known him who is from the beginning*, Macknight reads, *Ye have known him from the beginning*, and paraphrases the clause thus: "Old Christians, I write to you what follows, (verse 15,) because you have known Christ, his doctrine, and

A. M. 4094. 14 I have written unto you, fathers,
A. D. 90. because ye have known him *that is*
from the beginning. I have written unto you,
young men, because ^r ye are strong, and the
word of God abideth in you, and ye have over-
come the wicked one.

15 ^a Love not the world, neither the things
that are in the world. ^a If any man love the

world, the love of the Father is not in him. A. M. 4094.
A. D. 90.

16 For all that *is* in the world, the lust of the
flesh, ^b and the lust of the eyes, and the pride
of life, is not of the Father, but is of the world.

17 And ^c the world passeth away, and the lust
thereof: but he that doeth the will of God abideth
for ever.

^r Eph. vi. 10.—^a Rom. xii. 2.—^a Matt. vi. 24; Gal. i. 10;
James iv. 4.

^b Eccles. v. 11.—^c 1 Cor. vii. 31; James i. 10; iv. 14;
1 Pet. i. 24.

precepts, and manner of life, *from the beginning*,
and must know that what I am going to write is his
precept." *I write unto you, young men*—Who are
in the flower of your spiritual age, and are strong in
grace, *vigorous Christians*, verse 14; *because ye*
have already overcome the wicked one—Have resist-
ed his strongest temptations to apostacy; or, more
at large, you have manifested your spiritual strength
in your conflicts with, and conquests over the devil,
and his associates, the world and the flesh; and
therefore take heed you be not hereafter foiled by
them. *I write the same precept unto you, young*
children—Or new converts; of short standing in
grace, and of little knowledge, strength and experi-
ence in divine things; *because ye have known the Fa-*
ther—As your Father, (though ye have not yet over-
come,) *by the Spirit witnessing with your spirits*
that you are the children of God. In other words,
As children in the first place learn to know their
parents, so you have attained to some saving know-
ledge of God your heavenly Father, and of his will-
ingness and power to support and strengthen you,
and therefore you must take care to conduct your-
selves at all times as his loving and obedient chil-
dren.

Verse 14. *I have written, &c.*—He repeats al-
most the same words, in order that they might the
more regard them. As if he had said, Observe well
what I now write. He speaks very briefly and mo-
destly to those who needed not much to be said to
them, as having that deep acquaintance with God,
which comprises all necessary knowledge; *young*
men, ye are strong—In God and his grace, Eph. vi.
10; in faith, hope, love, and in prayer; *and the word*
of God abideth in you—Deeply rooted in your
hearts, whereby you have often foiled your great
adversary. Macknight thus paraphrases the verse:
"Old Christians, I have written to you to walk
even as Christ walked, (verse 6,) by loving your
brethren as he loved you, verse 8; *because ye*
have known him from the beginning, and have
been deeply affected with the knowledge of his
love. *Vigorous Christians, I have written*
the same precept to you, (verse 8,) because ye are strong
in all the Christian virtues, *through the word of God*
abiding in you, and ye have already overcome the
devil."

Verses 15-17. To you all, whether fathers, young
men, or little children, I say, *Love not the world*—

b

Pursue your victory by overcoming the world, and
all the temptations which may assault you from it,
whether from prosperity or adversity, from riches
or poverty, honour or reproach, pleasure or pain,
life or death; from the persons of the world, or from
the things that are in the world—Whether they as-
sault you through the medium of your senses, or
your appetites and passions. *If any man love the*
world—Esteem, desire, or pursue it, or any thing
in it, inordinately, so as to place his happiness in the
enjoyment of it; *the love of the Father is not in him*
—There being a real inconsistency between the love
of the world and the love of God; between being
carnally minded, esteeming, desiring, and pursuing
immoderately visible and temporal things, which is
death, and being *spiritually minded*, having our
thoughts and affections set on invisible and heavenly
things, *which is life and peace*, Rom. viii. 6. *For all*
that is in the world—That is tempting and alluring;
the lust—*Επιθυμία*, the desire; *of the flesh*—The
pleasure arising from gratifying the outward senses,
whether of the taste, smell, or touch, or the bodily
appetites; *the desire of the eyes*—Those things,
which, being seen by the eyes, are earnestly desired
and sought after, and which they take pleasure in
beholding, especially riches, including also the plea-
sures of imagination, (to which the eye chiefly is
subservient,) of that internal sense whereby we re-
lish whatever is grand, new, or beautiful; *and the*
pride of life—Those things wherein men are wont
to take the greatest pride, and which chiefly feed
pride of heart; all that pomp in clothes, houses, fur-
niture, equipage, manner of living, things which
generally procure honour from the bulk of mankind,
and so gratify pride and vanity. It therefore directly
includes the desire of praise, and, remotely, covet-
ousness. All these desires are *not of the Father*,
but of the world—That is, from the prince of this
world, or from that corruption of nature that pre-
vails in worldly men. *And the world passeth away*
—Namely, all the enjoyments of the world; *and the*
desire thereof—All that appears desirable in it, and
causes it to be so much sought after; or all that can
gratify the above-mentioned desires, *passeth away*
with it; *but he that doeth the will of God*—That
loves him, and not the world, and seeks happiness in
him, and not in worldly things, *abideth* in the en-
joyment of what he loves, and makes the object of
his pursuit, for ever.

A. M. 4094. 18 ^d Little children, ^e it is the last
A. D. 90. time: and as ye have heard that ^f antichrist shall come, ^g even now are there many antichrists; whereby we know ^h that it is the last time.

19 ⁱ They went out from us, but they were not

^d John xxi. 5.—^e Heb. i. 2.—^f 2 Thess. ii. 3, &c.; 2 Pet. ii. 1; Chap. iv. 3.—^g Matt. xxiv. 5, 24; 2 John 7.—^h 1 Tim. iv. 1; 2 Tim. iii. 1.—ⁱ Deut. xiii. 13; Psa. xli. 9; Acts xx. 30.

Verse 18. *Little, or young, children*—The former caution against the love of the world belongs chiefly to old experienced Christians, or those who have attained some considerable knowledge and experience in divine things, because they are most apt to offend in that particular; this against seducers belongs chiefly to younger Christians, who are less established, and therefore more liable to be seduced. *It is the last time*—Greek, *εσχαρα ωρα εστι*, it is the last hour, namely, as some understand it, of the duration of the Jewish Church and state, a sense of the expression which is favoured by the consideration that it was the period in which our Lord had foretold the rise of many false Christs. And therefore the apostle here cautions them against such deceivers, intimating, at the same time, for their encouragement and comfort, that the power of their persecutors, the Jews, would speedily be broken. Doddridge, however, Wesley, and many others, by the *last hour*, or last time, here understand the last dispensation of grace. As if the apostle had said, "The last dispensation that God will ever give to the world is now promulgated, and it is no wonder if Satan endeavour, to the utmost, to adulterate a system from which his kingdom has so much to fear." *And as ye have heard that antichrist shall come*—*Εσχαται, cometh*. "The word *αντιχριστος*, antichrist, is nowhere found but in John's first and second epistle. It may have two meanings. For if the preposition *αντι*, in *αντιχριστος*, denotes in place of, the name will signify one who puts himself in the place of Christ: consequently antichrist is a false Christ. But if the preposition denotes opposition, antichrist is one who opposeth Christ. The persons to whom this epistle was written had heard of the coming of antichrist in both senses of the name. For the first sort of antichrists were foretold by our Lord, Matt. xxiv. 5: *Many shall come in my name, saying, I am Christ, and shall deceive many*. The second sort were foretold Matt. xxiv. 11, *Many false prophets will arise and deceive many*. From what John hath written, verse 22 of this chapter, and chap. iv. 3, and 2 Epist. verse 7, there is reason to think that by antichrist he meant those false prophets, or teachers, who were foretold by our Lord to rise about the time of the destruction of Jerusalem, and who were now gone abroad. Some of these denied the humanity of Jesus Christ, others of them denied his divinity; and as both sorts opposed Christ, by denying the redemption of the world through his death, it is probably of them chiefly that John speaks in his epistles. When the apostle mentions these

of us; for ^k if they had been of us, A. M. 4094
A. D. 90. they would *no doubt* have continued with us: but *they went out*, ^l that they might be made manifest that they were not all of us.

20 But ^m ye have an unction ⁿ from the Holy One, and ^o ye know all things.

^k Matt. xxiv. 24; John vi. 37; x. 30, 39; 2 Tim. ii. 19. ^l 1 Cor. xi. 19.—^m 2 Cor. i. 21; Heb. i. 9; Verse 27.—ⁿ Mark i. 24; Acts iii. 14.—^o John x. 4, 5; xiv. 26; xvi. 13; Verse 27.

false teachers collectively, he calls them the antichrist in the singular number, as St. Paul called the false teachers collectively, of whom he prophesied, 2 Thess. ii. 3, *the man of sin*. But when John speaks of these teachers as individuals, he calls them many antichrists, in the plural number."—Mac-knight. Thus also Mr. Wesley: "Under the term antichrist, or the spirit of antichrist, he includes all false teachers as enemies to the truth; yea, whatever doctrines or men are contrary to Christ. It seems to have been long after this that the name of antichrist was appropriated to that grand adversary of Christ, the man of sin, 2 Thess. ii. 3." *Even now are there many antichrists*—Many seducers revolted from Christianity, (verse 19,) who were actuated by an antichristian spirit, and do secretly undermine the interest of Christ, and so make way for the grand antichrist. The preterit tense, *εσχαραται*, is here used to signify, not only the existence of many antichrists at that time, but also that there had been many antichrists who had gone off the stage; *whereby we know that it is the last time*—The last hour of the Jewish state, namely, by Christ's prediction, Matt. xxiv. 24.

Verse 19. *They went out from us*—Separated themselves from the communion of the true church of Christ. Hence it is one of the marks of antichrist, that he had been once in the Christian Church, and a teacher by profession, but had left it or apostatized; *but they were not of us*—When they went, their hearts were before departed from God; *for if they had been of us*—Had been inspired by the same spirit wherewith we are inspired; *they would, no doubt, have continued with us*—For upright men, of a pure intention, would never have seen any cause to leave us, and divine grace would have preserved such from being overcome by the temptations of these artful deceivers; *but they went out*—They were permitted to apostatize outwardly; *that they might be made manifest*—See 1 Cor. xi. 19. (This was made manifest by their going out;) *that they were not all of us*—Sound members of our body, really believing the same truths which we believe, and partaking of the same grace which we partake of.

Verse 20. *But ye have an unction*—*Χρισμα, a chrism*, (perhaps so termed in opposition to the name of antichrist,) an inward teaching from the Holy Ghost, whereby ye know all things—Necessary for your preservation from these seducers, and for your eternal salvation. There seems to be no proof that the apostle here, as some suppose, was address-

A. M. 4094. 21 I have not written unto you
A. D. 90. because ye know not the truth, but
because ye know it, and that no lie is of the
truth.

22 ^p Who is a liar but he that denieth that
Jesus is the Christ? He is antichrist, that denieth
the Father and the Son.

23 ^a Whosoever denieth the Son, the same
hath not the Father: [*but ^r he that acknow-*

^p Chap. iv. 3; 2 John 7.—^a John xv. 23; 2 John 9.—^r John
xiv. 7, 9, 10; Chap. iv. 15.

ing those of the primitive Christians only who were
endowed with extraordinary gifts, especially the gift
of discerning spirits. It rather appears, that through
the whole epistle he is addressing true Christians in
general, that is, divinely illuminated, justified, and
regenerated persons, all of whom are represent-
ed in this very epistle as *dwelling in God, and
God in them, and as knowing that he dwelt in them
by the Spirit which he had given them*, chap. iii. 24;
v. 16; which is perfectly agreeable to the doctrine
of the other apostles, particularly of St. Paul, who
represents believers in general as *the temple of God,
having the Spirit of God dwelling in them*, 1 Cor.
iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 22: and who
declares positively, that if *any man have not the
Spirit of Christ he is none of his*, Rom. viii. 9; and
that only they *who are led by the Spirit of God are
the sons of God*, Rom. viii. 14. Now, this Spirit,
which all true believers possess, at least in his ordi-
nary graces, as a Spirit of light and life, of love,
peace, and joy, of holiness and happiness, is a Spirit
of truth as well of grace, and leads those on whom
he is conferred into at least all essential truth, all the
grand leading doctrines of the gospel, which would
sufficiently secure those to whom the apostle wrote
against the seducing teachers, the antichrists here
referred to.

Verses 21-23. *I have not written unto you*—In the
manner I have done; *because ye know not the truth*
—In which case I must have entered largely into
the discussion of this matter; *but*, on the contrary, I
have contented myself with these short intimations;
because ye know it—Approve of and embrace it, and
I am desirous to confirm you in the knowledge of
it; *and because no lie is of the truth*—No false doc-
trine can proceed from, or agree with, that gospel
which you have embraced; in other words, that all
the doctrines of these antichrists are irreconcilable
to it. Or perhaps the doctrine, contrary to that
which was taught by the apostles, may be called a
lie, because the teachers who propagated such doc-
trines knew them to be false, especially the doc-
trines which they propagated concerning the person
and actions of Christ. They, therefore, in particu-
lar are called *ο ψευς, the liar*, as in the next clause.
Who is the liar—The false teacher foretold to come
before the destruction of Jerusalem; *but he that denieth
that Jesus is the Christ*—Who is guilty of that
lying but he who denies the truth which is the sum

ledgeth the Son hath the Father A. M. 4094
also.] A. D. 90.

24 Let that therefore abide in you, ^a which ye
have heard from the beginning. If that which
ye have heard from the beginning shall remain
in you, ^a ye also shall continue in the Son, and
in the Father.

25 ^a And this is the promise that he hath pro-
mised us, *even eternal life*.

^a 2 John 6.—^a John xiv. 23; Chap. i. 3.—^a John xvii. 3;
Chap. i. 2; v. 11.

of all Christianity? That Jesus is the Christ, that
he is the Son of God, that he came in the flesh, is
one undivided truth; and he that denies one part, in
effect denies the whole. *He is antichrist*—He de-
servedly bears that name; *that denieth the Father
and the Son*—Denies God to be the Father of Christ,
by denying Christ to be his Son. Or who, in de-
nying the Son, denies the Father also. He denies
the Son directly, and by consequence denies the
Father, who testified by a voice from heaven that
Jesus was his Son, and by all the miracles which
Christ wrought. *Whosoever denieth the Son*—Even
the only-begotten and eternal Son of God, either in
his person, his natures, offices, or merits. *The
same hath not the Father*—Has no interest in him
as his Father, since that is obtained only through
Christ; and, consequently, he hath not communion
with the Father. *But he that truly and believingly
acknowledgeth the Son, hath communion with the
Father also*—The last clause of this verse, in our
English Bible, is printed in italic letters, to show
that it is not in the common Greek copies. Beza,
however, hath inserted it in his edition of the Greek
Testament, on the authority of some ancient MSS.,
and of the Syriac and Vulgate versions. Mill also,
on this verse, mentions a number of MSS. which
have this clause. Estius reckoned it genuine, as did
Doddridge, who says, "It is to be found in so many
good MSS. that I cannot but believe it made a part
of the original, by whatever accident it was omitted
in some early copy, to which, as it seems, too much
regard has been paid."

Verses 24, 25. *Let that therefore abide in you*—
Namely, that doctrine concerning the Father and
the Son; *which ye have heard from the beginning*
—Of the preaching of the gospel: retain a firm be-
lief of it, and let your minds be so impressed with a
sense of its certain truth and infinite importance,
that it may have the desired influence on your spirit
and conduct. *If that which ye have heard, &c.,
shall remain fixed and rooted in you*—If you per-
severe in the faith of the gospel, and show that you
do so by your life and conversation; *ye also shall
continue in the Son and in the Father*—Genuine
members of Christ's mystical body, and conse-
quently in the love of God, and in communion with
him. And, to encourage you in this, remember the
promise, *that he, the Son, hath made to us, if we
abide in him, even eternal life*.

A. M. 4094. 26 These things have I written
A. D. 90. unto you ^x concerning them that seduce you.

27 But ^y the anointing which ye have received of him abideth in you, and ^z ye need not that any man teach you: but as the same anointing ^a teacheth you of all things, and is truth, and is no lie, and even as it hath

^x Chap. iii. 7; ^y 2 John 7.—^z Verse 20.—^a Jer. xxxi. 33, 34; Heb. viii. 10, 11.—^b John xiv. 26; xvi. 13; Verse 20.

Verses 26, 27. *These things*—From verse 21; *have I written unto you*—St. John, according to his custom, begins and ends with the same form, and having finished a kind of parenthesis, (verses 21–26,) continues (verse 27) what he said verse 20; *concerning them that would seduce you*—That is, I say it to arm you against the solicitations of those who endeavour to draw you from the truth and grace of the gospel; from the experience and practice of real Christianity. *But the anointing*—The spirit of illumination; *which ye have received of him*—Who hath given you the promise of eternal life; *abideth in you*—Continually and powerfully; *and*—In consequence thereof; *ye need not that any man teach you*—Namely, the principles of Christ's religion, and things necessary to salvation; (see on Jer. xxxi. 34; Heb. viii. 11;) *but as the same anointing teacheth you*—Which is always the same, always consistent with itself. See on verse 20. But this does not exclude men's need of being taught by them that partake of the same anointing, much less their need of being put in remembrance of the things they already know, and being confirmed therein. *Teacheth you of all things*—Which it is necessary for you to know; *and is truth*—Certain and infallible; *and is no lie*—Like that which antichrist teaches. *And as it*—The truth I speak of; *hath taught you, ye shall abide in him*—In Christ, and in

taught you, ye shall abide in ² him. A. M. 4094.

28 And now, little children, abide in ³ him; that ^b when he shall appear, we may have confidence, ^c and not be ashamed before him at his coming.

29 ^d If ye know that he is righteous, ^e ye know that ^f every one that doeth righteousness is born of him.

² Or, it.—³ Chap. iii. 2.—^c Chap. iv. 17.—^d Acts xxii. 14.
^e Or, know ye.—^f Chap. iii. 7, 10.

the belief and profession of his truth. The whole discourse, from verse 18 to this, is peculiarly adapted to young Christians, whom he terms *little children*.

Verses 28, 29. *And now, little*—Or rather, *beloved, children*, (for, having finished his address to each, he now returns to all in general,) *abide in him*—Maintain your union with and interest in him, by living a life of faith, love, and new obedience; of prayer, watchfulness, and self-denial; *that when he shall appear*—As he assuredly will, in his own glory and in that of his Father, with all his holy angels; *we may have confidence*, (a modest expression,) *and not be ashamed before him at his coming*—And put to confusion. O how will you, ye Jews, Deists, and nominal Christians, and especially ye apostates from the faith, and all who, having begun in the Spirit, end in the flesh, be ashamed before him in that day! But how certainly may all, who approve their fidelity to him, expect from his mercy and love a gracious reception, and an abundant reward! *If ye know*—That is, as certainly as you know; *that he is righteous*, so surely ye know also that *every one*—And none else; *that doeth*—That practiseth; *righteousness*—From a believing, loving heart; *is born of him*—Is regenerated and made a new creature by the power of God's Spirit, (John i. 13,) and so is made like him by partaking of the divine nature, 2 Pet. i. 4. For all his children are like himself.

CHAPTER III.

The apostle here, (1,) *Exalts the love of God in making believers his children, and sets forth their high dignity and glorious expectations*, 1, 2. (2,) *He shows that all saving hope of eternal glory, union with Christ, and regeneration by his Spirit, infallibly promote holiness, and victory over sin*, 3–10. (3,) *He represents love to the brethren as a distinguishing mark and characteristic of the children of God, and shows how that love must be proved to be sincere*, 11–21. (4,) *Mentions some of the blessed effects of faith, love, and obedience*, 22–24.

A. M. 4094. **BEHOLD** ^a what manner of love
A. D. 90. the Father hath bestowed upon
us, that ^b we should be called the sons

of God! therefore the world know- A. M. 4094.
eth us not, ^b because it knew him A. D. 90.
not.

^a Sixth Sunday after Epiphany, epistle, verse 1 to verse 9.

^a John i. 12.—^b John xv. 18, 19; xvi. 3; xvii. 25.

NOTES ON CHAPTER III.

Verse 1. The apostle, in the last verse of the preceding chapter, having declared that every one who

worketh righteousness is born of God, begins the chapter with an exclamation expressive of his high admiration of the love of God in calling them his

A. M. 4094. 2 Beloved, now are ° we the
A. D. 90. sons of God, and ° it doth not yet
appear what we shall be : but we know
that, when he shall appear, ° we shall be

° Isa. lvi. 5; Rom. viii. 15; Gal. iii. 26; iv. 6; Chap. v. 1.
° Rom. viii. 18; 2 Cor. iv. 17.—° Rom. viii. 29; 1 Cor. xv. 49;

children, although they are not acknowledged to be such by the men of the world, because carnal men have no just notion of the character of God. *Behold what manner*—The word *καταρτις*, thus rendered, signifies both *how great*, and *what kind*; of love—Love immense, condescending, and kind, compassionate, forgiving, patient, forbearing, sanctifying, comforting, enriching, exalting, and beautifying, *the Father*—Of universal nature, of men and angels, and of our Lord Jesus Christ; *hath bestowed on us*—Fallen and depraved creatures, sinful, guilty, and dying; *that we should be called sons*, (*τεκνα*, children,) of God—Should be accounted, acknowledged, and treated by him as such; should be brought so near, and rendered so dear to him; should have free access to him, as children to a father, and be taken under his peculiar direction, protection, and care, and constituted his *heirs*, and *joint-heirs* with his only-begotten and beloved Son: and all this on the easy condition of turning to him, in repentance, faith, and new obedience. *Therefore the world*—The carnal and worldly part of mankind; *knoweth us not*—Is not acquainted with our true character, our principles and practices, our disposition and behaviour, our present privileges and future expectations; and therefore does not acknowledge us for what we really are, nor esteem and love us, but hates and persecutes us; *because it knew him not*—God's eternal and only-begotten Son, through whom we have received the adoption, but accounted him a sinner, an impostor, and a blasphemer, and crucified him as such. As if he had said, Since the enmity of carnal men against the divine will, and the divine nature, is so great that Christ himself, *the image of the invisible God*, inhabited by the fulness of the Deity, was unknown and hated when he dwelt in the flesh, it is no wonder that we are hated also in those respects in which we resemble him. Nevertheless,

Verse 2. *Beloved*—It is a most certain and joyful truth, that *now are we*, who believe on God's Son with our heart unto righteousness; *the children of God*—And, persevering in that faith, we shall be acknowledged as such before men and angels in the day of final accounts; a truth which draws after it a long train of glorious consequences. For the happy condition we shall be in hereafter exceeds all that we can now conceive; *and it doth not yet appear*—Even to ourselves, though supernaturally enlightened by the Spirit of wisdom and revelation; *what we shall be*—How pure and holy, intelligent and wise in our souls, how spiritual and glorious in our bodies, how exalted in dignity, how great in power, how rich in inheritance, how happy in enjoyments! *But we know*—In the general, on the testimony of him who cannot lie; *that when he*—The Son of God; *shall appear, we shall be like him*

like him; for ° we shall see him as A. M. 4094.
A. D. 90. he is.

3 ° And every man that hath this hope in him purifieth himself, even as he is pure.

Phil. iii. 21; Col. iii. 4; 2 Pet. i. 4.—° Job xix. 26; Psa. xvi. 11; Matt. v. 8; 1 Cor. xiii. 12; 2 Cor. v. 7.—° Chap. iv. 17.

—In all these respects; our souls perfectly conformed to his wise and holy soul, our bodies to his immortal and glorious body, and that we shall share with him in his felicity, honour, and riches, world without end. *For we shall see him as he is*—Which it would be impossible we should do if we were not like him. Or rather, as perhaps the apostle chiefly means, the great privilege being granted us, of seeing him as he is, the sight of him will transform us into his likeness. "The sight of God," [in Christ,] as Archbishop Tillotson proves at large, (see his works, vol. iii. p. 194,) "is put to express the knowledge and enjoyment of him, because of its excellence and dignity, its largeness and comprehension, its spirituality and quickness, its evidence and certainty." The apostle alludes to Christ's words, which he has recorded in his gospel, (John xvii. 24,) *Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me*: and therefore is speaking, not of a transient, but of an abiding sight of Christ, as is plain, because only such a view of him could be a reason for our being like him. And since we are to live with him for ever, our bodies must be fashioned like to his body, corruptible bodies not being capable, in the nature of things, of inheriting the kingdom of God. And with respect to our minds, the *seeing of Christ as he is* cannot be supposed effectual to make us like him, unless it be an abiding sight; which, by exciting in us an admiration of his glories, esteem for his excellences, gratitude for his goodness, love to his person, delight in his will, with all wise, holy, and happy affections, will assuredly produce that happy effect. At the day of judgment, it is probable that the wicked will have a transient sight of Christ *as he is*, but will not thereby be made like him, in body or mind.

Verse 3. *And every man that hath this hope in him*—An expectation of seeing Christ as he is, built on a solid foundation, namely, the foundation of being a child and heir of God; *purifieth himself*—By applying to, and confiding in, the purifying blood of Christ, with a penitent, believing heart; by earnestly praying for and receiving the purifying Spirit of God; by obeying the purifying word, (1 Pet. i. 22,) and by exercising purifying faith in the truths and promises of the gospel, Acts xv. 9: *even as he is pure*—The person who is inspired with this well-grounded hope, will keep before his eyes the pure and holy character of Christ, as *the mark* to which he is to *press*, that he may be prepared to receive the *prize of his high calling of God in Christ Jesus*, (Phil. iii. 14,) it being God's will and pleasure that believers should be conformed to the image of his Son, in order to their having the high honour and great happiness of dwelling with him, Rom. viii. 29;

A. M. 4004. 4 Whosoever committeth sin transgresseth also the law; for ^h sin is the transgression of the law.

5 And ye know ⁱ that he was manifested ^k to take away our sins; and ^l in him is no sin.

6 Whosoever abideth in him sinneth not: ^a whosoever sinneth hath not seen him, neither known him.

7 Little children, ^a let no man deceive you:

^h Rom. iv. 15; Chap. v. 17.—ⁱ Chap. i. 2.—^k Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26.—^l 2 Cor. v. 21; 1 Pet. ii. 22.—^a Chap. ii. 4; iv. 8; 3 John 11.—^a Chap. ii. 26.

and that they should not expect to enjoy the privilege of sitting down at the marriage-feast, unless they had previously put on the wedding-garment. Mark this, reader: and give up all hope of being admitted into heaven hereafter, without a conformity to Christ in holiness here.

Verses 4, 5. The truth asserted in the preceding verse is so important, and the apostle knew so well that carnal men would be prone to flatter themselves that they might be admitted into heaven after they die, without being holy while they live, that he here enlarges on the important subject. *Whosoever committeth sin*—That is, as the apostle here means, known sin, whether by doing actions which God hath forbidden, or by omitting duties which he hath enjoined, or by uttering words which are false, profane, slanderous, malicious, passionate, or trifling and foolish; or by indulging tempers contrary to those of Christ; *transgresseth also the law*—The holy, just, and good law of God, and so sets his authority at naught; *for sin is the transgression of the law*—Which is implied in the very nature of sin. The apostle's meaning is, That no one should think lightly of his sins, because every sin, even the least, being a violation of the law of God, if not repented of and pardoned, through faith in Christ, will most certainly be punished. *And ye know that he, Christ, was manifested*—That he came into the world for this very purpose; *to take away*—The guilt, power, and pollution of *our sins*—By his atoning sacrifice, and the sanctifying influences of his word and Spirit; *and in him is no sin*—So that he could not suffer on his own account, but to expiate our sins, and to make us like himself.

Verse 6. *Whosoever abideth in union and fellowship with him*—By loving faith; *sinneth not*—Doth not commit known sin, while he so abideth: *whosoever sinneth*—Transgresseth any known law of God; *hath not seen him, neither known him*—His views and knowledge of him have been so superficial that they deserve not to be mentioned, since they have not conquered his love of sin, and the prevalence of it, and brought him to a holy temper and life. Or he has not attained to, or has not retained, a spiritual, experimental acquaintance and communion with him. For, certainly, when a person sins, or transgresseth any known law of God, the loving eye of his soul is not fixed upon God; neither doth he then experimentally know him, whatever he did in time

^o he that doeth righteousness is righteous, even as he is righteous. A. M. 4004. A. D. 92.

8 ^p He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^q that he might destroy the works of the devil.

9 ^r Whosoever is born of God doth not commit sin; for ^s his seed remaineth in him; and he cannot sin, because he is born of God.

^o Ezek. xviii. 5-9; Rom. ii. 13; Chap. ii. 20.—^q Matt. xiii. 28; John viii. 44.—^r Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14.—^s Chap. v. 18.—^t 1 Pet. i. 23.

past. Macknight thinks it probable that "some of the heretical teachers, condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted their having seen and conversed with him during his ministry on earth, consequently that they knew his doctrine perfectly. But the apostle assured his children that, if these teachers, who avowedly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine."

Verses 7-10. *Little, or beloved children, let no man deceive you*—In this important matter, by vain words, however serious and plausible they may seem to be. For a being, himself immutably holy, can never dispense with the want of holiness in his intelligent creatures. The apostle's words imply, that some pretenders to inspiration had endeavoured to deceive the brethren, by teaching what the apostle here condemns. And as it is a solemn address of the apostle to the disciples, it shows the importance of the matter which it introduces. *He that uniformly doeth, or practiseth, righteousness, in all the known branches of it, is righteous, even as, or because, he, Christ, is righteous*—He is righteous after Christ's example. The apostle speaks of that practical righteousness which is consequent on justification and regeneration, when, being created anew in Christ Jesus, (Eph. ii. 10,) we have both inclination and power to maintain an unblameable conduct, and all good works. *He that committeth sin*—That knowingly transgresses God's law, is a child, not of God, but of the devil; *for the devil sinneth*—That is, hath sinned; *from the beginning*—Was the first sinner in the universe, and has continued to sin ever since. *For this purpose the Son of God was manifested*—In our flesh, lived, and died, and rose again for us; *that he might destroy the works of the devil*—Namely, all error, sin, and misery. And will he not perform this for, and in, all that trust in him? The word *ἵνα*, rendered *destroy*, properly means to *dissolve*, or *demolish*, and implies the demolition of that horrible fabric of sin and misery which Satan, with such art, industry, and malice, hath reared in this our world. *Whosoever is born of God*—Is truly regenerated by divine grace, through living faith, and received into the number of God's children; *doth not*—Knowingly and voluntarily; *commit sin; for his seed*—The incorruptible seed of the

A. M. 4094. 10 In this the children of God are
A. D. 90. manifest, and the children of the devil:

‘whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.

¹ Chap. ii. 39.—² Chap. iv. 8.—³ Chap. i. 5; ii. 7.—⁴ Or, commandment.—⁵ John xiii. 34; xv. 12; Verse 23; Chap. iv. 7, 21; 2 John 5.—⁶ Gen. iv. 4, 8; Heb. xi. 4; Jude 11.
^{*} Second Sunday after Trinity, epistle, verse 13 to the end.

word of God, (1 Pet. i. 23; James i. 18,) accompanied with his Spirit, (John iii. 6,) or a divine principle of living, loving, and obedient faith; *remaineth in him*—Implanted in his inmost soul; *and he cannot sin*—It would be contrary to the nature of that divine principle which is implanted in him, that he should sin; that principle having not only manifested to him the infinite evil and destructive consequences of sin, but produced in him a fixed hatred to it, and given him power over it; *because he is born of God*—Is inwardly and universally changed. *In this*—Or by this mark; *the children of God are manifest, &c.*—It manifestly appears, to all who have understanding to judge in spiritual matters, who are the children of God and who are not, namely, by their committing or not committing known sin. *Whosoever doeth not righteousness*—Does not live a holy and righteous life; *is not of God*—Is not one of his true children; *neither he that loveth not his brother*—With such a love as the apostle proceeds to describe and insist upon. Here the apostle passes from the general proposition respecting universal holiness, to a particular branch of it, namely, brotherly love.

Verses 11–14. *For, &c.*—As if he had said, I have just declared that the want of brotherly love is a proof that a man is not of God, and a little consideration may convince you of the truth of the assertion: *for this is the message that ye heard of us*—The apostles and ministers of Christ; *from the beginning*—Of our ministry among you; *that we should love one another*—A doctrine frequently inculcated by our Lord Jesus in person: *not as Cain, (see the margin,) who was of the wicked one*—Who showed he was a child of the devil, by killing his brother. *And wherefore slew he him?*—For any fault? No; but just the reverse; for his goodness. *Because his own works were evil*—In a very high degree; *and his brother’s righteous*—And he could not bear that his brother’s sacrifice was accepted of God while his own was rejected; a circumstance that, instead of humbling him and bringing him to repentance, as it ought to have done, only excited his envy and hatred, which at length settled into the most rancorous malice, and produced that horrible effect. *Marvel not, &c.*—As if he had said, Since there is a great

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13 ^{*}Marvel not, my brethren, if ^{*}the world hate you. A. M. 4094. A. D. 90.

14 ^bWe know that we have passed from death unto life, because we love the brethren. ^cHe that loveth not his brother, abideth in death.

15 ^dWhosoever hateth his brother, is a murderer: and ye know that ^eno murderer hath eternal life abiding in him.

16 ^fHereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

^a John xv. 18, 19; xvii. 14; 2 Tim. iii. 12.—^b Chap. ii. 10. ^c Chap. ii. 9, 11.—^d Matt. v. 21, 22.—^e Gal. v. 21; Rev. xxi. 8.—^f John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; Chap. iv. 9, 11.

deal of the same malignant temper remaining in the carnal part of mankind, and there are many who are, in that sense, though not by natural descent, of the seed of Cain, marvel not if *the world hate you*—Remembering they lie in the wicked one, and are under his influence. *We know, &c.*—That is, we ourselves could not love our brethren, unless we were passed from spiritual death to spiritual life—That is, unless we were born of God. *He that loveth not his brother abideth in death*—Namely, in spiritual death, and is obnoxious to eternal death. In other words, he is not born of God: and he that is not born of God cannot love his brother. See on chap. iv. 7. Reader, observe this: all mankind, being born in sin, are in a state of spiritual death, and in the way to eternal death, till they are born again; and none are born again who do not truly love both God and his people.

Verse 15. He, I have just said, who loveth not his brother, abideth in death; is void of the life of God: for *whosoever hateth his brother*—And there is no medium between loving and hating him; *is*—In God’s account; *a murderer*—Every degree of hatred being a degree of the same temper which moved Cain to murder his brother. *And no murderer hath eternal life abiding in him*—But every loving believer hath. For love is the beginning of eternal life. It is the same in substance with future felicity and glory. The word *αδραντονος*, here rendered *murderer*, is by Macknight translated *a manslayer*, who, as he observes, differs from a murderer as manslaughter differs from murder: adding, “The hatred of one’s brother may be the occasion, by accident, of putting him to death. For he who indulgeth hatred to his brother, lays himself open to the influence of such passions as may hurry him to slay his brother. So our Lord tells us, in his explication of the precept, *Thou shalt not kill*, Matt. vi. 21. For he mentions causeless anger and provoking speeches as violations of that command, because they are often productive of murder.”

Verses 16, 17. *Hereby perceive we the love of God*—The word *God* is not in the original: it seems to be omitted by the apostle just as the name of *Jesus* is omitted by Mary, when she says to the gardener, *Sir, if thou hast borne him hence, &c.*, John xx. 15;

A. M. 4094. 17 But ^a whose hath this world's
A. D. 90.

good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, ^b how dwelleth the love of God in him?

18 My little children, ^c let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know ^d that we are of the truth, and shall ^e assure our hearts before him.

20 ^f For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 ^g Beloved, if our heart condemn us not, ^h then have we confidence toward God.

^a Deut. xv. 7; Luke iii. 11.—^b Chap. iv. 20.—^c Ezek. xxxiii. 31; Rom. xii. 9; Eph. iv. 15; James ii. 15; 1 Pet. i. 22.
^d John xviii. 37; Chap. i. 8.—^e Gr. *persuade*.—^f 1 Cor. iv. 4.—^g Job xxii. 26.—^h Heb. x. 22; Chap. ii. 28; iv. 17.
ⁱ Psa. xxxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12.

in which place there is a very emphatical language, even in silence. It declares how totally her thoughts were possessed by the blessed and glorious subject. It expresses also the superlative dignity and amiableness of the person meant; as though he, and he alone, were, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for sinners, but for us in particular. From this truth believed, and salvation received by that faith, the love of Christ, and, in consequence thereof, the love of the brethren, take their rise, which may very justly be admitted as an evidence that our faith is no delusion. *But whose hath this world's good*—Worldly substance, far less valuable than life; and *seeth his brother have need*—(The very sight of want knocks at the door of the spectator's heart;) and *shutteth up*—Restraineth, whether asked or not; *his bowels of compassion*—Excited, it may be, by the view of misery; *how dwelleth the love of God in him?*—Certainly not at all, however he may talk of it, as the next verse supposes him to do. Thus the apostle having, in the preceding verse, observed, that we know the love of Christ by his laying down his life for us, and that the consideration of his love to us should induce us "so to love him as, at his call, to lay down our lives for the brethren; here tells us, that if, so far from laying down our lives for them, we refuse them, when in need, some part of our worldly goods to support their lives, the love of God can in no sense be said to be in us."

Verses 18–20. *My beloved children, let us not love merely in word or in tongue*—Contenting ourselves with complimentary expressions of regard, or with giving our Christian brethren nothing but fair speeches; *but in deed and in truth*—Let our actions approve the sincerity of our professions, and, by relieving them in their necessities and straits, let us show that we sincerely love them. *And hereby*—*Ev vero, in this*, by being compassionate, kind, and bountiful, according to our ability; *we know*—We have a satisfactory evidence by this real, operative love; *that we are of the truth*—That we have true faith, and are the genuine disciples of Christ and children of God; *and shall assure our hearts before*

22 And ^o whatsoever we ask, we receive of him, because we keep his commandments, ^p and do those things that are pleasing in his sight.

23 ^q And this is his commandment; That we should believe on the name of his Son Jesus Christ, ^r and love one another, ^s as he gave us commandment.

24 And ^t he that keepeth his commandments, ^u dwelleth in him, and he in him. And ^v hereby we know that he abideth in us, by the Spirit which he hath given us.

^o John viii. 29; ix. 31.—^p John vi. 29; xvii. 3.—^q Matt. xxii. 39; John xiii. 34; xv. 12; Eph. v. 2; 1 Thess. iv. 9; 1 Pet. iv. 8; Chap. iv. 21.—^r Chap. ii. 8, 10.—^s John xiv. 23; xv. 10; Chap. iv. 12.—^t John xvii. 21, &c.—^u Rom. viii. 9; Chap. iv. 13.

him—Shall enjoy an assurance of his favour, and the testimony of a good conscience toward God. The *heart*, in St. John's language, is the *conscience*. The word *conscience* is not used in his writings. *For if we have not this testimony; if in any thing our heart*—Our conscience, *condemn us*, much more does God, who is *greater than our heart*—An infinitely more holy and impartial Judge; *and knoweth all things*—So that there is no hope of hiding it from him.

Verses 21, 22. *Beloved, if our heart condemn us not*—If our conscience, duly enlightened by the word and Spirit of God, and comparing all our thoughts, words, and works with that word, pronounce that they agree therewith; *then have we confidence toward God*—Our consciousness of his favour continues, with liberty of access to him, and intercourse with him; and we have this further blessing, that *whatsoever we ask*—According to his will; *we receive of him*—Or shall receive in the time, measure, and manner which he knows will be most for his glory and for our good. This general declaration must be limited by the conditions which in other passages of Scripture are represented as necessary in order to our petitions being granted by God: such as, that we ask things which his word authorizes us to ask, 1 John v. 14, 15; and that we ask them in faith, James i. 6; or in a full persuasion of, and reliance upon, his wisdom, power, and goodness; and with sincerity and resignation. Such prayers they who live in his fear and love, and comply with his will, as far as they know it, walking before him in holiness and righteousness, may expect will be heard and answered.

Verses 23, 24. *And this is his commandment, That we should believe, &c.*—Namely, all his commandments: in one word, *That we should believe and love*—In the manner and degree which he hath taught. This is the greatest and most important command that ever issued from the throne of glory. If this be neglected, no other can be kept; if this be observed, all others are easy. *And he that keepeth his commandments*—That thus believes and loves; *dwelleth*, or *abideth in him*—In Christ Jesus, or in God the Father; *and he*—Christ, or the Father; *in him*—

This seems to be an allusion to our Lord's words, John xiv. 23; *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* That is, in this way we obtain fellowship with the Father, as well as with the Son; yea, the most intimate acquaintance, friendship, and communion, and are

thereby made unspeakably happy; and hereby we know that he abideth in us—That we have this intimate union and communion with him; by the Spirit which he hath given us—The Spirit of adoption and regeneration, witnessing with our spirits that we are his children, and producing in us love, joy, and peace, holiness and happiness.

CHAPTER IV.

The apostle, (1.) Cautions the Christian converts against being deceived by seducing spirits, and shows how they might distinguish between the Spirit of truth and the spirit of error, 1-6. (2.) Enforces brotherly love as the proper characteristic of a sincere Christian, especially from the love of God and Christ toward us, 7-16. (3.) Describes our love to God in its cause, nature, and effects, 17-21.

A. M. 4004. A. D. 90. **BELOVED,** ^a believe not every spirit, but ^b try the spirits whether they are of God: because ^c many false prophets are gone out into the world.

^a Jer. xxix. 8; Matt. xxiv. 4.—^b 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2.

NOTES ON CHAPTER IV.

Verse 1. Because the Gnostics and other heretics, in the first age, to gain the greater credit to their erroneous doctrines, assumed to themselves the character and authority of inspired teachers, John put his disciples in mind, (chap. ii. 27,) that they had an unction from the Holy Spirit, by which they were enabled to judge with certainty, both of teachers and of their doctrine. He therefore, in this chapter, commands them not to believe rashly every teacher who pretended to be inspired, but to try the inspiration by which any preacher professed to speak, whether it was from God or from evil spirits; that after trial they might know whom it was their duty to attend to, and whom they ought to disregard and reject. And to secure them, as far as possible, from being deceived, he especially desires them to consider whether the teacher, who came to them, pretending to inspiration, held the great and fundamental doctrines of the gospel, which all the teachers, really inspired of God, regularly and uniformly maintained. His words may be paraphrased as follows: *Believe not every spirit*—By which any teacher is, or professes to be, actuated: or, believe not every teacher who pretends to be inspired by the Spirit of God; *but try the spirits*—Namely, whether they are of God—By the rule which God hath given. We are to try all spirits by the written word: *To the law and to the testimony!* If any man speak not according to these, the spirit which actuates him is not of God. *Because many false prophets*—Or false teachers; *are gone forth into the world*—With an intention to draw disciples after them.

Verse 2. *Hereby*—By the following plain mark; *know ye the Spirit of God*—In a teacher. *Every spirit*—Of a teacher; *that confesseth that Jesus*

2 Hereby know ye the Spirit of A. M. 4004. A. D. 90. God: ^d Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

^e Matt. xxiv. 5, 24; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; Chap. ii. 18; 2 John 7.—^f 1 Cor. xii. 3.

Christ is come in the flesh, is of God—Doddridge, with many other commentators, reads this clause, *Every spirit that confesseth Jesus Christ, who is come in the flesh, is of God:* that is, that confesseth him to be the Messiah, the Son of God, the Saviour of the world, and that both with heart and voice, sincerely believing him to be such, and behaving to him and confessing him as such, though this might expose them to the loss of all things, even of their property, liberty, and lives. This must be acknowledged to be a perfectly Scriptural and very proper mark of trial, proving those in whom it was found to be possessed of the Spirit of God and of Christ. Nevertheless, it must be acknowledged, though the original words, *ο ομολογει Ιησυν Χριστον εν σαρκι εληλυθοντα*, might bear this rendering, they much more favour the sense given them in our translation, signifying, literally and exactly, *that confesseth Jesus Christ hath come in the flesh.* This imports two things: 1st, That Jesus is the Christ, whose coming was foretold by the Jewish prophets, in opposition to the unbelieving Jews; a truth which those who confessed, whether in Judea or in the Gentile countries, exposed themselves to the danger of having their goods spoiled, and their bodies imprisoned, if not also tortured and put to death. So that those who voluntarily made this confession, manifested that they preferred Christ and his gospel to all other things whatever. The clause imports, 2d, That this great personage, the Messiah, the Son of God, had really come in the flesh, and had a real human nature, in opposition to a sect which arose very early in the Christian Church, called the *Docetæ*, who would not allow that Christ had a real body, and that he really suffered, died, and rose again. This sect St. John seems to have had in his eye throughout this epistle.

A. M. 4094. 3 And every spirit that confesseth not
A. D. 90. that Jesus Christ is come in the flesh, is
not of God. And this is that *spirit* of antichrist,
whereof ye have heard that it should come; and

* Chap. ii. 22.—† 2 Thess. ii. 7; Chap. ii. 18, 23.—‡ Chap.

Hence, in the very beginning of it, he speaks of *seeing, hearing, and handling* Christ; and here, to the fundamental article of Jesus's being the Messiah, he adds, that he *came in the flesh*; with which doctrine his atoning for sin by the sacrifice of himself, and his rising from the dead, the first-fruits of them that sleep, were closely and necessarily connected, and therefore the acknowledgment of it was a point of the greatest importance.

The Socinians indeed contend, that to confess Jesus Christ hath come in the flesh, means simply to confess that he was a mere man: and from this they infer that he had no existence before he was conceived of his mother. In proof of their sense of the clause, they cite Heb. ii. 14, where the writer says, he *partook of our flesh and blood*. Now, though it may be true that these words import nothing more than that Christ was a man, like other men, St. John's words, *hath come in the flesh*, have evidently a more extensive meaning. For, as Bishop Horsley observes, the sense of a proposition ariseth, not from the meaning of a single word contained in it, but from the union of the whole into one sentence, especially if that union suggests any circumstance by which the sense of the proposition is modified. This is the case of the clause, *hath come in the flesh*; words which, while they specify the manner of his coming, imply that he might have come in a different manner if he had pleased. Accordingly the apostle hath used the verb to *come* in that sense 1 John v. 6. *This is he who came by water and blood, even Jesus Christ; not by water only, but by the water and the blood*. For his meaning plainly is, that Jesus came attested as the Christ by water and blood jointly, although he might have come attested by either of these separately; and that Jesus existed as the Christ before he came attested by the water and the blood. Thus the clause, *hath come in the flesh*, implies that he might have come in another manner than in the flesh, namely, in the form of God, as mentioned Phil. ii. 6, 7. It implies that he existed before he came in the flesh, and chose to come in that manner, rather than in any other; consequently that he is more than a mere man. That Jesus Christ might have come in another manner, was the opinion of Clemens Romanus, one of the apostolical fathers mentioned Phil. iv. 3: for in his epistle to the Corinthians, he saith, "The sceptre of the majesty of God, our Lord Jesus Christ, came not in the pride of pomp and arrogance, although he had it in his power; but in humility, as the Holy Spirit spake concerning him." See Macknight, and Bishop Horsley's 5th letter to Priestley.

Verse 3. *Every spirit that confesseth not that Jesus Christ is come in the flesh*—That doth not acknowledge him to be the true Messiah, as above

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even now already is in the world. A. M. 4094.
A. D. 90. 4 Ye are of God, little children,
and have overcome them: because greater is he
that is in you, than he that is in the world.

v. 4.—^a John xii. 31; xiv. 30; xvi. 11; Eph. ii. 2; vi. 12.

observed, and that he came in that particular manner, though he might have come otherwise; *is not of God*—"To determine whether the Socinian interpretation of the clause, *hath come in the flesh*, expresses the apostle's meaning, let that interpretation be substituted for the expression of which it is the interpretation, and the passages under consideration will run thus: verse 2, *Every spirit, every teacher, calling himself inspired, who confesseth Jesus Christ hath come a mere man, is from God*; verse 3, *And every spirit who doth not confess Jesus Christ hath come a mere man, is not from God*. Wherefore, as St. John is here giving marks by which true and false teachers were to be distinguished, if the Socinian sense of the phrase, *hath come in the flesh*, be just, he hath made it the mark of a true teacher, that he confesseth Jesus Christ as a mere man; and the mark of a false teacher, that he doth not confess Jesus Christ as a mere man, but affirmeth that he is more than a mere man; consequently, by so doing, St. John has condemned himself as a false teacher; because, having declared (chap. iv. 15; v. 5) that Jesus Christ is the *Son of God*, he hath confessed that he is more than a mere man." And also in his gospel, having told us, (chap. i. 14,) that *the Word* (who he had said, verse 1, *was with God and was God*) *was made flesh and dwelt among us, and they beheld his glory, the glory as of the only-begotten of the Father*, "he hath certainly confessed that Jesus Christ is more than a mere man: for whose glory did the apostles behold, if it was not the glory of the *Word made flesh, the only-begotten of the Father, full of grace and truth*? Wherefore, John having confessed that Jesus is the only-begotten Son of God, he cannot be supposed to have branded those teachers as deceivers, who did not confess Jesus Christ to be a mere man, but affirmed him to be more than a man; because, by so doing, he would have condemned himself as a false teacher." *And this is that spirit of antichrist which ye have heard, &c.*—"From this, as well as from chap. ii. 18, it appears that *antichrist* is not any particular person, nor any particular succession of persons in the church, but a general name for all false teachers in every age, who disseminate doctrines contrary to those taught by the apostles; especially if these doctrines have a tendency to derogate from Christ's character and actions as the Saviour of the world."—Macknight.

Verses 4-6. *Ye—Who abide in the truth taught you from the beginning; are of God, and have overcome them*—Namely, these seducers, in all their snares and delusions: that is, the doctrine to which you adhere has prevailed against those who deserve the name of *antichrist*, (as undoubtedly all who oppose the Christian interest in some measure did,) and as you have the true miraculous gifts of the Spirit among

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A. M. 4064. 5 ¹ They are of the world: therefore
A. D. 90. speak they of the world, and ² the
world heareth them.

6 We are of God. ¹ He that knoweth God,
heareth us; he that is not of God, heareth not
us. Hereby know we ² the spirit of truth, and
the spirit of error.

7 ¹ Beloved, let us love one another: for love

¹ John iii. 31.—² John xv. 19; xvii. 14.—³ John viii. 47;
x. 27; 1 Corinthians xiv. 37; 2 Corinthians x. 7.—⁴ Isaiah
viii. 20; John xiv. 17.

you, to which they falsely pretend, it is soon seen that the advantage is clearly on your side. *Because greater is he that is in you*—Namely, the Spirit of Christ; *than he*—The spirit of antichrist; *that is in the world*—The Son of God, who stands at the head of that interest in which you are embarked, and who aids you by the mighty communications of his Spirit, is infinitely too strong for Satan, the great head of the apostasy, and for all his confederates. Thus, the issue of the divine government will be, that truth and virtue shall be finally victorious over error and wickedness, because God, the Patron of truth and virtue, possesseth far greater power and wisdom than the evil spirits who promote error and wickedness. *They*—Those false teachers; *are of the world*—Of the number of those that know not God; *therefore speak they of the world*—From the principle, wisdom, and spirit, that actuate worldly men; and, of consequence, *the world heareth them*—Namely, with approbation. “Lest the faithful should be discouraged by the success which false teachers oftentimes have in spreading their errors, the apostle observes that their success arises generally from their accommodating their doctrines to the prejudices and evil inclinations of the world. Wherefore, from the prevalence of any doctrine no argument can be drawn in favour of its truth.” *We*—Apostles; *are of God*—Immediately taught and sent by him, and have approved ourselves to be so by such irresistible evidence, that I may now venture to say, *he who knoweth God*—And experiences the governing influence of his fear and love, *heareth* and regardeth us; but *he who is not of God heareth not us*—Neither believes nor obeys our word; but, by rejecting our testimony, attended as it is with such evidence, he proves himself destitute of all true religion. *Hereby we know*—From what is said verses 2-6; *the spirit of truth, and the spirit of error*—“This mark, by which St. John directed his disciples to judge of teachers, is not to be understood of their hearkening to the apostles personally, but of their receiving their doctrine with that submission which was due to persons inspired by the Spirit of God. Wherefore, though the apostles be all dead, yet as they still speak in their divinely-inspired writings, John, in this passage, declares that their writings are the test by which the disciples of Christ are to judge both of teachers and of their doctrine.”

Verses 7, 8. *Let us love one another*—From the doctrine he has just been defending, he draws this

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is of God; and every one that loveth A. M. 4064.
is born of God, and knoweth God. A. D. 90.

8 He that loveth not, ^o knoweth not God; for
^p God is love.

9 ¹ In this was manifested the love of God to-
ward us, because that God sent his only-begotten
Son into the world, ² that we might live through
him.

¹ Chapter iii. 10, 11, 23.—² First Sunday after Trinity,
epistle, verse 7 to the end.—³ Chap. ii. 4; iii. 6.—⁴ Verse
16.—⁵ John iii. 16; Rom. v. 8; viii. 32.—⁶ Chap. v. 11.

exhortation: as if he had said, Think it not enough speculatively to admit the Christian doctrine, but let it be your great care to acknowledge it practically, and especially with respect to that most important article, brotherly love. The frequency and earnestness with which the apostle, in the present epistle, inculcates this love, is very remarkable. The greatest part of this chapter, and of chapter iii., is employed in pressing this duty. See also chap. ii. 8-11. *For love is of God*—Is from him as its source, and particularly enjoined by him as a duty of the greatest importance, and of absolute necessity, in order to our pleasing and imitating him. *And every one that loveth is born of God*—Every one, in whose heart this divine principle reigns, and conquers the selfish and contrary passions, shows by it that he is regenerated and transformed into the divine image; and that he *knoweth God*—By the teaching of his Holy Spirit, as the God of love, infinitely amiable in himself, and infinitely loving to his people. On the other hand, *he that loveth not*, whatever he may pretend, *knoweth not God*—Has no experimental and saving knowledge of him; *for God is love*—Its great fountain and exemplar. He enjoins it by his law, and produces and cherishes it by the influences of his Spirit; and the due contemplation of him will naturally inflame our hearts with love to his divine majesty, and to our fellow-creatures for his sake, whose creatures they are, and especially to his children, who love him, bear his image, and are peculiarly dear to him. This little sentence, *God is love*, brought St. John more sweetness, even in the time he was writing it, says Bengelius, than the whole world can bring. God is often styled holy, righteous, wise; but not holiness, righteousness, or wisdom, in the abstract, as he is said to be love: intimating that this is his darling, his reigning attribute; the attribute that sheds an amiable glory on all his other perfections.

Verse 9. *In this was manifested the love of God*—Namely, most eminently above all other instances thereof; *because that God sent his only-begotten Son into the world*—That is, evidently, sent him, who was his only-begotten Son before he was sent. “This,” as Macknight justly observes, “is an allusion to our Lord’s words, John iii. 16, *God so loved the world that he gave his only-begotten Son*, &c. Christ is called God’s *only-begotten Son*, to distinguish him from all others, who in Scripture are called *the sons of God*; and to heighten our idea of

A. M. 4094. 10 Herein is love, ^a not that we
A. D. 90. loved God, but that he loved us,
and sent his Son ^c to be the propitiation for
our sins.

11 Beloved, ^a if God so loved us, we ought also
to love one another.

12 ^a No man hath seen God at any time. If
we love one another, God dwelleth in us, and
^b his love is perfected in us.

^a John xv. 16; Rom. v. 8, 10; Tit. iii. 4.—^c Chapter ii. 2.
^a Matt. xviii. 23; John xv. 12, 13; Chap. iii. 16.—^b John i.
18; 1 Tim. vi. 16; Verse 20.

God's love to us, in giving a person of such dignity, and so beloved of God, to die for us. It is supposed, that by giving Christ the title of *God's only-begotten Son* in this passage, the apostle intended to overturn the error of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues; in which opinion these heresiarchs have been followed by some in modern times. They, however, who hold this opinion ought to show a reason why the epithet of *the only begotten* is appropriated to Christ." *That we might live through him*—That the sentence of condemnation to the second death, to which we were obnoxious, might be reversed, and that being justified by living faith, and regenerated by the quickening Spirit of God, we might live a spiritual life in the divine favour, and in union with Christ here, and might be conducted to eternal life hereafter.

Verses 10-12. *Herein is love*—Worthy of our highest admiration; *not that we loved God*—First; for we were, on the contrary, in a state of enmity to him, in which, if we had remained unsolicited and untouched by his love and grace, we should have persisted and perished; *but that he loved us*—First, (verse 19,) without any merit or motive in us to induce him to do it; *and*, in his boundless compassion to our necessities and miseries; *sent his Son to be the propitiation for our sins*—That is, to make atonement to his injured justice for them by offering himself as a sacrifice, and so to introduce us into his favour on honourable terms. *If God so loved us*—With such a transcendent, free, and inconceivable love; *we ought also to love one another*—In imitation of his divine example, from a sense of the happy state into which we are brought, and in gratitude to him for so inestimable a favour. And it is of the greater importance that we should do this, because it is absolutely necessary in order to our having fellowship with him. *For no man hath seen God at any time*—Nor indeed can see him, since he is in his own nature invisible; nor can any one have any knowledge of him, or intercourse with him by his senses, or any information concerning his will and the way of pleasing him by any visible appearance of him, or converse with him; yet, from what his *only-begotten Son* hath taught us, we know that *if we love one another*—In consequence of first loving him; *God dwelleth* *μενει, abideth, in us*—This

13 ^a Hereby know we that we dwell ^{a. m. 4094}
in him, and he in us, because he hath ^{a. d. 90.}
given us of his Spirit.

14 And ^a we have seen and do testify, that
^b the Father sent the Son *to be the Saviour of the world.*

15 ^a Whosoever shall confess that Jesus is the
Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the

^a Chap. ii. 5; Verse 18.—^b John xiv. 20; Chap. iii. 24.
^a John i. 14; Chap. i. 1, 2.—^b John iii. 17.—^c Rom. x. 9;
Chap. v. 1, 5.

is treated of verses 13-16; *and his love is perfected*—Has its full effect; *in us*—This is treated of verses 17-19.

Verses 13, 14. *Hereby*—*Εν τω, by this, we know*—Have full proof; *that we dwell, μενομεν, we abide in him, and he in us, because he hath given us of his Spirit*—In the enlightening, quickening, renewing, and comforting influences thereof. Some commentators understand the apostle as speaking here of the extraordinary gifts of the Spirit; but surely these gifts, of whatever kind they might be, never were to any man a certain evidence of his possessing real piety and union with God, as is manifest from our Lord's words, (Matt. vii. 22.) *Many will say to me in that day of final judgment, We have prophesied in thy name, &c.; then will I profess unto them, I never knew you, &c.* And St. Paul (1 Cor. xiii. 2) declares, that though a man had such a measure of miracle-working faith, that he could *remove mountains*; yet if he had not love to God and mankind, it would profit him nothing. The ordinary graces of the Spirit, such as are enumerated Gal. v. 22, 23; Eph. v. 9; Col. iii. 12-17; Rom. xii. 9-21, are certain evidences of a person's being a child of God; but the extraordinary gifts of the Spirit are not, inasmuch as they sometimes have been and still may be possessed by persons destitute of true religion. *And we have seen*—Or known, by undoubted evidence, ourselves; *and therefore do boldly testify to others; that the Father sent the Son to be the Saviour of the world*—And that it is in and by him alone, how proudly soever the unbelieving and carnal world may reject and disdain him, that present and eternal salvation can be obtained. These things are the foundation and the criteria of our abiding in God and God in us, namely, the communion of the Spirit, spoken of verse 13, and the confession of the Son, verse 15.

Verses 15-17. *Whosoever shall*—From a principle of loving faith, openly confess—In the face of all opposition and danger, maintaining this profession with resolution and zeal, and acting in conformity to it; *that Jesus is the Son of God*—The Christ, the Saviour of the world; *God abideth in him, and he in God*—There is a blessed union between God and his soul, so that it is, in the language of Scripture, the habitation of God; who, as it were, lives and walks in him, Eph. ii. 22; 1 Cor. iii. 16; 2 Cor. vi. 18. *And we have known and believed*—By the in-

A. M. 4094. love that God hath to us. ^d God is
A. D. 90. love: and ^e he that dwelleth in love,
dwelleth in God, and God in him.

17 Herein is ¹ our love made perfect, that ^f we
may have boldness in the day of judgment:
^g because as he is, so are we in this world.

18 There is no fear in love; but perfect love
casteth out fear: because fear hath torment. He
that feareth, ^h is not made perfect in love.

^d Verse 8.—^e Verse 12; Chapter iii. 24.—^f Gr. *love with us*.
^g Jam. ii. 13; Chap. ii. 28; iii. 19, 21.—^h Chap. iii. 3.

fluence of the same Spirit; *the love that God hath to us*—And hath manifested, not only by giving his Son to die for us, (verses 9, 10,) but by making us his children in and through his Son, chap. iii. 1. *God is love*—The apostle repeats what he had declared verse 8, where see the note; *and he that abideth in love*—Namely, in love to God, his people, and all mankind; *abideth in God, and God in him*—His union and communion with God are hereby continued and increased. *Herein*—Or *hereby*, that is, by the continuance of this communion with God; *is our love made perfect*—We are brought to love him with all our hearts, and our neighbour as ourselves; *that we may have*—That is, so that we shall have; *boldness in the day of judgment*—When all the stout-hearted shall tremble; *because as he, Christ, is, so are we*—Who are fathers in Christ; *in this world*—Even while we live on earth, so far as the imperfections of this mortal life, to which we are here confined, will admit.

Verses 18, 19. *There is no fear in love*—No slavish or tormenting fear, diffidence, or distrust, can be where love reigns; *but perfect, mature love casteth out such fear, because such fear hath torment*—And so is inconsistent with the happiness of love. *He that feareth is not made perfect in love*—In the sense above explained. Study therefore to increase more and more in that noble affection of love to God, and you will find your happiness increasing in proportion to it. Observe, reader, a mere natural man has neither the fear nor love of God; one that is awakened and convinced of sin, has fear without love; a

19 We love him, because he first ^{A. M. 4094.}
loved us. ^{A. D. 90.}

20 ¹ If a man say, I love God, and hateth his
brother, he is a liar. For he that loveth not his
brother, whom he hath seen, how can he love
God, ^h whom he hath not seen?

21 And ¹ this commandment have we from
him, That he who loveth God, love his brother
also.

^a Verse 12.—^b Chap. ii. 4; iii. 17.—^c Verse 12.—^d Matt.
xxii. 37, 39; John xiii. 34; xv. 12; Chap. iii. 23.

babe in Christ, love and fear; a father in Christ, love without fear. *We love him, because he first loved us*—This is the sum of all religion, the genuine model of Christianity. None can say more; why should any one say less, or speak less intelligibly?

Verses 20, 21. *If any man say, I love God*—And even say it with the utmost confidence; *and hateth his brother*—Which he will do more or less, if he do not love him; *he is a liar*—He affirms what is false, although, perhaps, he may not know it to be so; *for he that loveth not his brother, whom he hath seen*—Who is daily presented to his senses to raise his esteem, or move his kindness or compassion toward him; *how can he love God, whom he hath not seen?*—Whose excellences are not the objects of his senses, but are discovered imperfectly from his works of creation, providence, and grace, or from the declarations and promises of his word; his invisible nature being an obstacle to our loving him, which our weak and carnal minds cannot be expected easily to conquer. Indeed, we never could love him unless, as the apostle observes, his love were *shed abroad in our hearts by the Holy Ghost given to us*. *And this commandment have we from him*—Both from God and Christ; *that he who loveth God, love his brother in Christ also*—That is, every one, whatever his opinions or modes of worship may be, purely because he is the child and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and he loves them for that, not for Christ's sake.

CHAPTER V.

The apostle, (1.) Discourses on the character of those who truly believe in Jesus as the Christ, describing them as born of God, as loving him, their heavenly Father, and all his children, and as overcoming the world, 1-5. (2.) Speaks of the offices of Christ, exhibited emblematically by water and blood, and of the witnesses in heaven and earth, that bear testimony to him and his salvation, 6-9. (3.) Bears witness to the happiness of believers in having eternal life in Christ, and their prayers of faith heard, for his sake, 10-17. (4.) He adds a reflection on the happy difference which regeneration and the knowledge of God in Christ had made between them and the ignorant and wicked world, and directs them to guard carefully against all idolatry, 18-21.

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A. M. 4004. **WHOSOEVER** * believeth that
A. D. 90. ^b Jesus is the Christ, is * born
of God: * and every one that loveth him that
begat, loveth him also that is begotten of him.

2 By this we know that we love the children
of God, when we love God, and keep his com-
mandments.

* John i. 12.—Chapter ii. 22, 23; iv. 2, 15.—* John i. 13.
* John xv. 23.—* John xiv. 15, 21, 23; xv. 10; 2 John 6.

NOTES ON CHAPTER V.

Verses 1-4. *Whosoever, &c.*—The apostle having
discoursed in the preceding chapters, on the privileges
of the children of God, now adds a further illustration
of the great essential parts of their character, in or-
der that those to whom he wrote might be enabled
to form a more accurate judgment of their own con-
cern in the matters spoken of. And the scope and
sum of the whole first paragraph appears from the
conclusion of it, verse 13. *These things have I*
written to you who believe, &c. Whosoever believ-
eth—Namely, with a living faith, a faith of the divine
operation; *that Jesus of Nazareth is the Christ*—
The true Messiah, the Son of God, so as to be ready
to confess this, even when the confession of it might
expose him to imprisonment and martyrdom; *is*
born of God—Is a child of God, not only by adop-
tion, but by regeneration; he is renewed, in a mea-
sure at least, after the divine image, and made a
partaker of the divine nature. See on John iii. 6.
And every one that loveth him that begat—That is,
God, who begat him again by the influence of his
word and Spirit, 1 Pet. i. 23; Tit. iii. 5; *loveth him*
also that is begotten of him—Hath a natural affec-
tion to all the children of his heavenly Father, whom
he views as his brethren and sisters in Christ, and
as joint heirs with him of the heavenly inheritance.
By this we know—This is a plain proof; *that we love*
the children of God—Namely, as his children, in that
we love God, and keep his commandments—In the first
place, and then love his children for his sake. “Gro-
tius, to render the apostle’s reasoning clear, thinks the
original should be construed and translated in the
following manner: *By this we know that we love*
God, when we love the children of God, and keep
his commandments. But not to mention that this
construction is forced, it represents the apostle as
giving a mark by which we know when we love
God; whereas his intention is to show how we
may know that we love the children of God in
a right manner. Now this was necessary to be
showed, since men may love the children of God
because they are their relations, or because they
are engaged in the same pursuits with themselves,
or because they are mutually united by some
common bond of friendship. But love, proceed-
ing from these considerations, is not the love of
the children of God which he requireth. By what
mark, then, can we know that our love to the
children of God is of the right sort? Why, saith
the apostle, *by this we may know that we love the*
children of God in a right manner, when we love

3 * For this is the love of God, A. M. 4004.
that we keep his commandments; A. D. 90.
and † his commandments are not grievous.

4 * For † whatsoever is born of God, over-
cometh the world: and this is the vic-
tory that overcometh the world, *even our*
faith.

† Mic. vi. 8; Matt. xi. 30.—* First Sunday after Easter, epistle,
verse 4 to verse 13.—* John xvi. 33; Chap. iii. 9; iv. 4.

God, and, from that excellent principle, keep his
commandments, especially his commandment to love
his children, because they bear his image. True
Christian love, therefore, is that which proceeds from
love to God, from a regard to his will, and which
leadeth us to obey all his commandments.”—Mac-
knight. For this is the love of God—The only sure
proof of it; *that we keep his commandments*—That
we conscientiously and carefully shun whatever we
know he hath forbidden, and that we do whatever
he has enjoined; *and his commandments are not*
grievous—To any that are born of God; for, as they
are all most equitable, reasonable, and gracious in
themselves, and all calculated to promote our happi-
ness in time and in eternity, so fervent love to him
whose commandments they are, and to his children,
whom we desire to edify by a holy example, will make
them pleasant and delightful to us. *For*—Whereas the
great obstruction to the keeping of God’s command-
ments is the influence of worldly motives and con-
siderations on men’s minds; *whatsoever*—An expres-
sion which implies the most unlimited universality,
(the word used by the apostle being *πας*, the neuter
gender, to comprehend all sorts of persons, males and
females, old and young, Jews and Gentiles, freemen
and slaves,) *is born of God, overcometh the world*—
Conquers whatever it can lay in the way, either to
allure or fright the children of God from the line of
duty to God, their fellow-creatures, or themselves,
or from keeping his commandments. *And this is*
the victory that overcometh the world—The grand
means of overcoming it; *even our faith*—The faith
which is *the evidence of things not seen, and the*
subsistence, or anticipation, of things hoped for; a
full persuasion especially, 1st, That Christ is the Son
of God, (verse 5,) and consequently that all his doc-
trines, precepts, promises, and threatenings, are in-
disputably true, and infinitely important; 2d, That
there is another life after this awaiting us, wherein
we shall be either happy or miserable beyond con-
ception, and for ever; 3d, That Christ has overcome
the world for us, (John xvi. 33,) and hath obtained
grace for us to enable us to overcome it; and that
we have an interest by faith in all he hath done,
suffered, or procured for us. “The power of faith,
in enabling men to overcome the temptations laid in
their way by the things of the world, and by world-
ly and carnal men, is finely illustrated by examples,
(Heb. xi.,) which show that before the coming of
Christ the children of God, by believing the things
which he discovered to them, whether by the light
of natural reason or by particular revelations, resist

A. M. 4094. 5 Who is he that overcometh the
A. D. 90. world, but ^h he that believeth that
Jesus is the Son of God ?

6 This is he that came ⁱ by water and blood,

^h 1 Cor. xv. 57; Chap. iv. 15.—ⁱ John xix. 34.

ed the greatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame. But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God, by which they overcome the world, hath for its object all the doctrines and promises contained in that revelation, and particularly the great doctrine which is the foundation of all the rest, namely, that Jesus is the Son of God, and Saviour of the world, as the apostle observes in the following verse."

Verse 5. *Who is he that overcometh the world*—That is superior to all earthly care, desire, fear? Who is the man, and where is he to be found? Surely none have gained, or will gain, this important victory, but they who believe that Jesus is the Son of God—"The great principles," says Doddridge, "peculiar to our divine religion, a sense of redeeming love, and the prospect of such a sublime and perpetual happiness as the gospel opens upon us, can alone be sufficient to teach us to triumph over these transitory vanities, and to establish a uniform character, superior to the variety of temptations with which we may be assaulted: while the boasted triumphs of others, upon meaner principles, have been very partial and imperfect, and they have evidently been seduced by one vanity, while they have gloried in despising another." "That the Jews," says Mac-knight, "universally believed their Messiah, or Christ, was to be the Son of God, appears from many passages of the New Testament, especially from the following: Peter answered, *Thou art the Christ, the Son of the living God*, Matt. xvi. 16. *Devils also came out of many, crying out, Thou art Christ, the Son of God*, Luke iv. 41. *These things are written that you might believe that Jesus is the Christ, the Son of God*, John xx. 31. And that the Jews universally believed the Son of God to be God, appears from the following passages: *Jesus answered, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God*, John v. 17, 18. *The Jews answered, For a good work we stone thee not, but for blasphemy, because thou, being a man, makest thyself God*, John x. 33. *The high-priest said, I adjure thee, &c., that thou tell us whether thou be the Christ, the Son of God. Jesus saith to him, Thou hast said. Then the high-priest rent his clothes, saying, He hath spoken blasphemy: what think ye? they answered, He is guilty of death*, Matt. xxvi. 63. "The high-priest and council, composed of men of the highest learning and rank among the Jews, equally with the common people, believed that the Messiah was to be

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even Jesus Christ; not by water only, A. M. 4094.
but by water and blood. ^k And it is ^{A. D. 90.}
the Spirit that beareth witness, because the Spirit is truth.

^k John xiv. 17; xv. 26; xvi. 13; 1 Tim. iii. 16.

the Son of God, and that the Son of God is himself God, otherwise they could not have reckoned Jesus a blasphemer for calling himself *Christ, the Son of God*. From these indisputable facts it is evident that the modern Socinians contradict the gospel history in two of its essential articles, when they affirm that the first Jewish Christians, before their conversion, had no idea that their Messiah was to come down from heaven, having never been taught to expect any other than a man like themselves. Next, since John hath so frequently declared, and, in what followeth the verse under consideration, hath proved that Jesus is the Christ and the Son of God, the same Socinians must be mistaken when they affirm, that in this epistle John is silent concerning the divinity of Christ, and hath not in any part of it censured those who deny it."

Verse 6. *This is he that came by water and blood*—Here the apostle evidently alludes to the testimony borne by him in his gospel, that when the soldier pierced Christ's side, *forthwith there came out blood and water*; a fact which the apostle represents as of great importance; adding, *He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe*. It was important, not only, 1st, As being a full proof, in opposition to the doctrine of the Docetæ, that Christ came in the flesh, and really died; of which see on John xix. 34: but, 2d, Because it was emblematical of the offices which he sustained, and of the salvation he hath procured for his people. For the water was a symbol of the purity of his doctrine, instructing men in the purest morals, and of his own pure and holy example; and, what is of still greater importance, of the purifying grace of which he is the fountain, sanctifying and cleansing such as believe in him, from all filthiness of flesh and spirit: while the blood which issued from him was an emblem both of the sufferings which awaited his followers, who were to seal the truth with their blood, and of his own sufferings, whereby he hath made atonement for the sins of the world, and procured for his followers a free and full justification. Thus, as an eminent divine observes, he also manifested himself to be the Son of God, the promised Messiah, by fulfilling those types and ceremonies of the law which were performed by water and blood: the former whereof, denoting purification from sin, he fulfilled by cleansing us by his Spirit, (signified by water, John vii. 38, 39,) from the corruption of nature, and the power and pollution of sin, and so restoring the image of God in us, Ezek. xxxvi. 25, 27; Eph. v. 25, 26; Tit. ii. 14; iii. 5. The latter, which prefigured the expiation of our sin, he fulfilled by shedding his blood to atone for our sins, and to procure for us deliverance from the guilt and punishment of them,

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A. M. 4094. 7 For there are three that bear re-
A. D. 90. cord in heaven, the Father, ¹ the

Word, and the Holy Ghost: = and A. M. 4094
A. D. 90. these three are one.

¹ John i. 1; Rev. xix. 13.

= John x. 30.

(Rom. v. 9; Gal. iii. 13; Eph. i. 7.) and to restore us to the favour of God again. *Not by water only*—Not only was his doctrine pure, and his life holy, and not only may purifying grace be derived from him, but he came by *blood*, shed for the expiation of our guilt, for these things must go together; because it will not avail us to be enabled to avoid sin, and to live in a holy manner for the time to come, except the sins of the time past be expiated. *And it is the Spirit that beareth witness*—To these things, namely, in the writings of the ancient prophets, who have spoken largely concerning both, and in the discourses and writings of the apostles, who have borne a still more clear and full testimony to them; and also in the hearts of all the faithful, who, as they are fully convinced of their need of both pardon and holiness, so through the merits and Spirit of Christ they receive both.

Verse 7. *For there are three, &c.*—It is well known that the authenticity of this verse has been a subject of much controversy. "The arguments, on both sides of the question, taken from ancient Greek MSS. and versions, and from quotations made by the fathers, and from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes that this verse is wanting in all the ancient Greek MSS. of the New Testament which have come down to us, except a few, which shall be mentioned immediately. It is wanting likewise in the first Syriac, and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS. With respect to quotations from the fathers, Mill acknowledges that few of the Greek writers, who lived before the council of Nice, have cited this verse. The same he observes concerning those who, after that council, wrote in defence of the Trinity against the Arians, and other heretics; which, he thinks, shows that this verse was not in their copies." But, on the other hand, the proofs of the authenticity of this verse are, "1st, Some of the most ancient and most correct *Vatican* Greek copies, from which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by Pope Leo X.," one of which Mill speaks of as peculiarly eminent, of great antiquity, and approved fidelity. "2d, A Greek copy, called by Erasmus, *Codex Britannicus*, on the authority of which he inserted this verse in his edition anno, 1522, but which he had omitted in his two former editions. This is supposed to be a MS. at present in the Trinity College library, Dublin, in which this verse is found with the omission of the word *αγιον*, *holy*, before *πνευμα*, *Spirit*. It likewise wants the last clause of verse 8, namely, *and these three are one*. All Stephens's MSS., being seven in number, which contain the catholic epistles, have this verse: only they want the words *εν ορανω*, *in heaven*. 4th, The Vulgate version, in most of the

MS. copies and printed editions of which it is found, with some variations. 5th, The testimony of Tertullian, who alludes to this verse, *Praxeam*, c. 25, and who lived in an age in which he saith, *Præscript*, c. 30, the *authentica litera* (the authentic writings) of the apostles were read in the churches. By *authentica litera* Mill understands, either the autographs of the apostles, which the churches, to whom they were written, had carefully preserved, or correct transcripts taken from these autographs. Also the testimony of Cyprian, who flourished about the middle of the third century, and who, in his epistle to Jubajanus, expressly cites the latter clause of this verse. The objections which have been raised against the testimonies of Tertullian and Cyprian, Mill hath mentioned and answered in his long note at the end of 1 John v., which see in page 582 of Kuster's edition. 6th, The testimony of many Greek and Latin fathers in subsequent ages, who have cited the last clause of this verse; and some who have appealed to the Arians themselves as acknowledging its authenticity. Lastly, the Complutensian edition, anno 1515, had this seventh verse exactly as it is in the present printed copies, with this difference only, that instead of *these three are one*, it hath substituted the last clause of verse 8, *And these three agree in one*, and hath omitted it in that verse. These arguments appear to Mill of such weight, that, after balancing them against the opposite arguments, he gave it as his decided opinion that, in whatever manner this verse disappeared, it was undoubtedly in St. John's autograph, and in some of the copies which were transcribed from it."

"Instead of passing any judgment in a matter so much contested," says Macknight, "I shall only observe, 1st, That this verse, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete. 2d, That in verse 9, *the witness of God* is supposed to have been before appealed to: *If we receive the witness of men, the witness of God is greater*. And yet, if verse 7 is excluded, the witness of God is nowhere mentioned by the apostle. 3d, That in the opinion of Beza, Calvin, and other orthodox commentators, the last clause of verse 7 hath no relation to the unity of the divine essence. If so, the Trinitarians, on the one hand, need not contend for the authenticity of this verse, in the view of supporting their doctrine, nor the Arians, on the other, strive to have it excluded from the text as opposing their tenets. 4th, That the doctrine which the Trinitarians affirm to be asserted in this verse is contained in other places of Scripture. So Wall saith. Dr. Benson likewise, in his Dissertation, written to prove this verse not genuine, saith, 'If it were genuine, there could nothing be proved thereby but what may be proved from other texts of Scripture.'" The reader who wishes for more satisfactory information respecting the authenticity of the text, may find it in

Dr. Calamy's Vindication of it, annexed to his Sermons on the Trinity, preached at the lecture at Salt-er's Hall, and published in 1722.

There are three that bear witness, &c.—When there is a cause depending in any court, and proof is to be given in order to the decision of it, witnesses are produced, and if they are credible, and liable to no just objection, the cause is determined according to the evidence they give, unless they, to whom it belongs to determine the matter, are partial or biased. Now St. John, aiming at the establishment of those in the truth to whom he wrote this his first epistle, represents the cause depending before them as very weighty; a cause of such consequence, that it highly concerned them to weigh all matters well before they came to a determination. It was really no less a matter than whether Christianity was true or a forgery: and he intimates to them that they had very good evidence to assist them in determining. There were two sets of witnesses, the one above, the other below; and both of them unexceptionable. The one was of *persons*, and the other of *things*, which, by a figure, are represented as witnesses. The persons witnessing were, of all others in the universe, the most worthy of credit and regard, being all truly and properly divine persons, even *the Father, the Word, and the Holy Ghost*—Persons with whom none that had the least knowledge of Christianity could be unacquainted. For these are the very persons in whose name they had been baptized, and to whom they had been most solemnly dedicated. There is only this difference to be observed, that the second witness mentioned has another name given him. In the form of baptism he is called the *Son*, but here the *Word*; a name or title which St. John seems to have taken a peculiar pleasure in giving to the Lord Jesus, for he begins his gospel with it, John i. 1, repeats it again in verse 14 of the same chapter, and in entering upon this epistle, represents it as the great subject about which he was going to write; and mentions it again in the Apocalypse, chap. xix. 13. And as for the third witness, the Holy Ghost, he would not have been mentioned separate from the other two if he were not distinct from both. For the apostle does not speak of three *names* as bearing record, but three distinct *persons*, acting different ways and in different capacities. It is also hereby intimated that the evidence given is very full and convincing, no one of the witnesses being liable to any just objection: so that Christianity, the truth of which is so well attested, must necessarily have a firm foundation. Observe, reader, the witnesses brought forth and appealed to on this occasion, are the same that our Lord himself had mentioned as attesting his divine mission and Messiahship in the days of his flesh, as John v. 37, where he speaks of the Father *that sent him as bearing witness of him*; and John viii. 18, where he says that he bore witness of himself; and John xv. 26, where he mentions the Comforter, the Spirit of truth, as testifying of him. Accordingly we learn from the gospel history, 1st, That the Father bore witness to Jesus with an audible voice three sundry times; first, when he was baptized, Matt. iii. 16, 17;

a second time when he was transfigured, Matt. xvii. 5; and a third time after he had raised Lazarus from the dead, when many flocked out of Jerusalem to meet and applaud him, John xii. 28; and the two former of those times, the testimony borne is the same with that here mentioned by St. John, verses 1, 5, namely, that Jesus is God's beloved Son, and therefore the true Messiah and Saviour of the world. 2d, The Word made flesh, the Lord Jesus himself, several times bore the same testimony; as, for instance, to the woman of Samaria, John iv. 26; to the Jews, John viii. 24, 58; x. 30, 36; and especially when adjured by the high-priest, in the name of the living God, to tell them whether he was *the Christ, the Son of God*, Matt. xxvi. 63; Mark xiv. 61. And he, in effect, bore the same testimony when he showed himself to dying Stephen, as standing at the right hand of God in all the splendour of the divine glory,—when he appeared to Paul on his way to Damascus, surrounded with a light above the brightness of the sun,—and when he manifested himself to John in the isle of Patmos, to give him the wonderful visions contained in the Apocalypse. And, 3d, The Holy Ghost in many ways bore the same testimony, as by his descending on Jesus immediately after his baptism, and in a glorious manner remaining on him, John i. 32, 33, and working miracles by the disciples sent out during his life: by coming down on the apostles in fiery tongues ten days after our Lord's ascension, thereby publicly declaring to all present, and to all to whom a well-attested account of that fact should come, that he really was the Son of God, exalted to the right hand of the Majesty on high; a truth which these same apostles boldly testified from that day forward in Judea, and all the world over. Thus we see what the apostle means when he says, *the Father, the Word, and the Holy Ghost witnessed in heaven*. Or, as the words may be rendered, *there are three in heaven that bear, or that bore witness*, (for *μαρτυροῦντες* is a participle of the imperfect as well as of the present tense,) distinguished from the other three witnesses mentioned in the next verse, that are on earth. The meaning is, not that they bear, or bore, witness to the angels and blessed spirits that are in heaven, but only that they speak from heaven, while the others speak on earth. They witness while they are in heaven, notwithstanding that they are so much above us, and so far distant from us: and therefore the testimony they bear is to be the more regarded, and we shall be the more inexcusable if we do not acquiesce in it, and improve by it.

And these three are one—The word is not *εἷς*, one person, but *εἷς*, one thing, expressing evidently the unity of the three, and that not only as to their testimony, but also and especially with respect to their nature; it being evident, from a variety of other texts, that each of the three is truly and properly God, as has been abundantly proved in the course of these notes. If unity of testimony had only been intended, it is probable the expression would have been as in the close of the next verse, where the three witnesses on earth are spoken of: *these three εἷς τὸ ἐν εἰσὶν, agree in one*.

A. M. 4004. 8 And there are three that bear
A. D. 90. witness in earth, the Spirit, and the
water, and the blood: and these three agree in
one.

* John viii. 17, 18.

Verse 8. *And there are three that bear witness on earth*—To the same important doctrine concerning Christ, the Son of God, and salvation through him; *the Spirit, the water, and the blood*—The Spirit here, distinguished from the Holy Ghost in the preceding verse, seems to mean, 1st, That influence of the Spirit, which, in a peculiar manner, attended the preaching of the gospel by the apostles and first ministers of the Word, in that early age of Christianity: together with the extraordinary gifts of the Spirit, which remained with the church for a considerable time. 2d, The inspired writers of the apostles and the evangelists, bearing witness to the doctrine of Christ, when they were deceased; including the predictions uttered by *holy men of old, as they were moved by the Holy Spirit*, concerning the coming and character of the Messiah, which had been punctually fulfilled in him; and including also the predictions uttered by Christ concerning the destruction of Jerusalem, and the calamities coming on the Jewish nation, with divers other predictions, particularly those concerning the coming of false Christs and false prophets, which were already in part accomplished when St. John wrote this epistle and the rest, he knew, soon would be accomplished. Certainly, the inspired Scriptures, including the predictions of the prophets, and of Christ and his apostles, sealed by their accomplishment, are one grand proof on earth of the truth of Christianity, and of the doctrine of salvation contained therein. *And the water*—Of baptism, emblematical of the washing of regeneration, and of that purity of life consequent thereon, to which we are obliged, and which we in effect promise when we devote ourselves to the Father, Son, and Holy Ghost in that ordinance: and which, when evidenced in our conduct, is a convincing proof of the truth of Christianity, and of our title to that eternal life which is revealed in it. *And the blood*—The Lord's supper, appointed as a memorial of, and testimony to, the sacrifice of the death of Christ, till his second coming; and which exhibits the atoning blood of Christ, from age to age, as the procuring cause of the pardon of sin, and all the spiritual blessings consequent thereon, bestowed on true believers. It may be proper to observe here, that there is also another respect in which these two ordinances of baptism and the Lord's supper may be considered as evidences of the truth of Christianity. It is certain that such ordinances are in use among Christians: now, how came this to be the case? When, and how were they introduced? What was their origin? The gospels inform us. If we admit the account they give, we must of necessity admit the truth of Christianity, with which that account is closely connected. If any do not admit that account, let them give another: but this they cannot do. That

9 If we receive * the witness of men, A. M. 4004.
the witness of God is greater: ° for A. D. 90.
this is the witness of God which he hath testified of his Son.

* Matt. iii. 16, 17; xvii. 5.

account therefore is just; and, of consequence, Christianity is not a forgery, but a divine institution. *As the blood* here implies the testimony which Christ bore to the truth of the gospel, especially of that most essential article of it, his being the *Son of God*, so it may also represent that testimony which is borne to the truth by the sufferings of those who, in different ages and nations, have sealed it with their blood; which is a strong proof of the conviction they had of its truth and importance, and of the virtue and excellence of that religion which enabled them so to do. *And these three agree in one*—In bearing one and the same testimony, namely, that Jesus Christ is the Son of God, the Messiah, the only Saviour of sinners; in and through whom alone the guilty, depraved, weak, and miserable children of men can obtain spiritual and eternal life; the testimony specified verses 11, 12.

Bengelius thinks there has been a transposition of these two verses, and that this latter, concerning the three that bear witness on earth, was placed by St. John before that which respects the witnesses in heaven; and that it must appear to every reasonable man how absolutely necessary the contested verse is. "St. John," says he, "could not think of the testimony of the Spirit, and water, and blood, and subjoin, *the testimony of God is greater*, without thinking also of the testimony of the Son and Holy Ghost; yea, and mentioning it in so solemn an enumeration. Nor can any possible reason be devised why, without *three testifying in heaven*, he should enumerate *three*, and no more, who testify on earth. The testimony of all is given on earth, and not in heaven; but they who testify are part on earth, part in heaven. The witnesses who are on earth, testify chiefly concerning his abode on earth, though not excluding his state of exaltation. The witnesses who are in heaven testify chiefly concerning his glory at God's right hand, though not excluding his state of humiliation. The former, therefore, concerning the witnesses on earth, with the 6th verse, contains a recapitulation of the whole economy of Christ, from his baptism to pentecost: that concerning the witnesses in heaven, contains the sum of the divine economy, from the time of his exaltation. Hence it further appears, that the position of the two verses, which places those who testify on earth before those who testify in heaven, is abundantly preferable to the other, and affords a gradation admirably suited to the subject."

Verse 9. *If we receive the testimony of men*—As we do continually, and must do, in a thousand instances, if we would not give over all business, and even refuse taking necessary nourishment. The testimony of two or three credible witnesses, according to the law of Moses, was deemed sufficient to prove

A. M. 4094. 10 He that believeth on the
A. D. 90. Son of God, ^p hath the witness in
himself: he that believeth not God, ^q hath
made him a liar, because he believeth not

the record that God gave of his Son. A. M. 4094
11 ^r And this is the record, that ^s
A. D. 90. God hath given to us eternal life: and ^t this
life is in his Son.

^p Rom. viii. 16; Gal. iv. 6.—^q John iii. 33; v. 38.

^r Chap. ii. 25.—^s John i. 4; Chap. iv. 9.

any matter of fact; and indeed human affairs in general, even the most important, are conducted and determined by depending on the testimony of men. Nay, and we not only receive the testimony of men, when they bear their testimony in a solemn manner, upon oath, before magistrates, but we rely on one another's word from time to time, and sometimes concerning things of great moment: *the testimony of God is greater*—More valid, of higher authority, and much more worthy to be received than the witness of men, be they ever so numerous, or ever so respectable for their understanding and their integrity; so that we may rely on it with the greatest assurance. *For this is the testimony of God*—Namely, this six-fold testimony, and especially that of the last three mentioned witnesses, of the Father, the Word, and the Holy Ghost: *which he hath testified of his Son*—As the true Messiah, the Saviour of the world, able to save, even to the uttermost, all that come unto God by him; and actually saving all that believe in him with *their heart unto righteousness*.

Verse 10. *He that believeth on the Son of God, with such a faith, hath the testimony in himself*—Namely, knows by experience, that what God hath testified concerning his Son, and salvation in and through him, is indeed true, being already saved by him from the guilt and power of sin, into the favour and image of God, and a state of communion with him. He knows by experience, that Jesus is the Son of God in such a sense as to be an all-sufficient Saviour, and that he came by cleansing water, and by atoning blood, having received justification through the latter, and sanctification through the former. Or, which is to the same purpose, he hath received the testimony mentioned verse 11. For, as in that verse, "*the witness*, by a usual metonymy, is put for the thing witnessed, and the thing witnessed being, *that God hath given us eternal life through his Son*, he who believeth on the Son of God, may justly be said to have eternal life, the thing witnessed, in himself; because, by his faith on the Son, being begotten of God, he hath, in the dispositions of God's children communicated to him, eternal life begun in him; which is both a pledge and a proof that God, in due time, will completely bestow on him eternal life through his Son."—Macknight. Add to the above, that eternal life is begun in him, and that God will, in due time, bestow on him the full enjoyment of it, he hath the testimony of the Father, Son, and Holy Ghost; the Father having lifted up the light of his countenance upon him, and thereby put joy and gladness into his heart, Psa. iv. 6, 7; Christ dwelling in his heart by faith, and being precious to his soul, Eph. iii. 17; 1 Pet. ii. 7; and the Holy Ghost, as a Spirit of adoption, *witnessing with his spirit that he is a child of God*, and pro-

ducing in him *love, joy, and peace*, Rom. viii. 15, 16; Gal. v. 22. And he hath the witness of the Spirit in himself, mentioned verse 8, or of the inspired writings, which bear witness to the genuineness of his religion, and his title to eternal life, and which are the food of his soul, the sweetness of which he tastes, and is nourished thereby; *tastes the good word of God*, Heb. vi. 5. He hath the witness of *the water* in himself; having been baptized with water, and had the sign, and also the thing signified thereby, the regenerating grace of God; and the witness of *the blood*, having *received the atonement*, and pardon through it, and taking all opportunities of receiving the Lord's supper, when *the bread that he breaks is to him the communion of Christ's body*; and *the wine which he drinks, the communion of his blood*; and he *feeds on Christ in his heart by faith, with thanksgiving*. On the other hand, *he that believeth not God*—As to his testimony concerning Christ, when at his baptism, and on the mount of transfiguration, he declared him to be his Son by a voice from heaven; and when, after his death, he demonstrated him to be his Son by raising him from the dead; *hath made him a liar*—That is, by refusing to believe these testimonies, he hath acted as if he judged God to be a liar, or false witness. Some MSS. and ancient versions, particularly the Vulgate, instead of *He that believeth not God*, have, *He that believeth not the Son*; which Grotius and Bengelius think the true reading. But, like most of the various readings, this makes no alteration in the sense of the passage.

Verses 11, 12. *And this is the record*—*H μαρτυρία, the testimony*; the sum of God's testimony concerning his Son, and salvation through him: this is the thing testified by the six witnesses—the three in heaven, and the three on earth; *that God hath given to us*—Hath sincerely and freely offered to mankind in general, and hath actually conferred on true believers in particular; *eternal life*—Namely, a title to it, in their justification and adoption, Tit. iii. 7; Rom. viii. 17; a meetness for it, in their new creation or sanctification, Col. i. 12; 2 Cor. v. 17; Eph. iv. 22, 24; and a foretaste or earnest of it, by the indwelling of the Holy Spirit in their hearts, Eph. i. 14; giving them to enjoy communion with the Father and the Son, 1 John i. 3; and through that, as it were, *to sit in heavenly places in Christ Jesus*, and have their *conversation in heaven*, Eph. ii. 6; Phil. iii. 20. *And this life is in his Son*—Whose doctrine hath revealed it; whose merits have procured it; whose Spirit hath imparted the beginning of it; and whose example will conduct us to the complete possession of it. In other words, by whom it is purchased, and in whom it is treasured up; so that he has all the springs, and the fulness of it, in himself, to communi-

A. M. 4094. 12 ¹ He that hath the Son, hath life;
 A. D. 90. *and* he that hath not the Son of God,
 hath not life.

13 ² These things have I written unto you that
 believe on the name of the Son of God; ³ that
 ye may know that ye have eternal life, and that
 ye may believe on the name of the Son of God.

¹ John iii. 36; v. 24.—² John xx. 31.—³ Ch. i. 1, 2.

cate to his body, the church, first in grace and then in glory. "Though the apostle, in what goes before, has spoken particularly of the three in heaven, and of the three on earth, who bear witness continually, he deferred mentioning, till now, what it is they are witnessing; that by introducing it last of all, and after so much preparation, it might make the stronger impression on the minds of his readers." *He that hath the Son*—That hath the saving knowledge of him communicated by the Spirit of wisdom and revelation, Eph. i. 17; Matt. xi. 27; that hath living faith in him, working by love, Gal. ii. 20; v. 6; and hereby hath a real interest in him, as a wife hath in her husband, Rom. vii. 4; and vital union with him, such as a branch hath with the tree in which it grows, John xv. 4; or such as a member of the human body has with the head thereof, 1 Cor. xii. 27; Rom. xii. 5; and who, in consequence of that interest in him, and union with him, hath a conformity to him; hath in him the mind that was in Christ, and walks as he walked, Phil. ii. 5; or he, to whom Christ is made of God wisdom, righteousness, sanctification, and redemption; see on 1 Cor. i. 30; such a one in these respects having the Son, *hath life*—Hath spiritual life here, and is entitled to, made in a degree meet for, and has an earnest of, eternal life hereafter. *But he that hath not the Son of God*—Hath not that interest in his merits, that union with him through the Spirit, that conformity, more or less, to his image: he, whom Christ has not enlightened as his wisdom, justified as his righteousness, renewed as his sanctification; whatever he may profess, whatever orthodoxy of sentiment, regularity of conduct, or form of godliness; *hath not life*—Hath neither spiritual life here, being still alienated from the life of God, Eph. iv. 18; nor is in the way to eternal life hereafter. He hath no part or lot therein.

Verse 13. *These things have I written unto you*—The things contained in the former part of this chapter concerning the fruits of regenerating faith, and the water and the blood, and the witnesses in heaven and on earth, and especially concerning the things which they have witnessed, mentioned in the two last verses; *to you that believe on the name of the Son of God*—With a faith grounded on a saving knowledge of him, and productive of the fruits spoken of verses 1-4; *that ye may know*—On the testimony of all the evangelists and apostles, and of Christ himself; *that ye have eternal life*—That ye are heirs of it, notwithstanding your past sins and present infirmities, and the imperfection of your knowledge and holiness, and the various defects of

14 And this is the confidence that ¹ we have ² in him, that ³ if we
 ask any thing according to his will, he hear-
 eth us:

15 And if we know that he hear us, whatso-
 ever we ask, we know that we have the petitions
 that we desired of him.

¹ Or, concerning him.—² Chapter iii. 22.

your love and obedience; *and that you may believe*—That is, may persevere in believing; *on the name of the Son of God*—May continue in the faith grounded and settled, and not be moved away from the hope of the gospel; knowing that *the just man shall live by faith*, but if he draw back, *God's soul will have no pleasure in him*. See John xv. 6, and Rom. xi. 22.

Verses 14, 15. *And this is the farther confidence*—*Παρησια*, boldness; that we have in, or with, him, that if we ask any thing—See on Matt. vii. 7; according to his will—His revealed will, (for his word shows us what things we may lawfully ask,) he heareth us—Not only observes and takes notice of our petitions, but favourably regards them, and will assuredly grant them if he sees, and as far as he sees, that it will be for our present and eternal good to have them granted: see verse 15. Archbishop Tillotson supposes that this refers particularly to the apostles. "But so few of the apostles could be concerned in this advice of St. John, and there are so many promises of the answer of prayer scattered up and down in the Old and New Testaments, that I," says Dr. Doddridge, "would by no means thus confine the interpretation." The truth is, with regard to all spiritual blessings, such as illumination of mind, remission of sins, the divine favour, adoption into God's family, regeneration and sanctification through his Holy Spirit, grace to help us in time of need, and eternal life, we may be sure God will grant them, if we ask them sincerely, importunately, perseveringly, and in faith, complying, in the mean time, through his grace, with the conditions or terms, on our complying with which God hath suspended the accomplishment of his promises of these blessings, namely, repentance toward him, and faith in our Lord Jesus Christ, and in the truths and promises of his gospel. But with respect to temporal blessings, as we do not know how far it would be good for us to receive them, we must ask them with entire submission to the divine will, persuaded that if we seek first the kingdom of God and his righteousness, other things, that he knows to be needful and useful, shall be added unto us; and that he who gives grace and glory, will withhold no good thing from them that walk uprightly. *And if we know that he heareth us, we know*—Even before the event, (for faith anticipates the blessings,) that we have the petitions that we desired of him—And when they are received, we know they are given in answer to our prayers. The meaning of this is, that God's hearing is not in vain; but that, as he hears in general, so he will grant in

A. M. 4094. 16 If any man see his brother sin a
A. D. 90. sin which is not unto death, he shall
ask, and * he shall give him life for them that
sin not unto death. * There is a sin unto
death: ^b I do not say that he shall pray for it.

17 ° All unrighteousness is sin: and there is a
sin not unto death.

18 We know that ^d whosoever is born of God,
sinneth not; but he that is begotten of God,
° keepeth himself, and that wicked one toucheth
him not.

^a Job xlii. 8; Jas. v. 14, 15.—^b Matt. xii. 31, 32; Mark iii.
29; Luke xii. 10; Heb. vi. 4, 6; x. 26.—^c Jer. vii. 16; xiv.
11; John xvii. 9.—^d Chap. iii. 4.—^e 1 Peter i. 23; Chapter
iii. 9.—^f James i. 27.

due time, and in his own way, those particular mercies which we ask of him.

Verses 16, 17. *If any man, &c.*—As if he had said, Yea, he hears us not only for ourselves, but others also; *see his brother*—That is, any child of man; *sin a sin which is not unto death*—That is, any sin but that which is marked out in the awful words of our Lord Jesus Christ as unpardonable, namely, the blasphemy against the Holy Ghost, of which see on Matt. xii. 31; Mark iii. 29. Or, which may rather be intended, the sin of total apostacy from both the power and form of godliness; *he shall ask, and God shall give him life*—Repentance unto life, and, in consequence thereof, pardon and salvation for that sinner. *There is a sin unto death; I do not say that he shall pray for it*—That is, let him not pray for it. *A sin unto death* may likewise mean one which God has determined to punish with temporal death. *All unrighteousness is sin*—Every deviation from perfect holiness is sin; but all sin is not unpardonable, nor does God determine to punish every sin with temporal death.

Verses 18, 19. *We know, &c.*—As if he had said, Yet this gives no encouragement to sin. On the contrary, it is an indisputable truth, *that whosoever is born of God*—That is, regenerated and made a new creature; see on chap. ii. 29; *sinneth not*—Doth not commit any known sin, so long as he lives by faith in the Son of God, and by that faith has union with Christ; *but he that is begotten of God*—By the word of truth, (James i. 18; 1 Pet. i. 23,) accompanied by the influence of the Divine Spirit; *keepeth himself*—By the aid of divine grace watching unto prayer, denying himself and taking up his cross daily; *and that wicked one*—Namely, the devil; *toucheth him not*—So as to overcome and lead him into known, wilful sin. *And we know*—By the testimony of the Holy Spirit and our own consciences; *that we*—Who believe in Christ, (verse 13,) and are born of God, and made partakers of the divine nature; *are of God*—Belong to him, as his children and his heirs; *and the whole world*—All the rest of

19 *And* we know that we are of A. M. 4094.
God, and 'the whole world lieth in A. D. 90.
wickedness.

20 *And* we know that the Son of God is come, and ° hath given us an understanding, ^b that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. ^c This is the true God, ^d and eternal life.

21 Little children, ^e keep yourselves from idols. Amen.

^f Gal. i. 4.—^g Luke xxiv. 45.—^h John xvii. 3.—ⁱ Isa. ix. 6; xlii. 6; liv. 5; John xx. 28; Acts xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Titus ii. 13; Hebrews i. 8.—^k Verses 11–13. ^l 1 Cor. x. 14.

mankind, that are not such, all who have not his Spirit, are not only touched by him, but very generally are guilty of idolatry, fraud, violence, lasciviousness, impiety, and all manner of vice; *lieth in wickedness*—Rather, *in the wicked one*, as *εν τω πονηρω* signifies. They are under his dominion: just as it is said of believers in the next verse, that they are *εν τω αγαθω*, *in the true one*. "The power of Satan in this lower world, and over its inhabitants, is often spoken of in Scripture. Thus Eph. ii. 2, he is called *the spirit which now worketh in the children of disobedience*: 2 Cor. iv. 4, he is termed *the god of this world*, and is said to *blind the minds of them that believe not*: 1 Pet. v. 8, he is called *our adversary*, and is said to be *going about as a roaring lion, seeking whom he may devour*. Further, 2 Tim. ii. 26, wicked men are said to be *held in the snare of the devil*, who (Ephesians vi. 11) is said to *use wiles* for the destruction of mankind, and (2 Corinthians xi. 3) to have *beguiled Eve by his subtlety*."

Verses 20, 21. *We know*—By all these infallible proofs; *that the Son of God is come*—Into the world; *and hath given us an understanding*—Hath enlightened our minds; *that we may know him that is true*—The living and true God, namely, the Father, of whom the apostle appears here to speak; *and we are in him that is true*—In his favour, and in a state of union and fellowship with him; *even*—This particle is not in the Greek; *in*—Or rather, *through*; *his Son Jesus Christ*—Through whose mediation alone we can have access to, or intercourse with, the Father. *This*—Ουτος, he, namely, Christ, the person last mentioned; *is the true God and eternal life*—He partakes with the Father in proper Deity, and our immortal life is supported by union with him. *Little*—Or beloved; *children, keep yourselves from idols*—From all false worship of images, or of any creature, and from every inward idol: from loving, desiring, fearing any thing more than God. Seek all help and defence from evil, all happiness, in the true God alone.

PREFACE
TO THE
SECOND EPISTLE OF JOHN.

SOME," says Bede, (in the beginning of the eighth century,) "have thought this and the following epistle not to have been written by John the evangelist, but by another, a presbyter of the same name, whose sepulchre is still seen at Ephesus, whom also Papias mentions in his writings. But now it is the general consent of the church, that John the apostle wrote also these two epistles, forasmuch as there is a great agreement of the doctrine and style between these and his first epistle, and there is also a like zeal against heretics." Compare 2 Epistle verse 5, with 1 Epistle ii. 8;—verse 6, with 1 Epistle v. 3;—verse 7, with 1 Epistle iv. 3;—3 Epistle verse 12, with John xix. 35. Of John's peculiar manner of expressing things, compare 2 Epistle verse 7, and 3 Epistle verse 11.—Of the second epistle, which contains only thirteen verses, eight may be found in the first, either in sense or in expression. It is true, Eusebius, in bearing testimony to the authenticity of the first epistle of John, hath insinuated that some ascribed the second and third epistles to another person of the name of John, called "the elder," of whom he speaks, lib. iii. c. 39. And Jerome likewise hath mentioned this John in his catalogue. But the earliest and best Christian writers ascribe the second and third epistles, as well as the first, to the Apostle John. All the three were received as his by Athanasius, Cyril of Jerusalem, Epiphanius, Jerome, and the council of Laodicea; as also by Ruffin, by the third council of Carthage, by Augustine, and by all those authors who received the same canon of the New Testament which we receive. All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen. The second epistle is cited twice by Irenæus as written by John the apostle, declaring, that "they who denied Jesus Christ to be 'come in the flesh,' were 'seducers' and 'antichrists,' verses 7, 8; and that they who 'bid' the heretic 'God speed,' were 'partakers of his evil deeds;'" which words are found in verses 10, 11. And Aurelius cites the 10th verse as the words of St. John the apostle.

As to the title of "elder," taken by the writer of these two short epistles, we cannot infer from this that they were not written by the Apostle John; the word "elder" being, it seems, only intended to denote that the person so called was of long standing in the Christian faith. It was, therefore, an appellation of great dignity, and entitled the person, to whom it belonged, to the highest respect from all the disciples of Christ: for which reason it was assumed by the Apostle Peter. Or, as some think, the word "elder" might be used with a reference to John's great age, and that he was as well known by the name of "elder" as by his proper name; the word signifying the same as if it had been said, "The aged apostle." The circumstance, that the writer of these epistles hath not mentioned his own name, is agreeable to John's manner; who neither hath mentioned his name in his gospel, nor in the first epistle, which are unquestionably his.

These epistles have very improperly been termed "general" or "catholic," since each is inscribed to a single person, one to a woman of distinction, stiled "the elect lady," or, as some render the words, "the elect Kuria," (taking the latter word for a proper name,) and the other to "Gaius;" probably the same person with Gaius of Corinth, who is stiled by St. Paul "his host," and is celebrated for his hospitality to the brethren; a character very agreeable to that which is here given of Gaius by the Apostle John.

There is no fixing the date of these two epistles with any certainty. It in a great measure depends on the date of the first epistle; soon after which, it is generally agreed, both these were written. And this indeed appears exceeding probable from that coincidence, both of sentiment and expression, which occurs in all these epistles, as mentioned above.

THE SECOND EPISTLE

OF

JOHN.

(1.) *The Apostle John salutes a Christian matron and her children, 1-3. (2.) With great joy recommends further degrees of faith and love, 4-6. (3.) Cautions against seducers, particularly such as denied Christ's incarnation, and dissuades from entertaining persons that erred from the truth, or wishing them success, 7-11. (4.) Refers some other matters to a personal intercourse, 12, 13.*

A. M. 4094. **T**HE elder unto the elect lady, and
A. D. 90. her children, *whom I love in the truth; and not I only, but also all they that have known ^b the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 ° Grace ¹ be with you, mercy and peace

*1 John iii. 18; 3 John 1; Verse 3.—^b John viii. 32; Gal. ii. 6, 14; iii. 1; v. 7; Col. i. 5; 2 Thess. ii. 13; 1 Tim. ii. 4;

Verses 1, 2. *The elder*—An appellation suited to a familiar letter; for the import of it see the preface: *unto the elect*—That is, the Christian; *lady*—Or *Kuria*, rather, for the word seems to be a proper name, both here and in verse 5, it not being then usual to apply the title of *lady* to any but the Roman empress, neither would such a manner of speaking have been suitable to the simplicity and dignity of the apostle; *and her children*—There is no mention made by the apostle of this matron's husband, either because he was dead, or because he was not a Christian; *whom*—That is, both her and her children; *I love in the truth*—Or rather (as *αληθεια* is without the article) in truth. The meaning is, whom I love with unfeigned and holy love. The sincerity and purity of his love to this family, the apostle showed on the present occasion, by his earnestness to guard them against being deceived by the false teachers, who were then going about among the disciples of Christ. *And not I only* love her and them, *but also all* love them *that have known the truth*—As it is in Jesus, and have had any opportunity of becoming acquainted with them. *For the truth's sake*—Because you have embraced the same truth of the gospel which I myself, and other faithful Christians, have received; *which dwelleth in us*—As a living principle of faith and holiness; see Phil. i. 6; 1 John ii. 14; *and shall be with us for ever*—Which,

b

from God the Father, and from the A. M. 4094.
Lord Jesus Christ, the Son of the A. D. 90.
Father, ^d in truth and love.

4 I rejoiced greatly, that I found of thy children ° walking in truth, as we have received a commandment from the Father.

Heb. x. 26.—^c 1 Timothy i. 2.—¹ Gr. shall be.—^d Verse 1. ° 3 John 3.

I trust, God will enable us to believe and obey to the end of our lives.

Verse 3. *Grace be with you, &c.*—See on Rom. i. 7. Grace takes away the guilt and power of sin, and renews our fallen nature; mercy relieves our misery; peace implies our abiding in grace and mercy. It includes the testimony of God's Spirit and of our own conscience, both that we are his children, and that all our ways are acceptable to him. This is the very foretaste of heaven, where it is perfected: *in truth and love*—*Truth* embraced by a lively faith, and *love* to God, his children, and all mankind, flowing from discoveries of his favour.

Verse 4. *I rejoiced greatly that I found of thy children*—That is, some of thy children; *walking in truth*—In a manner agreeable to the gospel. It is probable that John speaks of such of her children as he had met with in the course of his travels, probably at their aunt's house, verse 13; and that having conversed with them, and observed their conduct, he had found reason to conclude that they were truly pious, and sound in the faith. After their return home, it seems, he inscribed this letter to them as well as to their mother, and by the commendation which he bestowed on them in it, he no doubt encouraged them much to persevere in the truth. By the joy which this circumstance gave the apostle, was manifested the disposition of a faithful minister

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A. M. 4004. 5 And now I beseech thee, lady, ^f not
A. D. 90. as though I wrote a new command-
ment unto thee, but that which we had from
the beginning, ^e that we love one another.

6 And ^h this is love, that we walk after his
commandments. This is the commandment,
That, ⁱ as ye have heard from the beginning,
ye should walk in it.

7 For ^k many deceivers are entered into the
world, ^l who confess not that Jesus Christ is come
in the flesh. ^m This is a deceiver, and an anti-
christ.

^f 1 John ii. 7, 8; iii. 11.—^g John xiii. 84; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 23.—^h John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3.—ⁱ 1 John ii. 24.—^k 1 John iv. 1. ^l 1 John iv. 2, 3.—^m 1 John ii. 22; iv. 3.—ⁿ Mark xiii. 9.

of Christ; for such derive great happiness from the
faith and holiness of their disciples.

Verse 5. *Now, I beseech thee*, Kuria—This sort
of address suits a particular person much better than
a whole church, consisting of many individuals, to
which, in the opinion of some, this letter was directed;
not as though I wrote a new commandment—A com-
mandment which thou didst never hear before;
but that which we had from the beginning—Of our
Lord's ministry. Indeed it was in some sense from
the beginning of the world; *that we love one another*
—More abundantly. The apostle does not here
speak of a *new commandment* in the sense in which
our Lord used that phrase John xiii. 34; (see on
1 John ii. 7, 8;) but his meaning is, either that the
commandment to love one another, which he gave
to this family, was not a commandment which had
never been delivered to the church before, or that it
was not a commandment peculiar to the gospel.
The first of these seems to be the apostle's meaning;
as he tells this matron that the disciples of Christ had
had this commandment delivered to them from the
beginning. In inculcating mutual love among the
disciples of Christ so frequently and so earnestly in
all his writings, John showed himself to be, not only
a faithful apostle of Christ, but a person of a most
amiable and benevolent disposition; his own heart
being full of love to all mankind, and particularly to
the followers of Jesus, he wished to promote that
holy and happy temper in all true Christians.

Verses 6, 7. *And this is love*—The principal proof
of true love, first to God, and then to his people;
that we walk after his commandments—That we be
obedient to his will in all things. *This love is the
great commandment*, which ye have heard from the
beginning—Of our preaching; that ye should walk
in it—Should persevere in love. *For many de-
ceivers, &c.*—See on 1 John iv. 1: as if he had said,
Carefully keep what you have heard from the be-
ginning; for many seducers are come; *who confess
not that Jesus Christ is come*—Or came, as *ερχομενον*
(considered as the participle of the imperfect)
may be rendered; for Jesus Christ was not on earth
in the flesh when John wrote this; as the translation

8 ^a Look to yourselves, ^o that we A. M. 4004.
lose not those things which we have A. D. 90.

² wrought, but that we receive a full reward.

9 ^p Whosoever transgresseth, and abideth not
in the doctrine of Christ, hath not God. He that
abideth in the doctrine of Christ, he hath both
the Father and the Son.

10 If there come any unto you, and bring not
this doctrine, receive him not into *your house*,
^q neither bid him God speed;

11 For he that biddeth him God speed, is par-
taker of his evil deeds.

^o Gal. iii. 4; Heb. x. 33, 35.—^p Or, *gained*. Some copies
read, *which ye have gained, but that ye receive, &c.*—^q 1 John
ii. 23.—^r Rom. xvii. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9;
2 Tim. iii. 5; Tit. iii. 10.

in our Bible, *is come*, imports. He had come in the
flesh, but was gone. So that no translation of this
clause, which represents Jesus Christ as then pre-
sent, can be just. The apostle alludes to the rise of
those heretica, who affirmed that Christ came only
in appearance; and who, of course, denied his
priestly, if not also his prophetic and kingly office.
This—Every one who does this, who does not ac-
knowledge that Christ came in the flesh; *is a de-
ceiver*—A seducer from God; *and antichrist*—An
enemy to Christ.

Verses 8, 9. *Look to yourselves*—Take heed, lest
you grow remiss or negligent in the course of your
obedience. *That we lose not, &c.*—Lest you lose
the reward of what you have already done, which
every apostate does; *but that we receive*—Which
every one that is faithful unto death shall do; *a full
reward*—That, having fully employed all our talents
to the glory of him that gave them, we may receive
the whole portion of felicity which God has pro-
mised to diligent, persevering Christians. Receive
this as a certain rule; *whosoever transgresseth*—
Any law of God; *and abideth not*—Does not perse-
vere; *in his belief of, and obedience to, the doctrine
of Christ, hath not God*—For his Father and his God.
He that abideth in the doctrine of Christ—Believ-
ing and obeying it; *hath both the Father and the
Son*—Who have confirmed that doctrine in the
most ample manner.

Verses 10, 11. *If there come any unto you*—Either
as a teacher or a brother; *and bring not this doctrine*
—Of Christ, namely, that Jesus Christ, the Son of God,
did come in the flesh to save mankind; or advance
any thing contrary to it, or any other branch of
Christ's doctrine; *receive him not into your house*—
Either as a teacher or a brother; *neither bid him
God speed*—Give him no encouragement therein;
for he that biddeth him God speed—That gives him
any encouragement; *is partaker of*—Is accessory
to; *his evil deeds*—We may infer, from what the
apostle here says, 1st, That when those who pro-
fessed to be the disciples of Christ came to any place
where they were not known to the brethren who
resided there, nor were recommended to them by

A. M. 4094. 12 'Having many things to write unto
A. D. 90. you, I would not *write* with paper and
ink: but I trust to come unto you, and speak

³face to face, "that 'our joy may be full. A. M. 4094.
13 'The children of thy elect sister A. D. 90.
greet thee. Amen.

³ John 13.—³ Gr. *mouth to mouth*.

³ John xvii. 13; 1 John i. 4.—⁴ Or, *your*.—⁴ 1 Pet. v. 13.

some with whom they were acquainted, they made themselves known to them as the real disciples of Christ, by declaring their faith. This shows the propriety of the apostle's advice to this pious matron and her children. 2d, That as the Christians in those days exercised hospitality to their stranger brethren, who were employed in spreading the gospel; so the Christian sister to whom the apostle wrote this letter, being probably rich, and of a benevolent disposition, thought herself under an obligation to supply the wants of those strangers who went about preaching. Wherefore, to prevent her from being deceived by impostors, the apostle here directs her to require such teachers to give an account of the doctrines which they taught; and if she found that they did not hold the true Christian doctrine, he advised her not to receive them into her house, nor to give them any countenance. And this advice of the apostle was certainly perfectly proper, because they who entertained, or otherwise showed respect to, false teachers, enabled them the more effectually to spread their erroneous doctrine, to the seduction and ruin of those whom they deceived.

Verses 12, 13. *Having many things to write*—Concerning these and other subjects; *I would not*—*ὄχι ἐβελήθη*, *I was not minded*, to communicate them by *paper and ink*—Probably the apostle meant that he had many things to say concerning the characters and actions of the false teachers; perhaps

also he wished to mention to her the names of those that he had principally in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this matron and her children soon, and to converse with them personally. *The children of thy elect*—Or *Christian sister, greet thee*—It seems she was absent, if not dead, when the apostle wrote this. It is justly observed by Macknight, that "the word *elect* here, as in verse 1, doth not signify *chosen from eternity to salvation*. For the apostle could not know that the matron's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alleged to have been the case by any who so interpret election." But it signifies, as the same expression generally does, in other passages of Scripture, a true believer in Christ, who, as such, is in a state of acceptance with God, and one of his chosen people. See on Eph. i. 3-7. It is proper to observe here also, that the salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only; but they were prayers for the health and happiness of their souls, and expressions of the most sincere love. See 3 John, verse 2. The apostle sent this matron the salutation of the children of her sister, to intimate to her that they were all Christians, and that they persevered in the true doctrine of the gospel.

THE THIRD EPISTLE

OF

JOHN.

The apostle, in this short epistle to Gaius, (1,) Expresses his concern for his prosperity, and his joy in the honourable character he maintained for Christian candour, hospitality, and zeal, 1-8. (2,) He cautions him against the ambitious and turbulent practices of Diotrefes, but recommends Demetrius to his friendship, as a man of an excellent character, 9-12. (3,) He refers what he had further to say to a personal interview, 13, 14.

A. M. 4094. **T**HE elder unto the well-beloved
A. D. 90. Gaius, ^awhom I love ¹in the
truth.

2 Beloved, I ²wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

^a 2 John 1.—¹ Or, truly.—² Or, pray.—³ 2 John 4.

Verse 1. *The elder unto the well-beloved Gaius*—Gaius, or, according to the Latin orthography, *Caius*, was a common name among the Romans. In the history of the Acts and in the epistles we meet with five persons of this name. 1st, One mentioned Acts xix. 29, called a man of Macedonia, and Paul's companion in travel. 2d, A Gaius of Derbe, a city of Lycaonia, mentioned Acts xx. 4. 3d, A Gaius with whom St. Paul lodged at Corinth, and called his *host*, Acts xvi. 23. 4th, One of that name, whom the apostle had baptized at Corinth, mentioned 1 Cor. i. 14, who probably was the same person with the Gaius last mentioned. 5th, A Gaius to whom John wrote this epistle, thought by Estius and Heuman to be a different person from all those above mentioned; because the apostle hath intimated, verse 4, that he was his convert, which they suppose he could not say of any of the Gaiuses mentioned above. Lardner supposes he was an eminent Christian, who lived in some city of Asia, not far from Ephesus, where St. John chiefly resided after his leaving Judea. For, verse 14, the apostle speaks of shortly coming to him, which he could not well have done if Gaius had lived at Corinth, or any other remote place. This Gaius being neither a bishop nor a deacon, but a private member of some church, (as appears by the contents of the epistle,) his hospitality to the brethren, who came to him, is a proof that he possessed some substance, and that he was of a very benevolent disposition. The design of St. John, in writing to him, was not to guard him against the attempts of the heretical teachers, who were gone abroad, or to condemn the errors which they were at great pains to propagate; but only, 1st, To praise Gaius for having showed kindness to some

3 For I rejoiced greatly, when the A. M. 4094.
brethren came and testified of the A. D. 90.
truth that is in thee, even as ^bthou walkest in
the truth.

4 I have no greater joy than to hear that ^cmy children walk in truth.

^c 1 Cor. iv. 15; Philem. 10.

Christian strangers, who, in journeying among the Gentiles, had come to the place where Gaius resided; and to encourage him to show them the like kindness, when they should call upon him again, in the course of their second journey. 2d, For the purpose of rebuking and restraining one Diotrefes, who had arrogantly assumed to himself the chief direction of the affairs of the church, of which Gaius was a member, and who had both refused to assist the brethren above mentioned, and had even hindered those from receiving and entertaining them who were desirous to do it. 3d, The apostle wrote this letter to commend an excellent person named Demetrius, who, in disposition and behaviour, being the reverse of Diotrefes, the apostle proposed him as a pattern, whom Gaius and the rest were to imitate.

Verses 2-4. *Beloved, I wish*—Or, *I pray*, as *εὐχομαι* is translated by Beza, Estius, Erasmus, Schmidius, Doddridge, and others. *Above all things*—Or, *with respect to all things*, as *περὶ πάντων* rather signifies; *that thou mayest prosper and be in health*—Namely, of body; *even as, I doubt not, thy soul prospereth*—In faith, love, and every virtue. *For I rejoiced greatly when the brethren*—Who went to the church, of which thou art a member; *came back and testified of the truth that is in thee*—Thy faith, love, and other Christian graces; *even as thou walkest in the truth*—Adornest the gospel by an exemplary conduct, and all good works. The apostle emphatically terms Gaius's joining works of charity with faith in the doctrines of the gospel, *the truth that was in him*. For there is no true faith without good works: it always produces good works: neither are any works good but such as proceed from faith. These two joined constitute the truth of religion. For I

A. M. 4004. 5 Beloved, thou doest faithfully what-
A. D. 90.

soever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey ³ after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, ⁴ taking nothing of the Gentiles.

8 We therefore ought to receive such, that we

³ Gr. worthy of God.

have, &c.—That is, nothing gives me greater joy, than to hear that my children walk in the truth—Such is the spirit of every true Christian pastor. It seems probable by this, as has been intimated above, that Gaius was converted by St. John. Hence, in speaking to him, he uses the tender style of paternal love, and his calling him one of his children, when writing under the character of the elder, has peculiar beauty and propriety.

Verses 5-8. *Beloved, thou doest faithfully*—Uprightly and sincerely; or, as *κισον ποιεις* is more accurately rendered, *thou dost a faithful thing*; or a thing becoming a faithful person, or one who is a real believer; *whatsoever thou doest to the brethren, and to strangers*—To thy fellow-Christians, known to thee, and to those with whom thou hast had no acquaintance. *Who have born witness of thy charity before the church*—The congregation with whom I now reside; *whom*—Which brethren or Christian strangers; *if thou bring forward on their journey*—Supplied with what is needful; *after a godly sort*—In a manner worthy of God, or from a principle of divine love, and correspondent to the relation in which you and they stand to him; *thou shalt do well*—How tenderly does the apostle enjoin this! *Because that for his name's sake*—Out of zeal for his honour and interest; *they went forth*—To preach the gospel, abandoning their habitations, possessions, and callings; *taking nothing of the Gentiles*—Among whom they laboured, toward their support, that they might take off all suspicion of their being influenced by mercenary motives. *We, therefore*—Who do not undertake expensive journeys for the sake of preaching the gospel, and who have any habitation of our own; *ought to receive such*—Hospitably and respectfully; *that*—If Divine Providence do not give us opportunities of laying ourselves out, as they do, in the exercise of the ministerial office; *we might*—Though in a lower degree; *be fellow-helpers to the truth*—Which they preach, and may be entitled, through divine grace, to a share in their reward.

Verses 9-11. *I wrote*—Or *have written*; to the church—Probably that to which they came; *but Diotrephes, &c.*—As if he had said, But I fear lest my letter should not produce the desired effect; for Diotrephes, perhaps the pastor of it, *who loveth to have the pre-eminence among them*—To govern all things according to his own will; *receiveth us not*

b

might be fellow-helpers to the truth. A. M. 4004.
A. D. 90.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

⁴ 1 Cor. ix. 12, 15.

—Neither them nor me; or, does not acknowledge my authority as an apostle of Christ. So did the mystery of iniquity already begin to work! As six or seven MSS. read here, *εγραψα αυ*, a reading which is followed by the Vulgate, the Syriac, and the Coptic versions, Macknight, supposing it to be the genuine reading, renders the clause, *I would have written*; remarking, that the letters which the apostles wrote to the churches, were all sent to the bishops and elders in those churches, to be by them read to the people in their public assemblies. So that "if Diotrephes was a bishop or elder of the church to which St. John would have written, the apostle might suspect that that imperious, arrogant man, would have suppressed his letter; consequently, to have written to a church of which he had usurped the sole government, would have answered no good purpose." *Wherefore, if I come*—As I hope I quickly shall; *I will remember*—Or, as *νημινησω* more properly signifies, *I will bring to remembrance*; his deeds which he practiseth, prating against us—Both them and me; *with malicious words*—As if I were not an apostle, but had assumed that office. "In thus speaking, the writer of this epistle showed himself to be Diotrephes's superior. It is therefore highly probable that the writer of it was not the person called by the ancients *John the presbyter*, but *John the apostle*. Heuman and Lardner are of opinion the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to give a mild sense to the apostle's words: for, allowing that John threatened to punish Diotrephes for his insolence, in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatenings did not proceed from resentment, but from zeal for the interests of religion, in which he is to be commended; because, as Whitby remarks on this verse, 'private offences against ourselves must be forgiven and forgotten; but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed and publicly reproved.'"—Macknight. *Neither doth he himself receive the brethren*—Though he knows they come from us; *and forbiddeth them that would*—Receive them, to do it; *and casteth them*—Who entertain them contrary to his

A. M. 4094. 11 Beloved, ^o follow not that which
A. D. 90. is evil, but that which is good. [†] He
that doeth good is of God: but he that doeth
evil hath not seen God.

12 Demetrius [‡] hath good report of all men,
and of the truth itself: yea, and we also bear
record; [‡] and ye know that our record is true,

^o Psa. xxxvii. 27; Isa. i. 16, 17; 1 Pet. iii. 11.—[†] 1 John ii.
29; iii. 6, 9.

orders; out of the church. But as for thee, beloved,
follow—Or imitate; not that which is evil—In Dio-
trephes, or any one; but that which thou seest to be
good in those with whom thou art acquainted; that
is, behold such a conduct as that of Diotrephes with
a just abhorrence, and act according to that model
of humility and condescension which you have seen
in others. *He that doeth good*—From a proper prin-
ciple, namely, from love to God, in obedience to his
will, and with a view to his glory; *is of God*—He
knows God, and, as one of his people, imitates him;
but he that doeth evil—That harbours unkind tem-
pers in his heart, and acts in an unfriendly manner
toward the servants of Christ, in their wants and
necessities, whatever high notions he may entertain
of himself, *hath not seen or known God*—But is evi-
dently ignorant of his perfections and of his will,
and even an enemy to him.

Verse 12. *Demetrius*, on the contrary, *hath good
report*—Hath a good testimony from all that know
him; *and of the truth*—The gospel; *itself*—His tem-
per and conduct being conformable to its precepts,
and he having exerted himself greatly to propagate
it. *Yea, and we also bear record*—I, and they that
are with me; *and ye know that our record is true*—
That every commendation I give is well founded.

Ver. 13, 14. *I had many other things to write*—To
communicate to thee concerning the affairs of your

13 I had many things to write, but ^o I will not with ink and pen write unto
A. M. 4094. thee:
A. D. 90.

14 But I trust I shall shortly see thee, and
we shall speak [†] face to face. Peace be to thee.
Our friends salute thee. Greet the friends by
name.

[‡] 1 Tim. iii. 7.—[†] John xxi. 24.—[‡] 2 John 12.—^o Gr.
mouth to mouth.

church, and concerning Diotrephes; but I will not—
I am not minded; to write unto thee with ink and
pen—Meaning, probably, lest this letter should fall
into hands who might make an improper use of it.
But I trust I shall shortly see thee—Lardner con-
jectures that John did actually visit Gaius; and adds, I
please myself with the supposition that his journey
was not in vain, but that Diotrephes submitted and
acquiesced in the advices and admonitions of the
apostle. *Peace be to thee*—And every desirable
blessing, from God our Father, and Christ Jesus our
Lord. *Our friends salute thee*—Our translators
have inserted the word *our* in this clause without
any authority. The apostle's words are *oi φίλοι, the
friends*, an expression nowhere else found in Scrip-
ture; but it applies excellently to the primitive
Christians, as it denotes, in the strongest manner,
the love which, in the first ages, subsisted among
the true disciples of Christ. *Greet the friends by
name*—That is, in the same manner as if I had
named them one by one. The apostle, by sending
a salutation to the faithful disciples of Christ, who
were in the church of which Gaius was a member,
and who were living together in great love, showed
his paternal and affectionate regard for them, and
encouraged them to be steadfast in their adherence
to the truth and grace of the gospel, and to walk
worthy of it.

PREFACE

TO THE

GENERAL EPISTLE OF JUDE.

WE learn from the inscription of this epistle, that the writer of it was Judas, the "brother of James;" not of James the son of Zebedee, and brother of John, but of James the son of Alphaeus, the author of the epistle that bears his name. Jude was therefore an apostle. Indeed we find his name mentioned in two catalogues of the apostles given us by St. Luke; namely, Luke vi. 14-16; Acts i. 13. In the catalogue, however, given Matt. x. 3, in the place of Judas, we find "Lebbeus, whose surname was Thaddeus;" and in Mark iii. 18, "Thaddeus," simply. But as all the evangelists agree that there were only twelve apostles, we must suppose that Judas, the brother of James, was surnamed Lebbeus and Thaddeus. The reason why he is styled "brother of James" probably was, because James was the elder brother, and because, after our Lord's ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers. This Judas, being the brother of James, was, consequently, the brother, or kinsman, of Christ: see preface to the epistle of James. Accordingly, we find James, Joses, Simon, and Judas, expressly called the brethren of Jesus, Matt. xiii. 55; Mark vi. 3. Of his election to the apostleship, see Luke vi. 13.

As it is certain, then, that Judas was an apostle, no other proof is wanted of the divine inspiration and authority of his epistle. Accordingly, we find the matters contained in it, in every respect, suitable to the character of an inspired apostle of Christ. For the writer's design in it was, evidently, to characterize and condemn the heretical teachers, who in that age endeavoured, by a variety of base arts, to make disciples; to reprobate the impious doctrines which they taught for the sake of advantage, and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any impostor could be moved to impose a forgery of this kind on the world. Hence, although the authenticity of this epistle was doubted of by some in the early ages, yet, as soon as it was understood that its author was Judas, the brother of James, mentioned in the catalogues of the apostles, it was generally received as an apostolical inspired writing, and read publicly in the churches as such. The evidence of these important facts is stated and proved at large by Lardner, in his "Credibility of the Gospel History;" to which the reader, who desires full satisfaction on the subject, is referred.

The inscription of this epistle leads us to believe that it was written to all, without distinction, who had embraced the gospel; and, from its contents, we plainly see that the design of the apostle was, "by describing the character of the false teachers, and pointing out the divine judgments which persons of such a character had reason to expect, to caution Christians against listening to their suggestions, and being thereby perverted from the faith and purity of the gospel." Indeed, Jude's design seems to have been the same with that of Peter in writing his second letter, between the second chapter of which, and this epistle of Jude, there is a remarkable similarity; which, as was observed in the preface to that epistle, was probably owing to this circumstance, that both the apostles drew their character of the false teachers, against whom they cautioned their readers, from the character given of the false prophets, in some ancient Jewish author. Or, as Bishop Sherlock observes, Jude might have the second epistle of Peter before him when he wrote; a circumstance which, if admitted as probable, will give us light as to the date of this epistle. That of Peter was written but a very little while before his death; whence we may gather, that Jude lived some time after that event; and saw that grievous declension in the church which Peter had foretold. But he passes over some things mentioned by Peter, repeats some, in different expressions, and with a different view, and adds others; clearly evidencing thereby the wisdom of God which rested upon him.

PREFACE TO THE GENERAL EPISTLE OF JUDE.

Thus St. Peter cites and confirms St. Paul's writings, and is himself cited and confirmed by St. Jude.

Mill hath fixed the date of this epistle to A. D. 90; but Dodwell, who is followed by Cave, supposes, with a greater appearance of probability, that it was written soon after the destruction of Jerusalem; namely, about A. D. 70 or 71. L'Enfant and Beausobre also thought it was written about the same time; namely, between the years 70 and 75. There are various other opinions respecting its date, among the learned. But, upon the whole, though the precise date of it cannot be determined, it is highly probable that it was written in the latter part of the apostolic age, and not long before Jude's death.

THE GENERAL EPISTLE

OF

J U D E.

(1.) After a general salutation, Jude exhorts the Christians to whom he wrote, to contend earnestly for, and steadily to adhere to, the common Christian faith, against those false teachers who attempted to undermine it; reminding them of the destruction which came on God's professing people, yea, on the apostate angels, for their sins; as well as on the inhabitants of Sodom and Gomorrah, 1-7. (2.) He gives an awful representation of the character of the seducers to whom he refers, and of their miserable end foretold by Enoch, 8-16. (3.) Cautions them against being surprised at the rise of impostors, and admonishes to fortify themselves against their seductions by firmness in the faith, ardency of love to God and each other, fervent prayer, and prudent care one of another, 17-23. (4.) Concludes with a solemn ascription of praise to God, 24, 25.

A. M. 4070. **JUDE**,* the servant of Jesus Christ,
A. D. 66. and ^a brother of James, to them
that are sanctified by God the Father, and ^b preserved in Jesus Christ, and ^c called :

* St. Simon and St. Jude, epistle, verse 1 to verse 9.—^a Luke vi. 16; Acts i. 13.

Verses 1, 2. *Jude, the servant of Jesus Christ*—The highest glory which any, either man or angel, can aspire to. The word *servant*, under the old covenant, was adapted to the spirit of fear and bondage, which cleaved to that dispensation. But when the time appointed of the Father was come for the sending of his Son, to redeem them that were under the law, the word *servant* (used by the apostles concerning themselves and all the children of God) signified one that, having the Spirit of adoption, was made free by the Son of God. His being a servant is the fruit and perfection of his being a Son. And whenever the throne of God and of the Lamb shall be in the New Jerusalem, then it will be indeed that *his servants shall serve him*, Rev. xxii. 3. *And brother of James*—So well known by his distinguished services in the cause of Christ and of his gospel. St. James was the more eminent, namely, *James the Less*, usually styled the brother of the Lord; and Jude, being his brother, might also have been called the *brother of Christ*, rather than the *brother of James*. But he avoided that designation in the inscription of a letter, which he wrote in the character of an apostle, to show, that whatever respect as a man he might deserve on account of his relation to Christ, he derived no authority from it as an apostle, nor indeed claimed any. *To them that are sanctified by God the Father*—Devoted to his service, set apart for him and made holy, through the influence of his grace; and *preserved in Jesus Christ*—In the

b

² Mercy unto you, and ^d peace, and A. M. 4070.
love, be multiplied. A. D. 66.

³ Beloved, when I gave all diligence to write unto you ^e of the common salvation, it was need-

^b John xvii. 11, 12, 15; 1 Pet. i. 5.—^c Rom. i. 7.—^d 1 Pet. i. 2; 2 Pet. i. 2.—^e Tit. i. 4.

faith and profession of Christ, and union with him, and by his power. In other words, brought into the fellowship of his religion, and guarded by his grace in the midst of a thousand snares, which might have tempted them to have made shipwreck of their faith. *And called*—By the preaching of the word, by the dispensations of divine providence, and by the drawings of divine grace; called to receive the whole gospel blessing in time and in eternity. These things are premised, lest any of them should be discouraged by the terrible things which are afterward mentioned. *Mercy and peace, &c.*—A holy and truly apostolical blessing, says Estius; observing, that from this, and the benedictions in the two epistles of Peter, we learn that the benedictions in Paul's epistles are to be completed by adding the word *multiplied*.

Verse 3. *When I gave all diligence*—Or made all haste, as *παρασπεσθη ποιημενος* literally signifies, Jude being informed of the assiduity, and perhaps the success, with which the false teachers were spreading their pernicious errors, found it necessary to write this letter to the faithful without delay. *To write to you of the common salvation*—The salvation from the guilt and power of sin, into the favour and image of God here, and from all the consequences of sin into eternal felicity and glory hereafter; a salvation called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions; designed for all, and enjoyed in part by all believers. For the

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A. M. 4070. ful for me to write unto you, and ex-
A. D. 66. hort you, that ye should earnestly
contend for the faith which was once delivered
unto the saints.

4 For there are certain men crept in una-

^f Phil. i. 27; ¹ Tim. i. 18; vi. 12; ² Tim. i. 13; iv. 7.—^g Gal.
ii. 4; ² Pet. ii. 1.—^h Rom. ix. 21, 22; ¹ Pet. ii. 8.

same reason Paul terms the faith of the gospel, *the common faith*, (Tit. i. 4,) because an opportunity of believing is afforded to all. Here the design of the epistle is expressed, the end of which exactly answers the beginning. *It was needful for me to exhort you that ye should earnestly contend*—Yet humbly, meekly, and lovingly, otherwise your contending will only hurt your cause, if not destroy your souls; *for the faith*—All the fundamental truths of the gospel. “In the circumstances in which the faithful were when Jude wrote this letter, an exhortation to hold fast and maintain the true doctrine of the gospel against the false teachers, was more necessary and profitable for the disciples, than explications of the particular doctrines of the gospel. By *strenuously contending for the faith*, the apostle did not mean contending for it with fire and sword, but their endeavouring, in the spirit of meekness and love, to establish the true doctrines of the gospel, by arguments drawn, not only from the Jewish Scriptures, but especially from the writings of the evangelists and apostles, which were all, or most of them, published when Jude wrote this letter. In the same manner they were strongly to oppose and confute the errors of the false teachers. The word *εργαζομεθα* properly signifies, to strive as in the Olympic games, that is, with their whole force.” *Once delivered to the saints*—By *απαξ*, *once*, Macknight understands *formerly*, the word being used in that sense, verse 5. But Estius and Beza adopt the common translation, supposing the meaning of the clause to be, that the faith spoken of was delivered to the saints once for all, and is never to be changed; nothing is to be added to it, and nothing taken from it. By the *saints* Jude first means the holy apostles and prophets of Christ, (in which sense the word *saints* is used, Col. iii. 20, compared with Eph. iii. 5,) to whom the Lord Jesus delivered the doctrine of the gospel in all its parts, including the truths which men were to believe, and the precepts they were to perform, together with the promises of present and eternal salvation made to the believing and obedient, and the threatenings denounced against the unbelieving and disobedient. This doctrine the apostles and evangelists delivered to their hearers in their various discourses, and consigned it to writing for the instruction of future ages. “Hence it is evident that the faith for which Christians are to contend strenuously, is that alone which is contained in the writings of the evangelists, apostles, and Jewish prophets. Now as they have expressed the things which were revealed to them in words dictated by the Spirit, (1 Cor. ii. 13,) we are to contend, not only for the things contained in their writings, but also for

wares, ^h who were before of old or- A. M. 4070.
dained to this condemnation, ungodly A. D. 66.
men, ⁱ turning ^k the grace of our God into lasciv-
iousness, and ^l denying the only Lord God, and
our Lord Jesus Christ.

² Pet. ii. 10.—^k Titus ii. 11; Heb. xii. 15.—^l Titus i. 16;
² Pet. ii. 1; 1 John ii. 22.

that form of words in which they have expressed these things, lest by contending for forms invented and established by human authority, as better fitted to express the truth than the words of inspiration, we fall into error. See 2 Tim. i. 13. Jude's exhortation ought in a particular manner to be attended to by the ministers of the gospel, whose duty more especially it is to preserve the people from error, both in opinion and practice.”—Macknight.

Verse 4. *For there are certain men* (see the margin) *crept in unawares*—Insinuating themselves into people's affections by their plausible pretences, and leavening them by degrees with their errors. The ungodly teachers here described seem to have been the Nicolaitans, mentioned Rev. ii. 6, whose doctrine Christ himself declared to be hateful to him. Perhaps the Gnostics and Carpocratians, the successors of the Nicolaitans, were also meant. The Nicolaitans are said to have maintained that marriage was a human invention, not binding on Christians; on which account they had women in common, and practised unnatural lusts, as is plain from Jude's account of them. And they hardened themselves against the fear of punishment in a future state for these crimes, by extolling the goodness and mercy of God, which they thus perverted to lasciviousness. *Who were of old ordained*—Or rather, as the original expression, *προγεγραμμενοι εις τωτο το κρημα*, literally signifies, *written, or described, before to this condemnation*—Even as early as Enoch, by whom it was foretold, that by their wilful sins they would incur this condemnation. “Jude means, that these wicked teachers had their punishment *before written*, that is, foretold, in what is written concerning the wicked Sodomites and rebellious Israelites, whose crimes were the same with theirs; and whose punishment was not only a *proof of God's* resolution to punish sinners, but an example of the punishment which he would inflict on them. Others think that in the word *προγεγραμμενοι*, *written before*, there is an allusion to the ancient custom of writing laws on tables, which were hung up in public places, that the people might know the punishment annexed to the breaking of the laws. If this is the allusion, the apostle's meaning will be, that the wicked teachers, of whom he is speaking, were, by the divine law, condemned to severe punishment from the beginning. *Turning the grace of our God*—Revealed in the gospel; *into lasciviousness*—Into an occasion of more abandoned wickedness, even to countenance their lewd and filthy practices. It seems these ungodly men interpreted the doctrine of justification by faith, in such a manner as to free believers from all obligation to obey the

A. M. 4070. 5 I will therefore put you in remembrance, though ye once knew this, how that ^athe Lord, having saved the people out of the land of Egypt, afterward ^adestroyed them that believed not.

6 And ^othe angels which kept not their ¹first estate, but left their own habitation, ^bhe hath reserved

^a 1 Cor. x. 9.—Num. xiv. 29, 37; xxvi. 64; Psa. cvi. 26; Heb. iii. 17, 19.—John viii. 44.—¹ Or, *principality*.

law of God, and taught that they might commit the worst actions without being liable to punishment, if they possessed faith; by which they meant the mere speculative belief and outward profession of the gospel. *Denying the only Lord God, and our Lord Jesus Christ*—See on 2 Pet. ii. 1. The original words, *καὶ τοῦ μόνου δεσποτῆν θεοῦ καὶ κυρίου ἡμῶν Ἰησοῦν Χριστὸν ἀρνηθέντες*, “may be translated various ways, all equally literal: 1st, *And denying the only Lord God, even our Lord Jesus Christ*. According to this translation, one person only is spoken of here, namely, our Lord Jesus Christ, who is called the *only Lord God*. 2d, *Denying both the only Lord God, and our Lord Jesus Christ*. According to this translation, two persons are distinctly spoken of, namely, *the one Lord God*, or God the Father, and *our Lord Jesus Christ* his Son. 3d, *And denying the only Lord God, and our Lord Jesus Christ*. This, which is the translation in our English Bible, and which, in sense, is not different from the second rendering, I have adopted,” says Macknight, “not only because, according to it, two persons are spoken of as denied, namely, *the only Lord God, and our Lord Jesus Christ*, but because it represents Jude’s sentiment as precisely the same with John’s 1st epist. ii. 22, *He is the antichrist who denieth the Father and the Son*. By declaring that those ungodly teachers denied both the Father and the Son, the apostle showed to what a pitch of impiety they had proceeded.

Verse 5. *I will therefore put you in remembrance, &c.*—I will remind you of some examples of God’s judgments against such persons. *Ecumenius* observes, that “by proposing the following examples of the destruction of sinners from the Old Testament history, the apostle designed to show, that the God of the Old Testament is the same with the God of the New, in opposition to the Manicheans, who denied this; also to prove that the goodness of God will not hinder him from punishing the wicked under the new dispensation, any more than it hindered him from punishing them under the old.” In this passage Jude has mentioned two of the instances of the divine vengeance against atrocious sinners, which Peter took notice of, 2 epist. ii. 4, 5, (where see the notes,) and in place of the third instance, the destruction of the old world, he hath introduced the destruction of the rebellious Israelites in the wilderness. *Though ye once knew this*—Were informed of it, and received it as a truth; *that the Lord, having saved the people out of Egypt*—By a train of wonderful miracles; *afterward de-*

in everlasting chains under darkness ^{A. M. 4070} unto the judgment of the great day. ^{A. D. 66}

7 Even as ¹Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after ²strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

^p 2 Pet. ii. 4.—¹ Rev. xx. 10.—¹ Gen. xix. 24; Deut. xxix. 23; 2 Pet. ii. 6.—² Gr. *other*

stroyed them that believed not—That is, destroyed the far greater part of that very people, whom he had once saved in a very extraordinary manner. Let no one, therefore, presume upon past mercies, as if he were now out of danger. Jude does not mention the various sins committed by the Israelites in the wilderness, such as their worshipping the golden calf, refusing to go into Canaan, when commanded of God, their fornication with the Midianitish women, their frequent murmurings, &c., but he sums up the whole in their *unbelief*, because it was the source of all their sins.

Verse 6. *And the angels which kept not their first estate*—Or, as the clause may be rendered, *their first dignity, or principality*, (see on 2 Pet. ii. 4,) namely, the dignity or principality assigned them; *but left their own habitation*—Properly *their own* by the free gift of God. The apostle’s manner of speaking insinuates that they attempted to raise themselves to a higher station than that which God had allotted to them; consequently, that the sin for which they were and are to be punished, was pride and rebellion. *He hath reserved*—Delivered to be kept; *in everlasting chains under darkness*—O how unlike their own habitation! *Everlasting chains* is a metaphorical expression, which denotes a perpetual confinement, from which it is no more in their power to escape, than a man, who is strongly bound with iron chains, can break them. *Unto the judgment of the great day*—Elsewhere called *the day of the Lord*, and emphatically *that day*. In our Lord’s description of the general judgment, he tells us that the wicked are to *depart into everlasting fire prepared for the devil and his angels*; which implies that these wicked spirits are to be punished with the wicked of mankind. Observe, reader, when these fallen angels came out of the hands of God, they were holy, (else God made that which was *evil*,) and being holy they were beloved of God, (else he hated the image of his own spotless purity.) But now he loves them no more, they are doomed to endless destruction; (for if he loved them still, he would love what is sinful;) and both his former love, and his present righteous and eternal displeasure, toward the same work of his own hands, are *because he changeth not*; because he invariably loveth righteousness, and hateth iniquity.

Verses 7, 8. *Even as Sodom and Gomorrha*—See on 2 Pet. ii. 6–9; *and the cities about them*—These were Admah and Zeboim. The four are mentioned Deut. xxix. 23; Zoar, the fifth city in the

A. M. 4070. 8 * Likewise also these *filthy dream-*
A. D. 68. *ers* defile the flesh, despise dominion,
and 'speak evil of dignities.

9 Yet * Michael the archangel, when contend-

* 2 Pet. ii. 10.—' Exod. xxii. 23.—' Dan. x. 13 ;

plain of Sodom, was spared, at the request of Lot, for a place of refuge to him and his family. *In like manner*—*Τὸν ὁμοίον τῶν ἁμαρτωλῶν, in a manner like to these* ; that is, either like to these wicked teachers, or like to the inhabitants of these wicked cities, Sodom and Gomorrah ; *giving themselves over to fornication*—The word is applicable to any sort of uncleanness ; *and going after strange flesh*—Giving themselves up to unnatural lusts ; *are set forth for an example*—To other presumptuous sinners ; *suffering the vengeance of eternal fire*—Having their lovely and fruitful country turned into a kind of hell upon earth. The meaning is, The vengeance which they suffered is an example, or type, of eternal fire. *Likewise*—*Ὁμοίως μὲν τοῖς, in like manner, indeed ; these filthy dreamers*—So our translators render the word *εὐννιάσμενοι*, an epithet which the persons described undoubtedly deserved. The word, however, only signifies *dreamers* ; or rather, persons cast into a deep sleep, namely, into a state of ignorance and insensibility, of negligence and sloth, with respect to spiritual and eternal things ; sleeping and dreaming all their lives. *Defile the flesh*—Their own bodies, which ought to be sacred, together with their spirits, to the service of God. *Despise dominion*—Those that are invested with it by Christ, and made by him the overseers of his flock ; or, he may mean that they despised their civil rulers ; *and speak evil of dignities*—Of persons in the most honourable stations. The Jews, fancying it sinful to obey the heathen magistrates, despised both them and their office. The ungodly teachers, of whom Jude speaks, carried the matter still further ; they reviled all magistrates whatever, as enemies to the natural liberty of mankind.

Verse 9. *Yet Michael, &c.*—It does not appear whether St. Jude learned this by any revelation, or from an ancient tradition. It suffices that these things were not only true, but acknowledged to be so by them to whom he wrote. Michael is mentioned Dan. x. 13, 21 ; xii. 1, as standing up in defence of Daniel's people. "Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied that, during the Babylonish captivity, the Jews invented these names, or learned them from the Chaldeans. But this seems an unfounded conjecture. For the angel who appeared to Zacharias, (Luke i. 19,) called himself *Gabriel*, which shows that that name was not of Chaldean invention." *The archangel*—This word occurs but once more in the sacred writings, namely, 1 Thess. iv. 16. So that, whether there be one archangel only, or more, it is not possible for us to determine. Michael is called *one of the chief princes*, Dan. x. 13, and *the great prince*, xii. 1 ; (on which passages see the

ing with the devil, he disputed about A. M. 4070
the body of Moses, * durst not bring A. D. 68.
against him a railing accusation, but said, ' The
Lord rebuke thee.

xii. 1 ; Rev. xii. 7.—' 2 Pet. ii. 11.—' Zech. iii. 2.

notes.) And, because it is said, (Rev. xii. 7,) that Michael and his angels fought against the dragon and his angels, Estius conjectures that Michael is the chief or prince of all the angels. But this argument is not conclusive. *When contending with the devil, he disputed* (at what time we know not) concerning *the body of Moses*—Beza, Estius, Tillotson, and other good writers, think this passage is illustrated by Deut xxxiv. 6, where it is said the Lord buried Moses in a valley, in the land of Moab, and that no one knew of his sepulchre. They suppose that, had the devil been able to discover to the Jews the place where Moses was interred, they would afterward have paid an idolatrous honour to his remains ; and it would have gratified his malice exceedingly, to have made him an occasion of idolatry, after his death, who had been so great an enemy to it in his life. To prevent this, he thinks, Michael buried his body secretly. This proves, by the way, that *good angels* are sometimes concerned in limiting the power of the devils, which must, no doubt, be a great vexation to those malignant spirits. But Mr. Baxter suggests it as a doubt, whether it were about the dead body of Moses, or Moses exposed on the water, when an infant, that there was this contention. Baxter suggests also another interpretation, in his note on this verse. Because the apostle here seems to allude to Zech. iii. 1, where we read of Joshua the high-priest, (representing the Jewish people,) standing before the angel of the Lord, and Satan standing at his right hand to resist him ; and the Lord, namely, by his angel, saying unto Satan, *The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem, rebuke thee* : and inasmuch as the subject of that contention, between the angel and Satan, was the restoration of the Jewish Church and state, Baxter thinks that by the body of Moses here may be meant the Jewish constitution, civil and religious, which Moses had established. An interpretation which Macknight seems to countenance ; "Michael is spoken of as one of the chief angels, who took care of the Israelites as a nation. He may therefore have been the angel of the Lord, before whom Joshua, the high-priest, is said, (Zech. iii. 1) to have stood, *Satan being at his right hand to resist him*, namely, in his design of restoring the Jewish Church and state, called by Jude, *the body of Moses*, just as the Christian Church is called by Paul, *the body of Christ*." And this interpretation, however apparently improbable, receives some countenance from the consideration, that, among the Hebrews, the *body* of a thing is often used for the thing itself. Thus, Rom. vii. 24, *the body of sin* signifies *sin* itself. So the body of Moses may signify Moses himself, who is sometimes put in the New Testament for his law, as 2 Cor. iii. 15, *When Moses is read, &c.* ; Acts xv.

A. M. 4070. 10 ^a But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way ^a of Cain, and ^b ran greedily after the error of Balaam for reward, and

^a 2 Pet. ii. 12.—^b Gen. iv. 5; 1 John iii. 12.—^c Num. xxii. 7, 21; 2 Pet. ii. 15.—^d Num. xvi. 1, &c.

21, *Moses hath in every city them that preach him.*

Durst not bring against him a railing accusation—But so revered the divine presence as to speak with moderation and gentleness, even to that great enemy of God and men. Michael's duty, says Archbishop Tillotson, "restrained him, and probably his discretion too. As he durst not offend God in doing a thing so much beneath the dignity and perfection of his nature, so he could not but think that the devil would have been too hard for him at railing; a thing to which, as the angels have no disposition, so I believe they have no talent, no faculty at it; the cool consideration whereof should make all men, particularly those who call themselves *divines*, and especially in controversies about religion, ashamed and afraid of this manner of disputing." *But simply said*—So great was his modesty! *The Lord rebuke thee*—I leave thee to the Judge of all. The argument of the apostle certainly does not lie in any regard shown by the angel to the devil, as a *dignitary*, and one who exercises dominion over subordinate evil spirits; for to be the leader of a band of such inexcusable rebels could entitle him to no respect; but it arises from the detestable character of the devil; as if the apostle had said, If the angel did not rail even against the devil, how much less ought we against *men in authority*, even supposing them in some things to behave amiss? To do it, therefore, when they behave well, must be a wickedness yet much more aggravated.—Doddridge.

Verses 10, 11. *But these*—Without any shame; *speak evil of those things which they know not*—Namely, the things of God; of whose nature and excellence, truth and importance, they are entirely ignorant. See on 1 Cor. ii. 14. *But what they know naturally as brute beasts*—By instinct, as animals void of reason; *in those things they corrupt themselves*—They make them occasions of sin: or, they are corrupted by the gross and scandalous abuse of them, to the dishonour of God, and their own infamy and destruction. Thus the apostle signifies that, notwithstanding their high pretensions to knowledge, they had no knowledge even concerning the use of their own bodies, but what they derived from natural instinct as brute animals; and that, instead of using that knowledge rightly, they thereby destroyed both their souls and bodies. Thus, in this passage, he condemned the lascivious practices of the Nicolaitans, and of all the ungodly teachers, who defended the promiscuous use of women, and confuted the argument taken from natural appetite, by

perished ^c in the gainsaying of Core. A. M. 4070.

12 ^d These are spots in your ^e feasts of charity, when they feast with you, feeding themselves without fear: ^f clouds they are without water, ^g carried about of winds; trees whose fruit withereth, without fruit, twice dead, ^h plucked up by the roots;

^a 2 Pet. ii. 13.—^b 1 Cor. xi. 21.—^c Prov. xxv. 14.—^d Eph. iv. 14.—^e Matt. xv. 13.

which they vindicated their common whoredoms. *Wo unto them*—Of all the apostles, Jude alone, and that in this single passage, denounces a wo. St. Peter, to the same effect, pronounces them *cursed children*. Macknight, who renders the clause, *wo is to them*, considers it as only a declaration of the misery which was to come on them: in which sense only the phrase is used by our Lord, Matt. xxiv. 19; *Wo unto them that are with child*, &c., for certainly this was no wish of punishment, since to be *with child*, and to *give suck in those days*, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. *For they have gone in the way of Cain*—The murderer; *and ran greedily*—Greek, *εξευθροσεν*, have been poured out, like a torrent without banks; *after the error of Balaam*—The covetous false prophet, being strongly actuated, like him, by a passion for riches, and therefore drawing money from their disciples by allowing them to indulge their lusts without restraint. See on 2 Pet. ii. 15. *And perished in the gainsaying of Core*—Having opposed God's messengers, as Korah did, like him and his company, vengeance will overtake them, as it did him. Here, as in many passages of Scripture, a thing is said to have happened which was only to happen. This manner of speaking was used to show the absolute certainty of the thing spoken of. *The gainsaying*, here mentioned, implies *rebellion*; for when princes and magistrates are contradicted, it is rebellion. By declaring that the ungodly teachers would perish in the rebellion of Korah, Jude insinuated that these men, by opposing the apostles of Christ, were guilty of a rebellion similar to that of Korah and his companions, who opposed Moses and Aaron, on pretence that they were no more commissioned by God, the one to be a prince, the other a priest, than the rest of the congregation, who, they said, were *all holy*, Num. xvi. 3, 13. By comparing these false and wicked teachers to Cain, Balaam, and Korah, Jude has represented them as guilty of murder, covetousness, and ambition.

Verse 12. *These*—Ungodly teachers; *are spots*—Blemishes; *in your feasts of charity*—Or *love-feasts*, as *αγαπαις* is rendered by many interpreters. Commentators, however, are not agreed what sort of feasts they were. Some think they were those suppers which the first Christians ate previous to their eating the Lord's supper, of which St. Paul is supposed to have spoken 1 Cor. xi. 21; but which, in consequence of the abuse of them by persons of a character like those here described, were soon laid

A. M. 4070. 13 ¹ Raging waves of the sea, ² foam-
A. D. 66. ing out their own shame; wandering
stars, ¹ to whom is reserved the blackness of
darkness for ever.

14 And Enoch also, ^m the seventh from Adam,
propheesied of these, saying, Behold, ⁿ the Lord

¹ Isa. lvii. 20.—² Phil. iii. 19.—³ 2 Pet. ii. 17.—^m Gen.
v. 18.—ⁿ Deut. xxxii. 2; Dan. vii. 10; Zech. xiv. 5; Matt.

aside. Others think Jude is speaking of the ancient *love-suppers*, which Tertullian hath described, (*Apol.*, chap. 39,) and which do not seem to have been accompanied with the eucharist. These were continued in the church to the middle of the fourth century, when they were prohibited to be kept in the churches. Dr. Benson observes, "they were called *love-feasts*, or *suppers*, because the richer Christians brought in a variety of provisions to feed the poor, the fatherless, the widows, and strangers, and ate with them to show their love to them." *When they feast with you, feeding themselves without fear*—Abandoning themselves to gluttony and excess, without any fear of God, or jealousy over themselves, and so bringing a great reproach on the gospel, and the religion of Christ. *Clouds without water*—Promising fertilizing showers of instruction and edification, but yielding none, or making a show of what they have not; see on 2 Pet. ii. 17; *carried about of winds*—Of temptation hither and thither, without any command of themselves, into various sorts of wickedness. *Trees without fruit*—The original expression, *δενδρα φθινοπωρινα*, is rendered by Macknight, *withered autumnal trees*; the latter word being derived from *φθινοπωρον*, which, according to Scapula, signifies, *The decline of autumn drawing toward winter*. Or, according to Phavorinus, it signifies *a disease in trees which withers their fruit*; a sense of the word which Beza has adopted in his translation. The translation of the Vulgate, *arbores autumnales infructuosæ*, gives the same sense with that of Macknight, and suggests, he thinks, a beautiful idea. For, "in the eastern countries, the finest fruits being produced in autumn, by calling the corrupt teachers *autumnal trees*, Jude intimated the just expectation which was entertained of their being fruitful in good doctrine: but by adding *καρπα, without fruit*, he marked their uselessness, and the disappointment of their disciples." *Twice dead*—First in the stock, and afterward in the graft; first by nature, and afterward by apostacy. Or dead under the Mosaic dispensation, (those ungodly teachers being mostly of the Jewish nation,) and though at first apparently quickened on their reception of the gospel, yet, through the abuse of its doctrines and privileges, dead and barren a second time: *plucked up by the roots*—As hopeless and irrecoverable. There is a striking climax in this description of the false teachers: they were trees stripped of their leaves, and withering; they had no fruit, being barren that season: they were twice dead, having borne no fruit formerly: lastly, they were rooted out, as utterly barren."

cometh with ten thousand of his saints, A. M. 4070
A. D. 66. 15 To execute judgment upon all,
and to convince all that are ungodly among them
of all their ungodly deeds which they have un-
godly committed, and of all their ^o hard *speeches*
which ungodly sinners have spoken against him.

xxv. 31; 2 Thess. i. 7.—¹ 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4;
Mal. iii. 13.

Verse 13. *Raging waves of the sea*—Unstable in their doctrine, and turbulent and furious in their tempers and manners, having no command of their irascible passions. *Foaming out their own shame*—By their wicked and outrageous behaviour, even among their disciples, showing their own filthiness to their great disgrace. The apostle seems here to have alluded to Isa. lvii. 20, *The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt*. *Wandering stars*—Πλανηται, literally, *planets*, which shine for a time, but have no light in themselves. The Jews called their teachers *stars*, and Christian teachers are represented under the emblem of stars, Rev. i. 20; ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary and sometimes retrograde, they are very proper emblems of persons unsettled in their principles, and irregular in their behaviour, such as these men were. *To whom is reserved the blackness of darkness, &c.* Who will soon be driven to an eternal distance from the great original of light and happiness, to which they shall never return. Thus the apostle illustrates their desperate wickedness, by comparisons drawn from the air, earth, sea, and heavens.

Ver. 14, 15. *And Enoch also, the seventh from Adam*—Thus described to distinguish him from Enoch the son of Cain, (Gen. iv. 17,) who was only the third from Adam; so early was the prophecy delivered, referred to verse 4: *propheesied of these*—As well as of the antediluvian sinners. The first coming of Christ was revealed to Adam, his second and glorious coming to Enoch, who foretold the things which will conclude the last age of the world. St. Jude might know this either from some ancient book or tradition, or from immediate revelation. In whatever way he knew it, a precious fragment of antediluvian history is thus preserved to us by the special providence of God, who taught the Apostle Jude to distinguish between what was genuine and what was spurious in ancient story. "Though Moses has said nothing concerning Enoch's prophesying, yet by telling us that he was a person of such piety, as to be translated to heaven in the body without dying, he hath warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he inspired him to deliver the prophecy of which Jude speaks. *Saying, Behold*, (as if it were already done!) *The Lord cometh with ten thousand of his saints*—Or *holy ones*, namely, angels, with legions of whom his descent for the purpose here mentioned will be attended; *to execute*

A. M. 4070. 16 These are murmurers, complain-
A. D. 66. ers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

¶ 2 Peter ii. 18.—1 Proverbs xxviii. 21; James ii. 1, 9. ¶ 2 Pet. iii. 2.—1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. ii. 1; iii. 3.

judgment—Or to pass sentence, as ποιησαι κρισιν may be rendered; *upon all*—According to their respective works. Herein Enoch looked beyond the flood: *and to convince*—Or convict rather, as ελεγειναι more properly signifies, by witnesses that cannot be confronted; *all that are ungodly among them*—Among those judged, and upon whom sentence is passed. *Of all their ungodly deeds*—Their wicked actions; *which they have ungodly*—Impiously; *committed*—Being destitute of the fear as well as love of God, and in defiance of his justice and wrath: *and of all their hard*—Their impious, atheistical, scoffing speeches, which ungodly sinners have spoken against him—Namely, against Christ, as if he were an impostor, who was justly punished with an ignominious death; and against his people, representing them, although the excellent of the earth, of whom the world was not worthy, (Heb. xi. 38,) as the vilest of men.

Verse 16. *These are murmurers*—Against God and men, never contented with the allotments of Providence, or with the conduct of any about them; *complainers*—Μεθυμοιοποι, literally, *complainers of their fate*. Some think that the two expressions, *murmurers* and *complainers*, are synonymous terms to express the same thought with more strength and emphasis. If there be any difference in their signification, the former may imply their murmuring in general, the other the subject of their murmuring; they complained of their lot and condition in the world, and of the course of Providence. Jude, in writing this, seems to have had his eye upon the murmurings and complainings of the Israelites in the wilderness, which were highly displeasing to God, 1 Cor. x. 10. And writing, if not chiefly, yet at least in part, to such Christians as had been Jews, he might partly refer to the complaining temper prevalent among the Jews about this time, as Josephus testifies, in which the Judaizing Christians very much resemble them. *Walking after their own lusts*—Their own foolish and mischievous desires; the source this of their murmuring and complaining. For the plan of the divine government is in favour of piety and virtue, and vice cannot always prosper, or even hope to end well, in such a constitution of things; *and their mouth speaketh great swelling words*—In praise of themselves, as the only teachers who free men from the shackles of superstition. Or perhaps the apostle means that the false teachers spake in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

¶ Prov. xviii. 1; Ezek. xiv. 7; Hos. iv. 14; ix. 10; Heb. x. 25. ¶ 1 Cor. ii. 14; James iii. 15.—2 Col. ii. 7; 1 Tim. i. 4. ¶ Rom. viii. 26; Eph. vi. 18.

the vices in which they delighted. For they are said (verse 8) to despise government, and to revile dignities. And this they might do on pretence of maintaining the cause of the people of God, against the tyranny and oppression of the Romans; *having men's persons in admiration because of advantage*—Admiring and commending them only for what they can get.

Verse 17. *But, beloved*—To prevent you from giving heed to the vain speeches of these deceivers; *remember the words which were spoken before*—Or spoken prophetically; *by the apostles*—Who have preached the gospel to you in all its purity. He does not exempt himself from the number of apostles; for in the next verse he says, they told you, not us. The resemblance, as Doddridge justly observes, between this text and Peter iii. 2, is very remarkable. It is such as would incline one to think that Jude had the text in Peter before him, and omitted what had a peculiar reference to the former part of St. Peter's epistle, and to which there was nothing in his own to answer. Though Jude only cites the words spoken by Peter in particular concerning the coming of scoffers in the last time, yet his exhortation being general, it comprehends the words spoken by the other apostles concerning the coming of false teachers, such as Paul's, 1 Tim. iv. 1-5; 2 Tim. iii. 4. Nay, it comprehends the words spoken by Jude himself in the preceding part of this epistle.

Verse 19. *These be they who separate themselves*—Namely, from the communion of the church and from other Christians, under pretence of their greater illumination; *sensual*—Ψυχικοι, animal; *not having the Spirit*—Having a natural understanding and natural senses, but not the Spirit of God, either as Spirit of truth or grace, and therefore addicted to the low gratifications of their animal life; otherwise they would not separate themselves from the Church of Christ. For that it is a sin, and a very heinous one, to separate from it, is out of all question. But then it should be observed, 1st, That by the Church of Christ is meant a body of living Christians, who are a habitation of God through the Spirit, Eph. ii. 20, 21. And, 2d, That by separating is understood renouncing all religious intercourse with them, no longer joining with them in solemn prayer, or the other public offices of religion.

Verses 20, 21. *But ye, beloved*—Not separating yourselves from your Christian brethren, but building up—Or edifying one another in knowledge and

A. M. 4070. 21 Keep yourselves in the love of
A. D. 66. God, * looking for the mercy of our
Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a
difference :

23 And others * save with fear, ^b pull-
ing *them* out of the fire ; hating even

* Titus ii. 13 ; 2 Peter iii. 12.—^a Rom. xi. 14 ; 1 Tim. iv. 16.
^b Amos iv. 11 ; 1 Cor. iii. 15 ; Zech. iii. 2.

grace ; *on, or in, your most holy faith*—The true Christian faith, having for its object all the doctrines, precepts, and promises of the gospel ; a faith, than which none can be more holy in itself, or more conducive to the most refined and exalted holiness ; *praying in, or through, the Holy Ghost*—By a principle of grace derived from him, and by his enlightening, quickening, sanctifying, and comforting influences, showing you what blessings you may and ought to pray for, inspiring you with sincere and fervent desires after those blessings, and enabling you to offer these desires to God in faith, with gratitude for the blessings which you have already received. And by these means, and through divine grace communicated therein, *keep yourselves in the love of God*—That is, in love to God, arising from a sense of his love to you ; *looking for the mercy, &c.*—Continually possessing a confident expectation of that eternal life, which is purchased for you and conferred upon you through the mere mercy of our Lord Jesus Christ.

Verses 22, 23. *And of some*—Who are perverted by these seducers, erring only through infirmity, and in lesser points ; *have compassion*—Treat with lenity, and endeavour to reclaim, in a mild and gentle way, by the winning method of persuasion ; *making a difference*—Between them and others that are more guilty and stubborn. *And others*—Who sin presumptuously and openly ; *save with fear*—Endeavour to rouse their fears, setting before them a future judgment and its awful consequences in all their terrors. And if they continue unmoved, use the censures of the church as the last remedy. Or, as some think, he may mean with a jealous fear for yourselves, lest you should be infected with the disease you endeavour to cure ; *pulling them out of the fire*—Of temptation, sin, and divine wrath, into which they are fallen, or are just ready to fall. As if he had said, And if you desire that your efforts in either of these cases should be successful, you must take great care to preserve your own purity ; and while you love the sinners, to retain the utmost abhorrence of their sins, and of every the least degree of approach to them ; *hating even the garment spotted by the flesh*—Lest by the touch of it you

° the garment spotted by the flesh. A. M. 4070.
24 ^a Now unto him that is able to keep ^{A. D. 66.}

you from falling, and ° to present *you* faultless be-
fore the presence of his glory with exceeding joy,

25 ^c To the only wise God our Saviour, *be*
glory and majesty, dominion and power, both
now and ever. Amen.

° Zech. iii. 4, 5 ; Rev. iii. 4.—^d Rom. xvi. 25 ; Eph. iii. 20.
^e Col. i. 22.—^f Rom. xvi. 27 ; 1 Tim. i. 17 ; ii. 3.

yourselves should be polluted. This clause, which is a caution addressed to “those who snatch others out of the fire, implies that in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who had died of the plague, lest they should be infected by their vicious conversation.”

Verses 24, 25. *Now unto him who alone is able to keep you from falling*—Into any of these errors or sins, or *from stumbling*, as *ατραξας*; literally signifies, rugged and dangerous as the ways of life are, and feeble as you know yourselves to be ; *and at length to present you faultless*—Fully sanctified and conformed to the image of God’s Son ; see on Col. i. 22 ; *before the presence of his glory*—That is, in his own presence, when he shall be revealed in all his glory ; *with exceeding joy*—With joy, great and unutterable. *To the only wise God, now become our Saviour*—That is, our Deliverer from the guilt and power of sin and its consequences, our Restorer to the enjoyment of the blessings lost by the fall, and our Preserver to eternal life. Or, as Macknight reads the clause, *To the wise God alone*. See on Rom. xvi. 27. *Be glory, &c.*—That is, the glory of infinite perfection ; *and the majesty*—Of empire absolutely universal ; *dominion*—Or *strength*, as *κρατος* may be properly rendered, namely, to govern that empire ; *and power*—*εξουσια*, *authority*, or *right* to do whatever seemeth to himself good ; *both now and ever*—*εις παντας τους αιωνας*, *throughout all ages*, or both now and throughout all eternity. “From the appellation here used, *our Saviour*, it is argued by some that this doxology is addressed to the Lord Jesus, whose proper title is *our Saviour*, and who is called God in other passages of Scripture, particularly Rom. ix. 5, where he is styled, *God blessed for ever*. Nevertheless, as in some passages of Scripture, particularly Luke i. 47 ; 1 Tim. i. 1 ; Tit. i. 3, the Father is styled *our Saviour*, this argument is doubtful. They who contend that the doxology in this passage belongs to the Father, observe that the same doxology is unambiguously addressed to God the Father, Rom. xvi. 27,” to which passage we have just referred the reader.

PREFACE

TO THE

REVELATION OF ST. JOHN THE DIVINE.

THIS book of the Revelation has, for very good reasons, been received as one of the sacred books of the New Testament. The chief of these reasons have been mentioned by many authors, and are represented with great evidence and strength by Sir Isaac Newton, who observes, he does not find any other book of the New Testament so strongly attested, or commented upon so early, as this. And Dr. Lardner has collected with great care and faithfulness the testimonies of the most early Christian writers to the books of the New Testament, in his Treatise on the Credibility of the Gospel History. The testimony of some of the most eminent to the authority of this book is as follows:— 1. Justin Martyr, a person of great name, about the year of Christ 140, and so about fifty or sixty years after the writing of this book, expressly calls it a prophecy, and ascribes it to John the apostle, saying, “A man from among us, by name John, one of the apostles of Christ, in the Revelation to him, has prophesied,” &c. 2. Mileto, bishop of Sardis, one of the seven churches mentioned in the second and third chapters, wrote a book on the Revelation by St. John, which some think was an entire commentary; but whether or not, it shows he esteemed it a book of canonical authority. 3. Irenæus, who wrote about A. D. 178, within seventy or eighty years of St. John, expressly ascribes the Revelation to him, calling him the disciple of the Lord. His testimony to this book, as Lardner observes, “is so strong and full, that, considering the age of Irenæus, it seems to put it beyond all question that it was the work of St. John the apostle and evangelist.” 4. A little later, Theophilus of Antioch, in a book of his against the heresy of Hermogenes, makes use of testimonies from St. John’s Apocalypse. 5. Clement of Alexandria quotes these revelations as St. John’s, saying, “As John testifies in the Revelation.” And he refers to them as the words of an apostle, or as having the authority of apostolic writings. 6. Tertullian, who wrote about the year of Christ 200, and so somewhat about a hundred years after the time in which this book was written, observes, “John, in his Apocalypse, is commanded to correct those who ate things sacrificed to idols, and committed fornication.” And again: “We have churches, disciples of John; for, though Marcion rejects his Revelation, the succession of bishops, traced to the original, will assure us that John is the author of it.” We cannot wonder that Marcion should reject the Revelation, since he rejected all the Old Testament, and of the New received only the gospel of St. Luke, and ten epistles of St. Paul, which also he had corrupted and altered.

But this book of the Revelation, though never rejected by the ancient church, and as fully authenticated as any part of the canon of the New Testament, yet from the obscurity of the prophecies contained in it before their completion, was less known and less studied than the gospels, Acts, and epistles. Perhaps, says Dr. Apthorp, it was purposely concealed from being publicly read in the congregations of the early Christians, on principles of prudence and loyalty, as it distinctly foretold the subversion of the Roman empire, and the erecting other dynasties on its ruins. It was, however, universally received by the Latin Church, most interested in its predictions; and Eusebius and the Greek Church concurred with the Latins in venerating its authority as an essential part of the sacred canon. Indeed, the churches in general, nearest the times of the writing of this book, received it with so full consent, that, in a very few years, as Dr. Mill observes, it was acknowledged and placed in the number of apostolical writings, not only by the churches of Asia, but by the neighbouring churches of Syria and Samaria, by the more distant churches of Africa and Egypt, by Rome, and the other churches of Europe. Such reasons there are to receive this as one of the books of the Holy Scrip-

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tures of the New Testament, that hardly any one book has more early, full, or authentic attestations given to it.

Now all who thus receive it must acknowledge that it proceeds from the Spirit of prophecy; and that Spirit itself declares, "Blessed is he that readeth, and they that hear, the words of 'his prophecy,'" &c., chap. i. 3. If we acknowledge this to be a true testimony respecting this book, as we must if we own it to be a book of Holy Scripture, we must acknowledge, also, that, how obscure soever the words of this prophecy may be, they are yet sufficiently intelligible to be very useful. Considering, however, the nature and design of prophecy, and the style and manner of expression generally used in it, we are not to expect that prophecies should be as easily understood as doctrines or precepts delivered in plain language, and the common familiar forms of speech. The nature and intention of prophecy were not to gratify our curiosity, by giving us to know future events, or, as it were, enabling us to tell the fortunes of the church and world; but to answer wise and good purposes; to confirm our faith, patience, and constancy; to encourage our hope and trust in God, and give us assurance of his protecting the cause of truth and righteousness, that is, of true religion: and especially to answer these good ends when we might be tempted to forsake true religion, by the power of prevailing error and reigning corruption, or might be greatly dejected and despair of success, when opposition to the truth is so powerful and violent as hardly to leave a reasonable prospect of bearing up against it. In such a state of things, which often has happened, it has been the use of prophecy to support the confidence and courage of good men, with lively and affecting representations of the majesty, power, and godness of God; of his care to protect his cause and people, and of the power of his providence to superintend and order all things in the world in that way which shall most promote his own glory and the salvation of mankind. And, finally, the design of prophecy is to represent these things in such a manner as shall fix men's attention, and confirm their faith in the truth of the Scriptures in which such prophecies are contained, and in his faithfulness certainly to accomplish his word in all things.

When such events of future time are foretold as shall, in their accomplishment, confirm our faith in the goodness, power, and faithfulness of God, and by such strong and lively representations thereof as shall make deep impressions on our minds, they answer a very wise and important design, and are of greater use than plainer precepts, enjoining constancy and perseverance, or plain promises of encouragement and reward, delivered in expressions more easy to be understood. In the first ages of Christianity, as well as in after times, good men were wont to be greatly discouraged with the afflictive state of the church, and the powerful opposition that was made to the gospel. For they hardly knew how to reconcile such a state of things with what they thought the Scriptures had given them reason to expect in the kingdom of the Messiah. It was, therefore, wise and proper, by a prophecy in the Christian Church, to support the minds of good men under these afflictions with assurances of Christ's second coming, in its proper season, and of the watchful providence of God over his cause and people in the mean time. Thus the prophecies of this book are to us in the Christian Church of the like use that the prophecies of Christ's first appearance were of to his ancient church.

That this is, properly speaking, a book of prophecy of things to come, as well as a description of the then present state and condition of the churches in Asia, Christ himself declares, chap. i. 19, saying, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;" and, chap. iv. 1, John heard a voice, which said, "Come up hither, and I will show thee the things that must be hereafter." Some of these predictions, indeed, related to events not far distant from the time when the vision and prophecy were given, and, therefore, were soon to be accomplished. Thus the book is termed, chap. i. 1, "the Revelation of Jesus Christ, &c., to show unto his servants things which must shortly come to pass;" and, chap. i. 3, "Blessed is he that readeth, &c., for the time is at hand." But from these and such like expressions we cannot infer, as some have done, that the whole prophecy was to be accomplished in a few years after the vision. They only show that the things foretold were soon to begin to be accomplished; not that their accomplishment was soon to end; the time included in these predictions evidently extending from the period when John had these visions to the day of final judgment.

At the time when John received the discoveries contained in this book, he was in banishment for "the word of God, and for the testimony of Jesus;" and the church was under persecution so long

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as the Roman empire continued heathen. Severe persecutions were almost perpetually renewed; and, a little before the time of Constantine, they were so severe, that they seemed to threaten the utter destruction of all who could not be forced to renounce the Christian faith, and fall in with the idolatrous worship established in the empire. The last persecution, under Diocletian, destroyed such incredible numbers, that the persecutors boasted they had effaced the name and superstition of the Christians, and had restored and propagated the worship of the gods. Yet the divine providence, after several great revolutions, made way for the authority of Constantine the Great, who put an end to the long persecution of ten years, gave freedom to the churches, and finally gave all protection and countenance to the Christian Church, and all assistance to promote the Christian faith and worship. So that the same power which before persecuted now protected the religion of Christ. The first period of prophecy, then, seems naturally to point out this period of history, which in general answers to it with great propriety and exactness, and will direct us to look for the fulfilment of the several parts of it, in some of the events of providence, which took place between the time of the vision, and the year of Christ about 323, when the opposition of the idolatrous power of Rome gave way to the protection and favour of Christian emperors.

The second period of prophecy points out the period of history between the year of Christ 323 to about 750, in which compass of time we seem to be directed to look for the accomplishment of the several particular predictions contained in this period; namely, when the Roman empire beginning to lose its power, and becoming unable to protect the church, a swarm of idolatrous nations from the northern countries, under several names, broke in upon that empire, and divided the western part of it into several separate and independent governments, or kingdoms; so that the Christian faith and worship were in as much danger from the idolatry of the northern nations, who had divided the empire among them, as they were before in danger from the idolatry of the empire itself. It pleased God, also, to permit that impostor, Mohammed, and his successors, to gain so much ground, and to spread that imposture so far and so fast, that it threatened the ruin of the Christian name and religion in the East. Yet the idolatrous northern nations were soon themselves brought to embrace Christianity, and to use all their power and authority to protect and promote it. And though the Saracens made great inroads for some time, yet was their progress stopped both in the east and west, as shall be shown in the proper place.

The third period seems also to be determined to the time of its beginning and ending by the prophecy itself, including the time of the beast, of the woman's being in the wilderness, and of the treading down of the holy city; which times are variously expressed, but plainly in such a manner as to intend the same duration. It is said to be for "forty-two months;" (chap. xi. 2; xiii. 5;) "for a time, times, and half a time;" (chap. xii. 14;) which ways of numbering are explained by another; namely, twelve hundred and sixty days, chap. xi. 3. The difficulty then of assigning the exact historical time of this period lies chiefly in fixing when these twelve hundred and sixty days are to begin; or, which will be the same, at what period in history we are to fix the beginning of the power of the beast, of the flying of the woman into the wilderness, and of treading the holy city under foot; for these are the calamities of this period.

When the last-mentioned period shall have continued the time specified in the above-mentioned numbers, namely, forty-two months, a time, times, and half a time, or twelve hundred and sixty days, according to the style of prophecy, the beast shall be destroyed, that old serpent, which is the devil and Satan, shall be bound a thousand years, during which time the church shall be in a happy and peaceful state, which will be the fourth remarkable period, described chap. xix. 20; xx. 2.

When these thousand years shall be expired, Satan again shall be loosed out of his prison for a short time; and this will make a fifth period, chap. xx. 7. This shall occasion a new and the last attempt of error and wickedness against truth and righteousness; but this attempt shall end in the final ruin of all the enemies of religion, which shall be the sixth period, chap. xx. 9, 10.

The seventh period, set forth in chap. xxi., xxii., respects the everlasting happiness of the righteous and faithful servants of God and Christ in a state of glorious immortality, and an endless sabbath. This order of the prophecies given by Lowman appears very natural and intelligible, and more agreeable to the important facts of history than perhaps any other system; and yet it is the truth of history which alone can show us what has been the providence of God toward the church and world from the time of this vision of St. John to our own days.

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It is evident such a plan of prophecy and order of history are well calculated to answer the important designs of revelation in general, to prepare the church to expect opposition and sufferings in this present world, to support good men under all the trials of their faith and patience, to give encouragement to persevere in true religion, whatever dangers may attend our so doing, to assure us that God will attend to and protect his own cause, so that no opposition shall finally prevail against it; that God will assuredly judge and punish the enemies of truth and righteousness, and that their opposition thereto shall certainly end in their own destruction, when the faithful perseverance of the true followers of Christ shall be crowned with a glorious state of immortal life and happiness.

The great truths concerning the majesty of God, the wisdom and care of his providence, the dignity, authority, and power of Christ, the protection of the church, the restraint and punishment of its enemies, and the final happiness of all who shall faithfully persevere in true faith, piety, and virtue, are here delivered in such an awful manner, such animated language, and striking representations, as must greatly affect the spirits of genuine Christians. A regard to this book of Revelation, as predicting events by a Spirit of prophecy, which, therefore, will surely come to pass, serves to raise us above the fear of men, by a lively faith and assured confidence in God. To look upon the promises and threatenings of this book as infallible predictions, which shall certainly be accomplished, must animate every well-disposed and considerate person to resist all temptations of error and sin with faithfulness, constancy, and zeal. The lake of fire, and the terrors of the second death, the portion of the fearful and unbelieving; and, on the other hand, the glory and felicity of the New Jerusalem, and a right to the tree of life, the portion of all the faithful, are represented by such strong and lively images, as are calculated, not only to fix men's attention, but to touch their hearts and affections, and engage them with zeal and diligence to follow the wise directions of truth and righteousness. And an exact conformity between these prophetic descriptions and the real state of the church and the world, for a series of some hundreds of years, gives continually new and increasing evidence of the truth and importance of the Christian revelation, and the authenticity and authority of the books of the New Testament; and it greatly confirms our faith in God's promises and threatenings, and thereby gives them their full force and influence upon us. Such is the improvement which the Holy Spirit of prophecy designed should arise from the perusal of this book of Revelation; and doubtless it has had, and still will have, this effect upon thousands that seriously read and weigh its contents. For one of its prophetic declarations is, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

It must be observed, however, that in the interpretations and applications of these prophecies we are not to expect demonstrations, or such proofs as shall be liable to no manner of objection; or that some weak and ill-informed persons may not wrest these prophecies, as they do the other scriptures, and may do any principles whatsoever, to extravagant expectations, designs, and actions. It should be sufficient to satisfy us, if we find a proper and probable sense of these prophetic expressions and descriptions, suited to the manifest and wise design of the whole prophecy. And if these interpretations are supported by an application of events in history, that are justly applicable, both to the prophetic descriptions, and to the series and order of the predictions; if they are events worthy a spirit of prophecy to reveal, and agreeable to the spirit and intention of this prophecy in particular, we may, without exposing ourselves to the charge of being over credulous, reasonably rest satisfied with them. Then we may represent these prophecies to ourselves in that noble and useful view in which a great author (Bossuet, bishop of Meaux, *Explication of the Revelation*, Preface) has placed them: "In the gospel of St. John we read the life of Christ on earth; a man conversing with men, humble, poor, weak, and suffering; we behold a sacrifice ready to be offered, and a man appointed to sorrows and death; but in the Revelation we have the gospel of Christ now raised from the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as entered into the place of his glory; angels, principalities, and powers being made subject to him; and exercising the supreme universal power he has received from the Father over all things in heaven and earth, as our Saviour, for the protection of his church, and for the sure happiness of his faithful servants in the end."

Nothing, says Dr. Apthorp, who pursues the same line of interpretation with Lowman, in the Jewish prophecies themselves, exceeds the sublimity of the exordium of the Apocalypse; "the vision of Jesus Christ, the monarch of his church, and the divine instructions to the Asian churches, and in them to the churches of all succeeding times, chap. i. 1-8; iii.; iv. In the second vision heaven

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opens, the throne of God is surrounded by his saints, and the Lamb opens the seven seals amidst the acclamations of the angelic hosts, chap. v.-viii. In the third vision the angels sound the seven trumpets, viii.-xi. In the fourth vision the dragon persecutes the church, the two beasts rise from the earth and sea, and are defeated by the Lamb, chap. xi. 15; xiv. In the fifth vision the angels pour the vials of the wrath of God on the kingdom and throne of antichrist, chap. xv.-xix. In the sixth vision Satan is bound for a thousand years, chap. xx. The seventh vision reveals the destined glories of the true religion, emblemized by the new heavens and new earth, and the New Jerusalem descending from God out of heaven, chap. xxi., xxii."

Respecting the style of this book we may rely on the testimony of Blackwall. "The Revelation," says he, in his *Sacred Classics*, "is writ in much the same style with the gospel and epistles, and entertains and instructs the reader with variety of Christian morals and sublime mysteries. From this noble book may be drawn resistless proofs of our Saviour's eternal existence; the incommunicable attributes of eternity and infinite power are there plainly and directly applied to Jesus, the Son of God. It is in vain to look for more lofty descriptions or majestic images than you find in this sacred book. Could the acclamations and hallelujahs of God's household be expressed with more propriety and magnificence than by the shouts of vast multitudes, the roaring of many waters, and the dreadful sound of the loudest and strongest thunders? And how transporting an entertainment must it be to the blessed to have all the strength of sound, tempered with all its sweetness and harmony, perfectly suited to their celestial ear and most exalted taste! The description of the Son of God in the nineteenth chapter, verses 11-17, is in all the pomp and grandeur of language. We have every circumstance and particular that is most proper to express power and justice, majesty and goodness; to raise admiration and high pleasure, corrected with awe."

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THE REVELATION

OF

SAINT JOHN THE DIVINE.

CHAPTER I.

This chapter contains, (1.) A preface, showing the divine original, the design, and importance of the book, 1-3. (2.) John's salutation of the seven churches of Asia, wishing them grace and peace from all the three Divine Persons in their distinct economical characters, 4-8. (3.) An account when, where, and how he received his revelations, 9-12. (4.) A vision of Christ, with an affecting display of his divine glory, encouraging and animating to true believers, but terrible to backsliders and apostates, 13-20.

A. M. 4100. **T**HE Revelation of Jesus Christ,
A. D. 96. ^a which God gave unto him, to
show unto his servants things which ^b must

shortly come to pass; and ^c he sent A. M. 4100.
and signified it by his angel unto his A. D. 96.
servant John :

^a John iii. 22; viii. 26; xii. 49.

^b Chap. iv. 1; Verse 3.—^c Chap. xxii. 16.

NOTES ON CHAPTER I.

Verse 1. The book opens with the title or inscription of the book itself, and an account of the scope and design of it, namely, to foretel things which should shortly begin to be fulfilled, and should succeed in their due season and order till all were accomplished. *The Revelation*—Properly so called; for things covered before, are here *revealed*, or unveiled. No prophecy in the Old Testament has this title; it was reserved for this alone in the New. It is, as it were, a manifesto, wherein the Heir of all things declares, that all power is given him in heaven and earth; and that he will, in the end, gloriously exercise that power, maugre all the opposition of all his enemies. *Of Jesus Christ*—Not of *John the divine*, a title added in latter ages. Certain it is, that appellation, *the divine*, was not brought into the church, much less was it affixed to John the apostle, till long after the apostolic age. It was St. John indeed who wrote this book; but the Author of it is Jesus Christ. *Which God gave unto him*—According to his holy, glorified humanity, as the great Prophet of the church. God gave the revelation to Jesus Christ, Jesus Christ made it known to his servants. *To show*—This word recurs chap. xxii. 6. And in many places the parts of this book refer to each other. Indeed, the whole structure of it breathes the art of God; comprising, in the most finished compendium, things to come; many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite;

relative to each other, at a small, at a great distance; and therefore, sometimes, as it were, disappearing, broken off, suspended, and afterward unexpectedly, and most seasonably, appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it; in this manner does it display the manifold wisdom of God, shining, in the economy of the church, through so many ages. *His servants*—Much is comprehended in this appellation. It is a great thing to be a servant of Jesus Christ. This book is dedicated particularly to the servants of Christ in the seven churches in Asia; but not exclusive of all his other servants, in all nations and ages. It is one *single* revelation, and yet sufficient for them all, from the time it was written to the end of the world. Serve thou the Lord Jesus Christ in truth. So shalt thou learn his secret in this book. Yea, and thou shalt feel in thy heart, whether this book be divine or not. *The things which must shortly come to pass*—The things contained in this prophecy did begin to be accomplished shortly after it was given; and the whole might be said to *come to pass shortly*, in the same sense as St. Peter says, *The end of all things is at hand*; and our Lord himself, *Behold I come quickly*. There is in this book a rich treasure of all the doctrines pertaining to faith and holiness. But these are also delivered in other parts of Holy Writ; so that *the Revelation* need not to have been given for the sake of these. The peculiar design of this is, *To show the things which must come to pass*. And

A. M. 4100. 2^d Who bare record of the word
A. D. 96. of God, and of the testimony of
Jesus Christ, and of all things * that he
saw.

⁴ 1 Cor. i. 6; Chap. vi. 9; xii. 17; Verse 9.—⁵ 1 John i. 1.

this we are especially to have before our eyes, whenever we read or hear it.

It is said afterward, *Write what thou seest*; and again, *Write what thou hast seen, and what is, and what shall be hereafter*; but here, where the scope of the book is shown, it is only said, *the things which must come to pass*. Accordingly, the *showing things to come*, is the great point in view throughout the whole. And St. John writes *what he has seen, and what is, only as it has an influence on, or gives light to, what shall be*. And he—Jesus Christ; *sent and signified them*—*Showed them by signs or emblems*; (so the Greek word properly means;) *by his angel*—*Peculiarly called in the sequel, The angel of God, and particularly mentioned chap. xvii. 1; xxi. 9; xxii. 6, 16; to his servant John*—A title given to no other single person throughout the book.

Verses 2, 3. *Who bare record of, or testified, the word of God*—That is, who, being honoured with so important a message, did not fail faithfully to declare it; *and the testimony of Jesus*—That, which Jesus, as the faithful and true Witness, appointed to be declared; *and all things that he saw*—Was made acquainted with in such a manner as was attended with the fullest and most satisfactory evidences of their truth and importance. *Blessed*—*Μακάριος, happy*; *is he that readeth*—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after any thing rather than this; as if it were written, *Happy is he that doth not read this prophecy*. Nay, but *happy is he that readeth, and they that hear and keep the words thereof*—Especially at this time, when so considerable a part of them is on the point of being fulfilled. Nor are helps wanting, whereby any sincere and diligent inquirer may understand what he reads therein. The book itself is written in the most accurate manner possible; it distinguishes the several things whereof he treats by seven epistles, seven seals, seven trumpets, seven vials, each of which sevens is divided into four and three. Many things the book itself explains, as the seven stars, the seven candlesticks, the lamb, his seven horns and seven eyes, the incense, the dragon, the heads and horns of the beasts, the fine linen, the testimony of Jesus. And much light arises from comparing it with the ancient prophecies, and the predictions in the other books of the New Testament. In this book our Lord has comprised what was wanting in those prophecies, touching the time which followed his ascension, and the end of the Jewish polity. Accordingly, it reaches from the Old Jerusalem to the New, reducing all things into one sum in the exactest order, and with a near resemblance to the ancient prophets. The

3^d Blessed is he that readeth, and A. M. 4100.
they that hear the words of this pro- A. D. 96.
phesy, and keep those things which are writ-
ten therein: for ⁵ the time is at hand.

¹ Luke xi. 28; Chap. xxii. 7.—² Rom. xiii. 11; James v. 8.

introduction and conclusion agree with Daniel; the description of the man-child, and the promises to Sion, with Isaiah; the judgment of Babylon, with Jeremiah; again, the determination of times, with Daniel; the architecture of the holy city, with Ezekiel; the emblems of the horses, candlesticks, &c., with Zechariah. Many things, largely described by the prophets, are here summarily repeated, and frequently in the same words. To them we may, then, usefully have recourse. Yet the Revelation suffices for the explaining itself, even if we do not yet understand those prophecies; yea, it casts much light upon them. Frequently, likewise, where there is a resemblance between them, there is a difference also; the Revelation, as it were, taking a stock from one of the old prophets, and inserting a new graft into it. Thus Zechariah speaks of two olive-trees; and so does St. John, but with a different meaning. Daniel has a beast with ten horns; so has St. John. And here the difference of words, emblems, things, times, ought studiously to be observed. Our Lord foretold many things before his passion; but not all things, for it was not yet seasonable. Many things, likewise, his Spirit foretold, in the writings of the apostles, so far as the necessities of those times required; now he comprises them all in one short book, therein presupposing all the other prophecies, and at the same time explaining, continuing, and perfecting them in one thread. It is right, therefore, to compare them; but not to measure the fulness of these by the scantiness of those preceding. Christ, when on earth, foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretels the intermediate things; so that both put together constitute one complete chain of prophecy. This book is therefore not only the sum and the key of all the prophecies which preceded, but likewise a supplement to all, the seals being closed before; of consequence, it contains many particulars not revealed in any other part of Scripture. They have, therefore, little gratitude to God for such a Revelation, reserved for the exaltation of Christ, who boldly reject whatever they find here, which was not revealed, or not so clearly, in other parts of Scripture. *He that readeth and they that hear*—The distinction here made of him that readeth and of them that hear, is remarkable; for books, being then in manuscript, were in few hands, and it was a much readier way to publish a prophecy, or any thing, by public reading, than by transcribing copies. It was also the custom of that age to read all the apostolical writings in the congregations of the faithful. And perhaps John sent this book by a single person into Asia, who read it in the churches, while many heard. But this likewise, in a secondary sense, re-

A. M. 4100. 4 JOHN to the seven churches
A. D. 96. which are in Asia: Grace be
unto you, and peace, from him ^b which is, and
^c which was, and which is to come; ^k and
from the seven Spirits which are before his
throne;

5 And from Jesus Christ, ¹ who is the faithful
Witness, and the ^m First-begotten of the dead,
and ⁿ the Prince of the kings of the earth. Unto

^b Exod. iii. 14; Verse 8.—^c John i. 1.—^k Zech. iii. 9;
iv. 10; Chap. iii. 1; iv. 5; v. 6.—¹ John viii. 14; 1 Tim. vi.
13.—^m 1 Cor. xv. 20; Col. i. 18.—ⁿ Eph. i. 20; Chap.
vii. 14.—^o John xiii. 34; xv. 9; Gal. ii. 20.

fers to all that shall duly read or hear it in all ages.
The words of this prophecy—It is a revelation with
regard to Christ, who gives it; a *prophecy* with re-
gard to John, who delivers it to the churches. *And
keep the things which are written therein*—In such a
manner as the nature of them requires; namely, with
repentance, faith, patience, prayer, obedience, watch-
fulness, constancy. It behooves every Christian, at all
opportunities, to read what is written in the oracles of
God; and to read this precious book, in particular, fre-
quently, reverently, and attentively. *For the time*—
Of its beginning to be accomplished; *is near*—Even
when St. John wrote. How much nearer to us is even
the full accomplishment of this weighty prophecy!

Verses 4-6. *John*—The dedication of this book is
contained in the 4th, 5th, and 6th verses; but the
whole Revelation is a kind of letter. *To the seven
churches which are in Asia*—That part of the Lesser
Asia, which was then a Roman province. There
had been several other churches planted here; but
it seems these were now the most eminent. And
it was among these that St. John had laboured most
during his abode in Asia. In these cities there were
many Jews. Such of them as believed, in each,
were joined with the Gentile believers in one church.
Grace be unto you, and peace—The favour of God,
with all temporal and eternal blessings; *from him
who is, and who was, and who cometh, or, who is
to come*—A wonderful translation of the great name,
JEHOVAH: *He was of old, he is now, he cometh*; that
is, will be for ever. *And from the seven Spirits
which are before his throne*—Christ is he who *hath
the seven Spirits of God*. *The seven lamps which
burn before his throne are the seven Spirits of God*.
*The Lamb hath seven horns and seven eyes, which are
the seven Spirits of God*. Seven was a sacred number
in the Jewish Church. But it did not always imply a
precise number. It sometimes is to be taken figura-
tively, to denote completeness, or perfection. By these
seven Spirits, not seven created angels, but the *Holy
Ghost*, is to be understood; the angels are never term-
ed *Spirits* in this book; and when all the angels *stand
up*, while the four living creatures, and the four and
twenty elders, *worship him that sitteth upon the
throne*, and the Lamb, *the seven Spirits* neither stand
up nor worship. To these *seven Spirits of God*, the
seven churches, to whom the Spirit speaks so many
things, are subordinate; as are also their angels, yea,

him ^o that loved us, ^p and washed us A. M. 4100
from our sins in his own blood, A. D. 96.

6 And hath ^q made us kings and priests unto
God and his Father; ^r to him *be glory and do-
minion for ever and ever*. Amen.

7 ^s Behold, he cometh with clouds; and every
eye shall see him, and ^t they *also* which pierced
him: and all kindreds of the earth shall wail
because of him. Even so, Amen.

^p Hebrews ix. 14; 1 John i. 7.—^q 1 Peter ii. 5, 9; Chapters
v. 10; xx. 6.—^r 1 Timothy vi. 16; Hebrews xiii. 21.
^s Daniel vii. 13; Matthew xxiv. 30; xxvi. 64.—^t Zechariah
xii. 10; John xix. 37.

and the seven angels which stand before God. He is
called, *The seven Spirits*, not with regard to his es-
sence, which is one, but with regard to his manifold
operations. *And from Jesus Christ, the faithful
Witness, the First-begotten from the dead, and the
Prince of the kings of the earth*—Three glorious
appellations are here given him, and in their pro-
per order. He was *the faithful Witness* of the
whole will of God before his death, and in death,
and remains such in glory. He rose *from the dead*,
as the *first-fruits of them that slept*; and now hath
all power both in heaven and earth. He is here
styled a *Prince*. But by and by, he bears his title
of *King*; yea, *King of kings, and Lord of lords*.
This phrase, *the kings of the earth*, signifies their
power and multitude, and also the nature of their
kingdom. It became the Divine Majesty to call them
kings with a limitation; especially in this manifesto
from his heavenly kingdom. For no creature, much
less a sinful man, can bear the title of *king* in an
absolute sense, before the eyes of God. *To him that
loved us, and*—Out of that free, abundant love, hath
*washed us from the guilt and power of our sins with
his own blood*; *And hath made us kings*—Partakers
of his present, and heirs of his eternal kingdom; *and
priests unto God and his Father*—To whom we
continually offer ourselves, a holy, living sacrifice;
to him be the glory—For his love and redemption;
and the might—Whereby he governs all things.

Verse 7. *Behold*—In this and the next verse are
the proposition and the summary of the whole book.
He cometh—Jesus Christ. Throughout this book,
whenever it is said *He cometh*, it means his glorious
coming. The preparation for this began at the de-
struction of Jerusalem, and more particularly at the
time of writing this book, and goes on without any
interruption, till that grand event is accomplished.
Therefore it is never said in this book, *He will come*,
but, *He cometh*. And yet it is not said, *He cometh
again*. For when he came before, it was not like
himself, but in *the form of a servant*. But his ap-
pearing in glory is, properly, his coming; namely,
in a manner worthy of the Son of God. *And every
eye*—Of the Jews in particular; *shall see him*—But
with what different emotions, according as they had
perceived or rejected him! *And they who have
pierced him*—They, above all, who pierced his
hands, or feet, or side. Thomas saw the prints of

A. M. 4100. 8 ^a I am Alpha and Omega, the
A. D. 98. beginning and the ending, saith the
Lord, ² which is, and which was, and which
is to come, the Almighty.

9 I John, who also am your brother, and

^a Isa. xli. 4; xliv. 6; xlviii. 12; Verse 17; Chap. ii. 8; xxi. 6;
xxiii. 13.—² Verse 4; Chap. iv. 8; xi. 11; xvi. 5.

these wounds, even after his resurrection. And the same, undoubtedly, will be seen by all, when he cometh in the clouds of heaven; and they that condemned him shall be arraigned at his tribunal. *And all the tribes of the earth*—The word *tribes*, in the Revelation, generally means the *Israelites*; but where another word, such as *nations*, or *people*, is joined with it, it implies likewise, (as here,) all the rest of mankind. *Shall wait because of him*—For terror and pain, if they did not wait before by true repentance; even all who have rejected his government and opposed his interest, shall lament the fatal opposition, by which, instead of prevailing in the least against him, they have only effected their own destruction. In this verse is prefixed the great moral, which the whole book is designed to illustrate; namely, that though there should be great opposition made against the cause and kingdom of Christ, yet it should be utterly in vain, and his kingdom should triumph in the most illustrious manner, so that all who opposed it should have the greatest reason to mourn. And as this series of divine prophecy begins, so it ends with this sentiment, and with the joyful consent of his faithful servants to this glorious truth, which should fill the enemies of Christ with both terror and dismay. *Yea, amen*—This refers to, *every eye shall see him*. He that cometh saith, *Yea*; he that testifies it, *Amen*. The word translated *yea* is Greek, *amen* is Hebrew; for what is here spoken respects both Jew and Gentile.

Verse 8. *I am Alpha and Omega, saith the Lord*—*Alpha* is the first, *Omega* the last letter in the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet he is both the *Alpha*, or beginning, and the *Omega*, or end, of all things. Grotius and Bengelius read, *λεγει Κυριος ο θεος, saith the Lord God* a reading with which the Vulgate accords, having, it seems, understood the verse as spoken by the Father. Accordingly Bengelius's note is, "God is the *beginning*, as he is the Author and Creator of all things, and as he proposes, declares, and promises such great things. He is the *end*, as he brings all the things which are here revealed to a complete and glorious conclusion. Again, *the beginning and end of a thing* is, in Scripture, styled the whole thing. Therefore, God is the *Alpha* and the *Omega*, the beginning and the end; that is, one who is all things, and always the same." See Wesley. It will, however, as Doddridge observes, be difficult to give sufficient proof that the words of this verse were spoken by the Father. "Most of the phrases which are here used concerning this glorious Person, are afterward used concerning our Lord Jesus Christ; and *καταρρατος, almighty*,

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⁷ companion in tribulation, and ² in A. M. 4100.
the kingdom and patience of Jesus A. D. 98.
Christ, was in the isle that is called Patmos,
² for the word of God, and for the testimony of
Jesus Christ.

⁷ Phil. i. 7; iv. 14; 2 Tim. i. 8.—² Rom. viii. 17; 2 Tim. ii.
12.—² Chap. vi. 9; Verse 2.

though in ecclesiastical writers of the earliest ages it is generally appropriated to the Father, may, according to the Syriac version, be rendered, *He who holds*; that is, superintends, supports, and governs *all*; and then it is applied to Christ, Col. i. 17; Heb. i. 3. But if, after all, the words should be understood as spoken by the Father, our Lord's applying so many of these titles afterward to himself, plainly proves his partaking with the Father in the glory peculiar to the divine nature, and incommunicable to any creature." See Bishop Pearson on the Creed, p. 175.

Verse 9. *I John*—The instruction and preparation of the apostle for the work are described from the 9th to the 20th verse: *your brother*—In the common faith: *and companion in tribulation*—For the same book peculiarly belongs to those who are under the cross. It was given to a banished man; and men in affliction understand and relish it most. Accordingly, it was little esteemed by the Asiatic churches after the time of Constantine; but highly valued by all the African churches; as it has been since by all the persecuted children of God. *In the tribulation, and kingdom, and patience of Jesus Christ*—The kingdom stands in the midst. It is chiefly under various afflictions that faith obtains its part in the kingdom. And whosoever is partaker of this kingdom, is not afraid to suffer for Jesus, 2 Tim. ii. 12. *I was in the isle that is called Patmos*—A desolate island in the Archipelago, now called Palmosa, mountainous, but moderately fruitful, especially in wheat and pulse, though defective in other commodities. The whole circumference of the island is about thirty miles; and on one of its mountains stands a town of the same name, having on the top of it a monastery of Greek monks; and on the north side of the town the inhabitants, by tradition, show a house in which the Apocalypse was written, and, not far off, the cave where it was revealed; both places of great esteem and veneration with the Greeks and Latins. To this island, after he had come unhurt out of a caldron of boiling oil, he was banished *for the word of God*—Namely, for preaching it; *and for the testimony of Jesus*—For testifying that he is the Christ: in other words, he was banished for the confession of the gospel. This, according to the testimony of Irenæus, who was the disciple of Polycarp, who had been the disciple of St. John, was in the reign of the Emperor Domitian; and, if we may credit ecclesiastical history, he was here employed in digging in a mine. But the historical evidence produced for this is very uncertain. One thing, however, is certain, that it was in this island he received the wonderful discoveries which make the subjects of this book. There he saw and

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A. M. 4100. 10^b I. was in the Spirit on^c the
A. D. 96. Lord's day, and heard behind me

^d a great voice, as of a trumpet,

11 Saying, "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and

^b Acts x. 10; 2 Cor. xii. 2; Chap. iv. 2; xvii. 3; xxi. 10.
^c John xx. 26; Acts xx. 7; 1 Cor. xvi. 2.—^d Chap. iv. 1; x. 8.
^e Verse 6.

wrote all that follows. And it was a place peculiarly proper for these visions. He had over against him, at a small distance, Asia and the seven churches; going on eastward, Jerusalem and the land of Canaan; and beyond this, Antioch, yea, the whole continent of Asia. To the west he had Rome, Italy, and all Europe, swimming as it were in the sea; to the south Alexandria and the Nile, with its outlets; Egypt and all Africa; and to the north, what was afterward called Constantinople, on the straits between Europe and Asia. So he had all the three parts of the world which were then known, with Christendom, as it were before his eyes: a large theatre, for all the various scenes which were to pass before him: as if this island had been made principally for this end, to serve as an observatory for the apostle.

Verses 10, 11. *I was in the Spirit*—That is, in a trance, a prophetic vision; so overwhelmed with the power, and filled with the light of the Holy Spirit, as to be insensible of outward things, and wholly taken up with spiritual and divine. What follows is one single, connected vision, which St. John saw in one day: and therefore he that would understand it should carry his thoughts straight on through the whole, without interruption. The other prophetic books are collections of distinct prophecies, given upon various occasions. But here is one single treatise, whereof all the parts exactly depend on each other. Chap. iv. 1, is connected with chap. i. 19. And what is delivered in the 4th chapter goes on directly to the 22d. *On the Lord's day*—On this our Lord rose from the dead. On this the ancients believed he would come to judgment. It was therefore with the utmost propriety that St. John on this day both saw and described his coming. *And I heard behind me*—St. John had his face to the east: our Lord likewise, in this appearance, looked eastward toward Asia, whither the apostle was to write: *a great voice as of a trumpet*—Which was peculiarly proper to proclaim the coming of the great King, and his victory over all his enemies. *I am Alpha and Omega, &c.*—That these titles should be repeated so soon, in a connection which demonstrates they are given to Christ, will appear very remarkable, whatever sense be given to the 8th verse. The argument drawn in the preceding note upon it would have been strong, wherever such a passage as this had been found; but its immediate

unto Philadelphia, and unto Laodicea. A. M. 4100.
A. D. 96.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13^b And in the midst of the seven candlesticks^c one like unto the Son of man, clothed with a garment down to the foot, and a gird about the paps with a golden girdle.

^b Verse 17.—^c Verse 20; Exod. xxv. 37; Zech. iv. 2.
^d Chap. ii. 1.—^e Ezek. i. 26; Dan. vii. 13; x. 16.—^f Dan. x. 5.—^g Chap. xv. 6.

connection with this greatly strengthens it. "And I," says Doddridge, "cannot forbear recording it, that this text has done more than any other in the Bible toward preventing me from giving into that scheme which would make our Lord Jesus Christ no more than a deified creature." *And, What thou seest, and hearest, write*—He both saw and heard. This command extends to the whole book. All the books of the New Testament were written by the will of God: but none were so expressly commanded to be written; *in a book*—So all the revelation is but one book: nor did the letter to the angel of each church belong to him or his church only, but the whole book was sent to them all: *and send it unto the seven churches*—Hereafter named; and through them to all churches, in all ages and nations. *To Ephesus*—Mr. Thomas Smith, who, in the year 1671, travelled through all these cities, observes, that from Ephesus to Smyrna is forty-six English miles; from Smyrna to Pergamos, sixty-four; from Pergamos to Thyatira, forty-eight; from Thyatira to Sardis, thirty-three; from Sardis to Philadelphia, twenty-seven; and from Philadelphia to Laodicea, about forty-two miles.

Verses 12–16. *And I turned to see the voice*—That is, to see him whose voice it was; *and being turned, I saw*—It seems the vision presented itself gradually. First, he heard a voice, and upon looking behind him he saw the *golden candlesticks*, and then, *in the midst of the candlesticks*, which were placed in a circle, he saw *one like the Son of man*—That is, one in a human form. As a man, likewise, our Lord doubtless appears in heaven; though not exactly in this symbolical manner, wherein he presents himself as the Head of his church. He next observed that our Lord was *clothed with a garment down to the foot, and girt with a golden girdle*—Such the Jewish high-priests wore. But both of them are here marks of royal dignity likewise; *girt about at the breast*—He that is on a journey girds his loins. Girding the breast was an emblem of solemn rest. It seems that the apostle, having seen all this, looked up to behold the face of our Lord; but was beat back by the appearance of his *flaming eyes*, which occasioned his more particularly observing his feet. Receiving strength to raise his eyes again, he saw the stars in his right hand, and the sword coming out of his mouth: but upon beholding the brightness of his glorious countenance, (which

A. M. 4100. 14 His head and ^m his hairs were
A. D. 96. white like wool, as white as snow;
and ⁿ his eyes were as a flame of fire;

15 ^o And his feet like unto fine brass, as if they
burned in a furnace; and ^p his voice as the
sound of many waters.

16 ^q And he had in his right hand seven
stars: and ^r out of his mouth went a sharp two-
edged sword: ^s and his countenance was as the
sun shineth in his strength.

^m Dan. vii. 9.—ⁿ Dan. x. 6; Chap. ii. 18; xix. 12.—^o Ezek. i. 7; Dan. x. 6; Chap. ii. 18.—^p Ezek. xliii. 2; Dan. x. 6; Chap. xiv. 2; xix. 6.—^q Verse 20; Chap. ii. 1; iii. 1.—^r Isa. xlix. 3; Eph. vi. 17; Heb. iv. 12.—^s Acts xxvi. 13; Chap. x. 1.

probably was much increased since the first glance the apostle had of it,) he fell at his feet as dead. During the time that St. John was discovering these several particulars, our Lord seems to have been speaking. And doubtless even his voice, at the very first, bespoke the God; though not so insupportably as his glorious appearance. *His head and his hairs*—That is, the *hairs* of his head, not his whole head; *were white* as white *wool*—Like the Ancient of Days, represented in Daniel's vision, chap. vii. 9. Wool is commonly supposed to be an emblem of eternity; *as snow*—Betokening his spotless purity; *and his eyes as a flame of fire*—Piercing through all things: a token of his omniscience. *And his feet like fine brass*—Denoting his stability and strength; *as if they burned in a furnace*—As if, having been melted and refined, they were still red hot; *and his voice*—To the comfort of his friends, and the terror of his enemies; *as the voice of many waters*—Roaring aloud, and bearing down all before them. *And he had in his right hand seven stars*—In token of his favour and powerful protection. *And out of his mouth went a sharp two-edged sword*—Signifying his justice and righteous anger, continually pointed against his enemies as a sword, sharp, to stab; two-edged, to hew. *And his countenance was as the sun shineth in his strength*—Without any mist or cloud.

Verses 17, 18. *And when I saw him*—In this awful, this glorious, and resplendent form, I was perfectly overwhelmed with the majesty of his appearance, so that *I fell at his feet as dead*—Human nature not being able to sustain so glorious an appearance. Thus was he prepared, (like Daniel of old, whom he particularly resembles,) for receiving so weighty a prophecy. A great sinking of nature usually precedes a large communication of heavenly things. St. John, before our Lord suffered, was so intimate with him as to lean on his breast, to lie in his bosom. Yet now, near seventy years after, the aged apostle is by one glance struck to the ground. What a glory must this be! Ye sinners, be afraid. Cleanse your hands. Purify your hearts. Ye saints, be humble. Prepare. Rejoice. But rejoice unto him with reverence. An increase of reverence toward this awful Majesty can be no prejudice to your faith. Let all petulancy, with all vain curiosity, be far away, while you are thinking or reading of these

17 And ^t when I saw him, I fell at
his feet as dead. And ^u he laid his
right hand upon me, saying unto me, Fear not;
^v I am the first and the last:

18 ^w *I am* he that liveth, and was dead; and
behold, ^x I am alive for evermore, Amen; and
^y have the keys of hell and of death.

19 Write ^z the things which thou hast seen,
^a and the things which are, ^b and the things
which shall be hereafter;

^t Ezek. i. 28.—^u Dan. viii. 18; x. 10.—^v Isa. xli. 4; xlv. 6; xlviii. 12; Chap. ii. 8; xxii. 13; Verse 11.—^w Rom. vi. 9.—^x Chap. iv. 9; v. 14.—^y Psa. lxxviii. 29; Chap. xx. 1.—^z Verse 12, &c.—^a Chap. ii. 1, &c.—^b Chap. iv. 1, &c.

things. *And he laid his right hand upon me*—The same wherein he held the seven stars. What did St. John then feel in himself? *Saying, Fear not*—His look terrifies, his speech strengthens. He does not call John by name, (as the angel did Zachariah and others,) but spoke as his well-known Master. What follows is also spoken to strengthen and encourage him. *I am*—When in his state of humiliation he spoke of his glory, he frequently spoke in the third person, as Matt. xxvi. 64, but he now speaks of his own glory without any veil, in plain and direct terms. *The first and the last*—That is, the eternal God, who is from everlasting to everlasting, Isa. xli. 4. *I am he that liveth*—Another peculiar title of God; and *I have the keys of death and of hell*—Or *hades*, that is, the invisible world; in the intermediate state the body abides in death, the soul in *hades*. Christ hath the keys of, that is, the power over both, killing or quickening of the body, and disposing of the soul as it pleaseth him. He gave St. Peter the keys of the kingdom of heaven, but not the keys of *death* or of *hades*. How comes then his supposed successor at Rome by the keys of purgatory? It must be allowed that *adēs, hadēs*, sometimes signifies *the grave*; but, as Mr. Howe has largely proved in his excellent discourse on this text, the interpretation here given is most reasonable. That which would refer it to *hell*, as the seat of the damned, limits the sense in a manner very derogatory from the honour of our Lord, as he there shows unanswerably. According to Grotius, (in his note on Matt. xvi. 18,) the word *adēs* always denotes either death, or the state after death. Our English, or rather Saxon word, *hell*, in its original signification, (though it is now understood in a more limited sense,) exactly answers to the Greek word *adēs*, and denotes a *concealed* or *unseen* place, and this sense of the word is still retained in the eastern, and especially in the western counties of England; for to *helle* over a thing, is to *cover* it. From the preceding description mostly are taken the titles given to Christ in the following letters, particularly the first four.

Verses 19, 20. *Write the things which thou hast seen*—Contained in this chapter, which accordingly are written, chap. i. 11–18: *and the things which are*—The instructions relating to the present

A. M. 4100. 20 The mystery of the seven stars
A. D. 96. which thou sawest in my right hand,
' and the seven golden candlesticks. The seven

* Verse 16.—† Verse 12.—‡ Mal. ii. 7; Chap. ii. 1, &c.

state of the seven churches; these are written chap. ii. 1-29; iii. 1-22; and which shall be hereafter—The future events which begin to be exhibited in the fourth chapter, where (verse 1) it is said, *Come up hither, and I will show thee things which must be hereafter*, namely, to the end of the world. *The mystery*—The mysterious meaning; of the seven stars—St. John knew better than we do, in how many respects these stars were a proper emblem of those angels; how nearly they resembled each other, and how far they differed in magnitude, brightness, and other circumstances. *The seven stars are the angels of the seven churches*—Mentioned in the eleventh verse. In each church there was one pastor or ruling minister, to whom all the rest were

stars are the angels of the seven A. M. 4100.
churches: and the seven candle- A. D. 96.
sticks which thou sawest are the seven churches.

‡ Zech. iv. 2; Matt. v. 15; Phil. ii. 15.

subordinate. This pastor, bishop, or overseer, had the peculiar care over that flock: on him the prosperity of that congregation in a great measure depended; and he was to answer for all those souls at the judgment-seat of Christ. *And the seven candlesticks are seven churches*—How significant an emblem is this! For a candlestick, though of gold, has no light of itself; neither has any church, or child of man. But they receive from Christ the light of truth, holiness, comfort, that it may shine to all around them. As soon as this was spoken, St. John wrote it down, even all that is contained in this first chapter. Afterward, what was contained in the second and third chapters, was dictated to him in like manner.

CHAPTER II.

In this and the following chapter, the state of the seven churches in Asia, at the time of the vision, is described, as to what was commendable and deserved encouragement, and what was faulty and called for reproof and reformation. This part of the prophecy, which is designed to show the constant care of Christ over his church, is contained in seven letters, emitted by Christ, and written by John, to the pastors of the Asian churches, that they might transmit them to their people,—commending, reproofing, warning, and encouraging them, as their present state required; and intimating what mercies or judgments they might expect, according to their future conduct. Four of those letters are contained in this chapter, namely, one to each of the following churches; to that at Ephesus, 1-7; that at Smyrna, 8-11; that at Pergamos, 12-17; and that at Thyatira, 18-29.

A. M. 4100. UNTO the angel of the church of
A. D. 96. Ephesus write: These things saith

* Chap. i. 16, 20.

NOTES ON CHAPTER II.

Of the following letters to the angels of the seven churches it may be necessary to speak first in general, and then particularly. In general we may observe, when the Israelites were to receive the law at mount Sinai, they were first to be purified. And when the kingdom of God was at hand, John the Baptist prepared men for it by repentance. In like manner these letters were designed to prepare these churches for the worthy reception of this glorious revelation. By following the directions given therein, by expelling incorrigibly wicked men, and putting away all wickedness, they were prepared to receive the precious depositum. And whatever church or individual person, in any age or nation, would profitably read or hear the contents of this book, must observe the same admonitions. These letters are a kind of seven-fold preface to the book. Christ now appears in the form of a man, (not yet under the emblem of a lamb,) and speaks mostly in proper, not in figurative words. It is not till chap. iv. 1, that St. John enters upon that grand vision which takes up the residue of the book.

There is in each of these letters, 1st, A command

* he that holdeth the seven stars in A. M. 4100.
his right hand, b who walketh in the A. D. 96.

‡ Chap. i. 13.

to write to the angel of the church. 2d, Some character and attribute of the speaker, taken from the vision in the first chapter, and appropriated to the matter of each epistle. 3d, An address to the angel of the church, containing a testimony of his good, bad, or mixed state; commendations or reproofs, with suitable promises or threatenings, and an exhortation to repentance or steadfastness: and then in all the same conclusion, *He that hath an ear, &c.* The address in each letter is expressed in plain words, the promises in figurative. In the address our Lord speaks to the angel of each church which then was, and to the members thereof, directly; whereas in the promise he speaks of all that should overcome, in whatever church or age, and deals out to them one of the precious promises (by way of anticipation) from the last chapters of the book.

"These seven churches," says Bishop Newton, "are addressed particularly, because they were under John's immediate inspection; he constituted bishops or pastors over them; he was, as it were, their metropolitan, and resided much at Ephesus, which is therefore named the first of the seven. Many contend, and among them such learned men

A. M. 4100. midst of the seven golden candlesticks ;
A. D. 96. 2 ° I know thy works, and thy la-

bour, and thy patience, and how thou
canst not bear them which are evil ; A. M. 4094.
A. D. 90.

• Psa i. 6 ; Verses 9, 13,

19 ; Chap. iii. 1, 8, 15.

as More and Vitringa, that the seven epistles are prophetic of so many successive periods and states of the church, from the beginning to the conclusion of all. But there are in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason ; the last state of the church is described in this very book as the most glorious of all, but in the last state in these epistles, that of Laodicea, the church is represented as *wretched, and miserable, and poor, and blind, and naked*. But though these epistles have rather a literal than a mystical meaning, yet they contain excellent precepts and exhortations, commendations and reproofs, promises and threatenings, which may be of use and instruction to the church in all ages. And indeed, what the Spirit saith to one church, he saith, in some measure, to all the churches." For there can be no state, either of any pastor, church, or single person, which has not here suitable instructions. All, whether ministers or hearers, together with their secret or open enemies, in all places and all ages, may draw hence necessary self-knowledge, reproof, commendation, warning, or confirmation. Whether any be as dead as the angel of Sardis, or as much alive as the angel at Philadelphia, this book is sent to him, and the Lord Jesus hath something to say to him therein. For the seven churches, with their angels, represent the whole Christian Church dispersed throughout the whole world as it subsists, not in one age after another, but in every age. This is a point of deep importance, and always necessary to be remembered ; that these seven churches are, as it were, a sample of the whole church of Christ as it was then, as it is now, and as it will be, more or less, in all ages.

Verse 1. *Unto the angel*—That is, to the pastor, presiding elder, or bishop, called an *angel* because he was God's messenger (as the word angel signifies) to the people, or his minister appointed to serve them. "That there was one pastor," says Doddridge, "who presided in each of these churches, is indeed evident from the expression here used ; but that he was a diocesan bishop, or had several congregations of Christians under his care, can by no means be proved. Nor is there the least hint of it in any of these epistles." *Of the church of Ephesus*—Concerning Ephesus, see note on Acts xix. 1, and the preface of the epistle to the Ephesians. The first letter is addressed to the church in this city, as it was the metropolis of the Lydian Asia, and the place of St. John's principal residence. According to Strabo, it was one of the best and most glorious cities, and the greatest emporium of the Proper Asia. It was called by Pliny one of the eyes of Asia, Smyrna being the other ; but now, as eye-witnesses have related, it is venerable for nothing but the ruins of palaces, temples, and amphitheatres. It is called

by the Turks Ajasaluk, or the temple of the moon, from the magnificent structure formerly dedicated to Diana. The church of St. Paul is wholly destroyed. The little which remains of that of St. Mark is nodding to ruin. The only church remaining is that dedicated to St. John, which is now converted into a Turkish mosque. The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of mud, sheltered from the extremities of weather by mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. The Rev. H. Lindsay, Chaplain to the Embassy of Constantinople, in a letter to the British and Foreign Bible Society, relative to the present state of the Apocalyptic churches, dated Jan. 10, 1816, says, "The town consists of about fifteen poor cottages. I found there but three Christians, two brothers, who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognise the name of Paul as one in their calendar of saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages : " so strikingly hath the denunciation been fulfilled, that their candlestick should be removed out of its place. *Write*—So Christ dictated to him every word. *These things saith he that holdeth the seven stars in his right hand*—To signify that he is the great support of his ministering servants, and directs their several situations and motions in the churches. Such is his favour to them, and care over them, that they may indeed shine as stars, both by purity of doctrine and holiness of life. *Who walketh*—According to his promise, *I am with you always, even to the end of the world ; in the midst of the golden candlesticks*—Beholding all their works and thoughts, and ready to remove the candlestick out of its place, if any, being warned, will not repent. Perhaps here is likewise an allusion to the office of the priests in dressing the lamps, which was to keep them always burning before the Lord.

Verses 2, 3. *I know*—Jesus knows all the good and all the evil which his servants and his enemies suffer and do. Weighty words, *I know* ! How dreadful will it one day sound to the wicked, how sweet to the righteous ! The churches and their angels must have been astonished to find their several states so exactly described, even in the absence of the apostle, and could not but acknowledge the all-seeing eye of Christ and of his Spirit. With regard to us, to every one of us also he saith, *I know*

A. M. 4100. and ^d thou hast tried them ^e which
A. D. 96. say they are apostles, and are not;
and hast found them liars :

3 And hast borne, and hast patience, and for
my name's sake hast laboured, and hast ^f not
fainted.

4 Nevertheless, I have somewhat against

^d 1 John iv. 1.—^e 2 Cor. xii. 13; ^f 2 Pet. ii. 1.

thy works! Happy is he that conceives less good of himself, than Christ knows concerning him! The good works, which are the proper and necessary fruits of faith, are here intended. See on 1 Thes. i. 3; James ii. 14-26. *And thy labour*—Of love, thy endeavours to promote the glory of God, and the present and everlasting good of mankind; *and thy patience*—In bearing persecution, opposition, and the various trials to which thou hast been exposed. *And thou hast such zeal for the honour of my gospel, and the establishment of my kingdom, that thou canst not bear them who are evil*—Canst not suffer them to go uncensured, but proceedest against all those by the exercise of a proper discipline, whose principles or practices are contrary to the gospel, and are stumbling-blocks in the way of others. *And thou hast tried them*—By my word; (see on 1 John iv. 1;) *who say they are apostles, and are not*—Who make false pretensions to a divine mission, and inspiration, and have endeavoured to impose their errors on others, on the pretence of apostolical authority; *and hast found them liars*—Or deceivers, and accordingly hast rejected their pretensions with a becoming disdain. *And hast borne*—Endured the contradiction of false apostles, and much opposition from men and devils, and still art not wearied out, but hast patience, and perseverest, *and for my name's sake*—That is, out of love to me, and with a view to my glory; *hast laboured*—In opposing error and sin, and promoting the progress of truth and grace; *and hast not fainted*—Hitherto, under any difficulties or dangers, trials or troubles, which thou hast had to encounter.

Verse 4. *Nevertheless, I have somewhat to allege against thee*—Exemplary as thou art in many respects; or, as somewhat is not in the original, the verse may be properly read, *I have against thee that thou hast left thy first love*—Namely, the zeal and fervour of it, which thou didst manifest to me and my cause; that love for which the church at Ephesus was so eminent when St. Paul wrote his epistle to them. Neither they nor their pastors need to have left this; they might have retained it entire to the end. And they did retain it in part, otherwise there could not have remained so much of what is commendable in them. But they had not kept, as they might have done, the first tender, affectionate love in its vigour and warmth. Reader, has the love of God, of Christ, and of his people, been shed abroad in thy heart? And hast thou retained it in all its fervour and efficacy? If not, the following exhortation is addressed to thee. "It is very plain," says Doddridge, "that these epistles, though in-

thee, because thou hast left thy first ^{A. M. 4100.}
^{A. D. 96.} love.

5 Remember, therefore, from whence thou art fallen, and repent, and do the first works; ^g or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

^g Gal. vi. 9; Heb. xii. 3, 5.—^h Matt. xxi. 41, 43.

scribed to the angels or pastors of the churches, are directed to the churches themselves, as represented by them. Just as the Jewish Church was represented by Joshua their high-priest, Zech. iii. 1. But it is not improbable that where some of the churches are blamed, there might be in their ministers some faults correspondent to those charged on the society; and particularly that the zeal of this minister of Ephesus might be declining. There is, I think, no reason to be anxious with regard to Timothy's character on this account; for it can never be proved that he was a stated pastor of the church of Ephesus, though such confident things have been said concerning it on very slender foundations."

Verse 5. *Remember therefore, &c.*—It is not possible for any church, or individual Christian, whether public teacher or private member, that has lost the first love, to recover it, but by taking the three steps here spoken of. 1st, *Remember*; 2d, *Repent*; 3d, *Do the first works*. *Remember from whence thou art fallen*—From what degree of faith, love, holiness, though perhaps insensibly; *and repent*—Have a deep and lively conviction of thy fall, be humbled and truly sorry for it before God, earnestly desiring to be pardoned and renewed, and bringing forth fruits worthy of repentance in all respects; *do the first works*—Outwardly and inwardly, otherwise thou canst never regain the first love; or else thou must expect that *I will come unto thee quickly*—In some awful dispensations of providence. By this word is the warning sharpened to those five churches which are called to repent, this admonition belonging equally to them; (for if Ephesus was threatened, how much more shall Sardis and Laodicea be afraid!) and according as they obey the call or not, there is a promise or a threatening, chap. ii. 5, 16, 22; iii. 3, 20. But even in the threatening the promise is implied in the case of true repentance. *And will remove thy candlestick out of its place*—This threatening, considered as addressed to the angel or pastor of the church, meant, Unless thou repent, I will remove the flock now under thy care to another place, and put it under the care of another pastor, where it shall be better taken care of. Considered as addressed to the church, it implies that it should no longer continue to be a church, if the members of it did not endeavour to recover their lost ground, and to shine at least with their former lustre; but that the hedge of discipline should be broken down, and the light of the gospel removed from them. From the flourishing state of the church, however, at Ephesus, for a time after this, there is reason to believe that both the pastor and his flock did repent, although, not

A. M. 4100. 6 But this thou hast, that thou
A. D. 96. hatest the deeds of ^b the Nicolaitanes,
which I also hate.

7 ⁱ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give ^k to eat of ^l the tree of life,

^a Verse 15.—ⁱ Matt. xi. 15; xiii. 9, 43; Verses 11, 17, 29; Chap. iii. 6, 13, 22; xiii. 9.

long after, they declined again, and fell lower than ever; and this church, with the other churches addressed in these letters, was ruined and overthrown by heresies and divisions from within, and by the arms of the Saracens from without. So that Mohammedanism prevails and prospers in all those countries which were once the glory of Christendom, their churches being turned into mosques, and their worship into superstitions; even Ephesus, which was once so magnificent and glorious a city, being become, as is observed on verse 1, a mean, sordid village, with scarcely a single family of Christians dwelling in it.

Verse 6. *But*—Or nevertheless; *this thou hast*—This honour and praise remaining; divine grace seeks whatever may help him that is fallen to recover his standing; *that thou hatest the deeds of the Nicolaitanes*—A sect so called, it is thought, from Nicolas, one of the seven deacons mentioned Acts vi. 5; according to ancient writers, their doctrine and their lives were equally corrupt. They allowed the practice of the most abominable lewdness and adulteries, as well as sacrificing to idols; all which they placed among things indifferent, and pleaded for as branches of Christian liberty.

Verse 7. *He that hath an ear, let him hear*—Every man, whoever can hear at all, ought carefully to hear this; *what the Spirit saith*—In these great and awful threatenings, and in these encouraging and precious promises; *to the churches*—And in them to all in a similar state, in every age and nation. *To him that overcometh*—His spiritual enemies, visible and invisible, that resists the devil, overcomes the world, crucifies the flesh, and conquers every besetting sin, and the fear of death; that goes on from faith to faith, and by faith to full victory over all opposing power; *will I give to eat of the tree of life*—This first thing promised in these letters is the last and highest in the accomplishment, chap. xxii. 2, 14, 19; *which is in the midst of the paradise of God*—Namely, the paradise above, and the fruit of which tree gives immortality; so that he who resides within its reach, is possessed of such felicities and delights as are far superior to those which Adam enjoyed in an earthly paradise, though in a state of uncorrupted and perfect innocence. The *tree of life* and *water of life* go together, chap. xxii. 1, 2, both implying the living with God eternally. In these seven letters twelve promises are contained, which are an extract of all the promises of God. Some of them are expressly mentioned again in this book, as *the hidden manna*, the inscription of the *name of the New Jerusalem*, the *sitting upon the*

^b

which is in the midst of the paradise A. M. 4100.
of God. A. D. 96.

8 And unto the angel of the church in Smyrna, write; These things saith ^m the first and the last, which was dead, and is alive;

^k Chapter xxii. 2, 14.—^l Genesis ii. 9.—^m Chapter i. 8, 17, 18.

throne. Some resemble what is afterward mentioned, as *the hidden name*, (chap. xix. 12,) *the ruling the nations*, (chap. xix. 15,) *the morning star*, chap. xxii. 16. And some are expressly mentioned, as *the tree of life*, (chap. xxii. 2,) freedom from *the second death*, (chap. xx. 6,) the name in *the book of life*, (chap. xx. 12, xxi. 27,) the remaining in *the temple of God*, (chap. vii. 15,) the inscription of *the name of God and of the Lamb*, chap. xiv. 1; xxii. 4. In these promises, sometimes the enjoyment of the highest good, sometimes deliverance from the greatest evils, is intended. And each implies the other, so that where either part is expressed, the whole is to be understood. That part is expressed which has most resemblance to the virtues or works of him that was spoken to in the letter preceding.

Verses 8, 9. *And unto the angel of the church in Smyrna*—“Smyrna was the nearest city to Ephesus, and for that reason probably was addressed in the second place. It is situated on lower ground than the ancient city, and lieth about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated, not so much for the splendour and pomp of the buildings, (for they are rather mean and ruinous,) as for the number, and wealth, and commerce of the inhabitants. The Turks have here fifteen mosques, and the Jews several synagogues. Among these enemies of the Christian name the Christian religion also flourishes in some degree. Smyrna still retains the dignity of metropolis, although there are only two churches of the Greeks. But besides them, here is a great number of Christians of all nations, sects, and languages. The Latin church hath a monastery of Franciscans. The Armenians have one church. But the English, who are the most considerable number, next to the Greeks and Armenians, have only a chapel in the consul’s house, which is a shame, says Wheeler, considering the great wealth they heap up here, beyond all the rest; yet they commonly excel them in their pastor. Frequent plagues and earthquakes are the great calamities of the place; but the Christians are here more considerable, and in a far better condition, than in any other of the seven churches; as if the promise was still in some measure made good to Smyrna, *Fear none of those things which thou shalt suffer, be thou faithful unto death, and I will give thee a crown of life.*”—Newton. “From the conversation,” says Mr. Lindsay, “which I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that if the population of Smyrna be estimated at one hundred

A. M. 4100. 9 ^{A. D. 96.} I know thy works, and tribulation, and poverty, (but thou art ^o rich,) and I know the blasphemy of ^p them which say they are Jews, and are not, ^q but are the synagogue of Satan.

10 ^r Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. ^s Be thou faithful unto

^a Verse 2.—^b Luke xii. 21; 1 Tim. vi. 18; Jam. ii. 5.—^c Rom. ii. 17, 28, 29; ix. 6.—^d Chap. iii. 9.—^e Matt. x. 22.

and forty thousand inhabitants, there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Catholics, one hundred and forty Protestants, and eleven thousand Jews." *These things saith the First and the Last*—Even that glorious and Divine Person, who, having assumed the human nature into union with his Deity, is able to say he *was dead and is alive*; and who therefore demands, by all considerations of reverence, gratitude, and love, thy most attentive and obedient regards. How directly does this description of the person of Christ tend to confirm the pastor of this church, and all the members of it, against the fear of death! See verses 10, 11. Even with the comfort wherewith St. John himself was comforted, (chap. i. 17, 18,) would the angel of this church, and the people under his care, be comforted. *I know thy works*—To have been, in many respects, extraordinary; and *thy tribulation and poverty*—A poor prerogative in the eyes of the world! The angel at Philadelphia likewise and his flock had in their own sight but a little strength. And yet these two were the most honourable of all in the eyes of the Lord. *But thou art rich*—In faith and love, of more value than all the kingdoms of the earth. *And the blasphemy of them who say they are Jews*—God's own people; and *are not*—They are not Jews inwardly; not circumcised in heart; but a *synagogue of Satan*—Who, like them, is a liar and murderer from the beginning, and whose temper they breathe in their opposition to my gospel and to my people, being engaged in promoting error, superstition, and wickedness, the very things wherein the kingdom of Satan consists.

Verses 10, 11. *Fear none of those things which thou shalt suffer*—Probably by means of the false Jews. *Behold*—This intimates the nearness of the affliction; *the devil*—Who sets all persecutors to work, and those more particularly who persecute the followers of Christ, to imprisonment, torture, and death; *shall cast some of you*—Christians at Smyrna, where, in the first ages, the blood of many martyrs was shed; *into prison, that ye may be tried*—Which God will permit, for the trial of your faith and patience, to your unspeakable advantage, 1 Peter iv. 12, 14. *And ye shall have tribulation*—Either in your own persons, or by sympathizing with your brethren; *ten days*—That is, a considerable time: for, as Lowman observes, It is not to be understood

death, and I will give thee ^t a crown of ^u life. A. M. 4100. A. D. 96.

11 ^v He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^w the second death.

12 And to the angel of the church in Pergamos write; These things saith ^x he which hath the sharp sword with two edges;

^y Matt. xxiv. 13.—^z James i. 12; Chap. iii. 11.—^a Verse 7: Chap. xiii. 9.—^b Chap. xx. 14; xxi. 8.—^c Chap. i. 16.

literally, which would have been a short time of affliction indeed, and hardly agreeable to such a description of that tribulation as this prophecy seems to have been intended to prepare the church for. Bishop Newton supposes that these *ten days* mean *ten years*, according to the usual style of prophecy; and that the persecution of Dioclesian is referred to, which lasted that time, and was the greatest persecution that the primitive church ever endured, most grievously afflicting all the Asian, and indeed all the eastern churches. This persecution, he thinks, and none of the other general persecutions, answers the character here given, none of the others lasting so long as ten years. *Be thou faithful*—Our Lord does not say, *till I come*, as in the other letters, but *unto death*—Signifying that the angel of the church should quickly after seal his testimony with his blood, fifty years before the martyrdom of St. Polycarp, for whom some have mistaken him. *And I will give thee a crown of life*—The peculiar reward of them who are faithful unto death. *He that overcometh*—That is victorious unto the end; *shall not be hurt of the second death*—Though he may encounter the first death in this world for my sake, he shall not be injured by the second, namely, the lake of fire, the portion of the fearful, who do not overcome, chap. xxi. 8; but he shall rest in everlasting security and peace, while those who desert the cause of Christ, and renounce their duty, for the preservation of this transitory life, shall be consigned to that state of misery where they shall seek death, but it shall for ever flee from them.

Verses 12, 13. *And to the angel of the church in Pergamos write*—"Pergamos, formerly the metropolis of the Hellespontic Mysia, and the seat of the Attalic kings, is by the Turks, with some little variation, still called Bergamo, and hath its situation about sixty-four miles to the north of Smyrna. Here are some good buildings, but more ruins. All the city, almost, is occupied by the Turks, very few families of Christians being left, whose state is very sad and deplorable. Here is only one church remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sends hither a priest to perform the sacred offices. The cathedral church of St. John is buried in its own ruins; their angel or bishop removed; and its fair pillars adorn the graves and rot

A. M. 4100. 13 * I know thy works, and where
A. D. 96 thou dwellest, *even* * where Satan's
seat is: and thou holdest fast my name,
and hast not denied my faith, even in those
days wherein Antipas was my faithful mar-
tyr, who was slain among you, where Satan
dwelleth.

14 But I have a few things against thee, be-
cause thou hast there them that hold the doc-
trine of ^bBalaam, who taught Balak to cast a
stumbling-block before the children of Israel,

* Ver. 2.—^a Ver. 9.—^b Num. xxiv. 14; xxv. 1; xxxi. 16;
2 Pet. ii. 15; Jude 11.—^c Ver. 20; Acts xv. 29; 1 Cor. viii. 9,

ten carcasses of its destroyers, the Turks, who are
esteemed about two or three thousand in number.
Its other fine church, called Santa Sophia, is turned
into a mosque, and daily profaned with the blas-
phemies of the false prophet. There are not in the
whole town above a dozen or fifteen families of
miserable Christians, who till the ground to gain
their bread, and live in the most abject and sordid
servitude." There is the less reason to wonder at the
wretched condition of this church, when we consider
what Christ here testifies concerning the corruptions
which now prevailed in it, and the threatening de-
nounced against it, if they did not repent, and purge
out the destructive leaven.

*These things saith he which hath the sharp
sword*—Coming out of his mouth, with two edges—
To wound and pierce the unbelieving and disobe-
dient, and bring them to the footstool of divine mer-
cy for pardon and salvation; and to cut off the im-
penitent, and especially the persecuting enemies of
his church; even that Word, which is quick and
powerful, and sharper than any two-edged sword:
I know thy works—I observe them exactly; so as to
reward or punish as the case requires: the ministers
are commended for what is good, or blained for
what is amiss in their respective churches, because
the state thereof depends much upon them, and they
will be made accountable, in some measure, for it.
And where thou dwellest—What thy situation is, and
the circumstances in which thou art placed; *even
where Satan's seat is*—Fixed in the midst of idola-
try, superstition, and persecution, by the union of
which the kingdom of darkness is supported. Per-
gamos was above measure given to idolatry. *And
thou holdest fast my name*—Openly and resolutely
confessing me before men; and hast not denied my
faith—Any great truth of my gospel; *even in those
days wherein Antipas*—Put to death under Domi-
tian; *was my faithful martyr*—Laying down his
life in attestation of the truth. Happy is he to whom
Jesus, the faithful and true Witness, giveth such a
testimony! *Slain among you, where Satan dwell-
eth*—Seems to take up his residence, as may be in-
ferred from the enormities which are continually
practised there.

Verses 14, 15. *But I have a few things against
thee*—Things that deserve reproof, and require re-

* to eat things sacrificed unto idols, A. M. 4100.
and to commit fornication. A. D. 96.

15 So hast thou also them that hold the doc-
trine * of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee
quickly, and ^f will fight against them with the
sword of my mouth.

17 * He that hath an ear, let him hear what
the Spirit saith unto the churches: To him that
overcometh will I give to eat of the hidden
manna, and will give him a white stone, and in

10; x. 19, 20.—^d 1 Cor. vi. 13, &c.—^e Verse 6.—^f Isa. xi.
4; 2 Thess. ii. 8; Chap. i. 16; xix. 15, 21.—^g Verses 7, 11.

formation; *because thou hast there*—Those whom
thou oughtest to have immediately cast out from the
flock, *that hold the doctrine of Balaam*—Doctrine
nearly resembling his: *who taught Balak*—And the
rest of the Moabites; *to cast a stumbling-block be-
fore the children*—Rather, *the sons*, as τῶν υἱῶν sig-
nifies; *of Israel*—So named in opposition to the
daughters of Moab, by whom Balaam enticed them
to the commission of gross sin; *to eat things sacri-
ficed to idols*—Which, in so idolatrous a city as Per-
gamos, was, in the highest degree, hurtful to Chris-
tianity: *and to commit fornication*—Which was
constantly joined with the idol-worship of the hea-
then. *So hast thou also*—As well as the angel at
Ephesus; *them that hold the doctrine, &c.*—Who go
so far as to justify their bad conduct by receiving the
principles of the Nicolaitanes; *which thing I hate*—
Condemn and detest as most inconsistent with the
purity of the Christian faith and religion: and these
thou sufferest to remain in the flock. "It seems not
improbable," Doddridge thinks, "that the doctrine
of Balaam and that of the Nicolaitanes might be the
same; or the latter might be more strenuous in jus-
tifying and propagating their doctrine, and acting
upon it; and that this doctrine might be like that of
some modern seducers, namely, that it is lawful to
dissemble the Christian faith, and to conform to the
established superstition, to prevent persecution: a
fatal error, which tends most effectually to over-
throw Christianity, the existence of which, in these
later ages, is owing to the contrary doctrine and
practice."

Verses 16, 17. *Repent, therefore, of these irregu-
larities; or else I will come unto thee quickly*—In
the way of chastisement; *and will fight against
them*—Those corrupt members; *with the sword of
my mouth*—With my word, pronouncing terrible cal-
lamities against them, and executing what I have
threatened. The word of God is the great engine
wherewith Christ fights against wounds, and over-
comes all antichristian powers. *He that hath an
ear*—That is disposed to receive useful instruction;
let him hear what the Spirit saith unto the churches
—Let him carefully regard the arguments and
warnings given by the Spirit of prophecy. *To him
that overcometh, and eateth not of these sacrifices,
will I give to eat of the hidden manna*—He shall be

A. M. 4100. the stone ^b a new name written, which
A. D. 96. no man knoweth, saving he that re-
ceiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, ⁱ who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 ^k I know thy works, and charity, and ser-

^b Chapter iii. 12; xix. 12.—ⁱ Chapter i. 14, 15.—^k Verse 2.
^l 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7.

made a partaker of those sacred pleasures which God's sanctuary above affords, and of which the manna that fell in the wilderness, and was laid up in a golden vessel before the Lord, was only an imperfect type; even the full, glorious, everlasting fruition of God, and those comforts which flow from him. *And will give him a white stone*—The ancients, on many occasions, gave their votes in judgment by small stones; by black they condemned, by white ones they acquitted. Sometimes also they wrote on small smooth stones. Here may be an allusion to both customs; and the thing principally intended by the *white stone* is complete victory, and full public absolution. *And in the stone a new name written*—Eminent honour following thereon. So Jacob, after his victory, gained the name of Israel. Wouldest thou know what thy *new name* will be? The way to this is plain: *overcome*. Till then, all thy inquiries are vain. But then thou wilt read it on the white stone.

Verse 18. *And unto the angel of the church in Thyatira write*—"Next to Pergamos is Thyatira situated, at the distance of about forty-eight miles to the south-east. At present the city is called by the Turks Akhisar, or *The White Castle*, from the great quantities of white marble there abounding. Only one ancient edifice is left standing: the rest, even the churches, are so destroyed, that no vestiges of them are to be found. The principal inhabitants are Turks, who have here eight mosques. So terribly have the divine judgments, denounced in this letter, been poured upon this church!" "Akhizar, the ancient Thyatira," observes the Rev. H. Lindsay, "is said to contain about thirty thousand inhabitants; of whom three thousand are Christians, all Greeks, except about two hundred Armenians. There is, however, but one Greek church and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and be free from accidents, while the other went round among the people for their private reading. I have, therefore, since my return hither, sent him four copies." *Write; These things saith the Son of God*—See how great he is who appeared like a *Son of man*, chap. i. 13; *who hath eyes bright and penetrating, like unto a flame of fire*—*Searching the reins and the heart*, verse 23; *and his feet like fine brass*—Denoting his immense strength. Job com-

vice, and faith, and thy patience, and thy works; and the last to be more than the first:

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman ¹ Jezebel, which calleth herself a prophetess, to teach and to seduce my servants ^m to commit fornication, and to eat things sacrificed unto idols.

^m Exodus xxxiv. 15; Acts xv. 20, 29; 1 Corinthians x. 19, 30; Verse 14.

prises both these particulars, namely, his wisdom to discern whatever is amiss, and his power to avenge it, in one sentence, (chap. xlii. 2.) saying, *No thought is hidden from him, and he can do all things*. Or the latter emblem, *his feet being like fine brass*, may signify that all his ways are gloriously just and holy.

Verse 19. *I know thy works*—Of piety and mercy; *and charity*—Or *love*, rather. How different a character is this from that of the angel of the church at Ephesus! The latter could *not bear the wicked*, and *hated the works of the Nicolaitanes*; but he had left his *first love* and first works. The former retained his *first love*, and had more and more works, but bore with the *wicked*; did not withstand them with becoming vehemence. Mixed characters both; yet the latter, not the former, is reproved for his fall, and commanded to repent. *And service, and faith, and thy patience, and thy works*—*Love* is shown, exercised, and improved, by *servicing* God and our neighbour: so is *faith* by patience and good works. *And the last to be more than the first*—Greater and better. Very far art thou from that declining state of religion of which I have had reason elsewhere to complain.

Verses 20, 21. *Notwithstanding, I have a few things, &c.*—Yet, observe, there are some things in thy conduct I take notice of, which deserve blame, and call for reformation, namely, *thou sufferest that woman Jezebel*—Thou givest too much countenance to some evil persons, who, like that wicked woman Jezebel, of old, who defiled Israel with her idolatrous and lewd practices, set themselves to *teach, and*, on wicked pretences of prophecy and revelation, to *seduce my servants to commit fornication, and to eat things sacrificed to idols*—Both which are contrary to the truth and purity of the doctrine and worship of my gospel. When the description of the imitators or followers of Jezebel in this verse is compared with what was before said of the Nicolaitanes, verses 14, 15, "the resemblance," says Doddridge, "appears so great, that I am induced to believe it is the same heresy which is represented under both these views; namely, the doctrine of those who taught it was lawful to dissemble our religious principles, and occasionally to conform to superstition and idolatry, in order to avoid persecution. And as Jezebel was so infamous an idolatress, and so great a mistress of seducing arts, there was an evident propriety in such a representation, 1 Kings xvi. 31; xxi. 25." Some

A. M. 4100. 21 And I gave her space ^a to repent
A. D. 96. of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that ^o I am he which searcheth the reins and hearts: and ^p I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine,

^a Rom. ii. 4; Chap. ix. 20.—^o 1 Sam. xvi. 7; 1 Chr. xxviii. 9; xxix. 17; 2 Chron. vi. 30; Psa. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; John ii. 24, 25; Acts i. 24; Rom. viii. 27.—^p Psa. lxi. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal.

have fancied this was some female heretic. *And I gave her space to repent, &c.*—Though I have granted these persons a long time to consider the sinfulness of their conduct, and to reform it, yet they are so sunk in depravity and wickedness, that they still remain impenitent and obstinate, and afford no signs or hopes of amendment. So, though repentance is the gift of God, man may refuse it: God will not compel.

Ver. 22, 23. *Behold*—I will at length execute judgment upon her, and let the process of my righteous vengeance be observed. *I will cast her into a bed*—Not of pleasure, but of *great tribulation*—I will severely punish these seducers for their evil principles and practices; and this punishment shall reach all who have been partakers in such acts of wickedness: and this threatening shall be accomplished as surely as the punishment was which the Prophet Elijah denounced in the name of the Lord against Jezebel, 1 Kings xxi. 23. *Except they repent, &c.*—Except they be humbled for, and forsake their vile practices. *And I will kill her children*—I will slay those that presume to follow her in her wickedness; *with death*—An expression which denotes death by the plague, or by some manifest stroke of God's hand. Probably the remarkable vengeance taken on these was the token of the certainty of all the rest. *And all the churches*—To which thou now writest; *shall know that I am he which searcheth the reins*—The desires; *and hearts*—Thoughts; and that though I am very long-suffering with respect to many sinners, and am unwilling immediately to come to extremities; yet I am not to be mocked and trifled with; and therefore they will learn to respect and honour the administration of my government; who, as I know the secrets of men's hearts, so I will at length give unto every one of you according to your works—And according to those principles from which I know they have proceeded; and thus I will approve the perfect justice of my treatment of you all. It is observable, the angel of the church at Thyatira was only blamed for suffering such deceivers to seduce Christ's servants. This fault ceased when God took vengeance on these se-

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and which have not known the depths ^a of Satan, as they speak; ^a I will put ^a upon you none other burden:

25 But ^r that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth ^s my works unto the end, ^t to him will I give power over the nations:

27 (^uAnd he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

vi. 5; Chapter xx. 12.—^a Acts xv. 28.—^r Chapter iii. 11. ^s John vi. 29; 1 John iii. 23.—^t Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 3; Chap. iii. 21; xx. 4.—^u Psa. ii. 8, 9; xlix. 14; Dan. vii. 22; Chap. xii. 5; xix. 15.

ducers. Therefore he is not expressly exhorted to repent, though that is implied.

Verses 24, 25. *But unto you I say, who have not this doctrine*—Of Jezebel; *and to the rest*—Who have kept themselves from being led astray by these delusions; *and have not known*—O happy ignorance! *the depths of Satan*—The deep arts of deceit and error practised in his kingdom, to bring in all sorts of corruption, by teaching men to account things as indifferent and innocent that are wicked and abominable; *as they speak*—It seems they were continually boasting of the deep things which they taught. Our Lord owns they were *deep*, even deep as hell; for they were the very *depths of Satan*. *I will put upon you none other burden*—Than that you have already suffered from Jezebel and her adherents. Or, I will lay no new restraints or injunctions upon you; but will only confirm the laws of truth, righteousness, and goodness, given to make you free from the dominion of sin, the truest and most important liberty. *But that which ye*—Both the pastor and the church; *have already received* through my gospel, as essential to true religion, and necessary in order to your pleasing God, *hold fast*—In principle and practice, in faith, love, and obedience; *till I come*—To put an end to your time of trial, and receive you to the heavenly paradise.

Verses 26–29. *And he that overcometh*—That holds fast faith and a good conscience, notwithstanding the efforts of the enemies of my gospel to wrest them from him; *and keepeth my works*—Those which I have commanded to be done; *unto the end*—Of his time and trials; *to him will I give power over the nations*—That is, I will give him to share with me in that glorious victory which the Father hath promised me over all the nations which as yet resist me, Psa. ii. 8, 9. This, says Doddridge, appears to be intended of that “final triumph of Christ over his enemies in the last day, when he shall crush them all to utter and irrecoverable ruin, and when all his saints, raised from the dead, and clothed with robes of glory, shall sit down with them on his throne, and constitute that illustrious body which in and with

A. M. 4100. 28 And I will give him ^a the morn-
A. D. 96. ing-star.

^a 2 Pet. i. 19; Chap. xxii. 16.

their exalted Head, shall subdue every opposing power." *And he shall rule them*—That is, shall share with me when I do this; *with a rod of iron*—With irresistible power, employed on those only who will not otherwise submit; who will hereby be dashed in pieces, totally conquered. *And I will give him the morning-star*—Thou, O Jesus, art the Morning-Star! O give thyself to me! Then will I

29 ^b He that hath an ear, let him hear A. M. 4100.
what the Spirit saith unto the churches. A. D. 96.

^b Verse 7.

desire no sun, only thee, who art the sun also. He whom this Star enlightens, has always morning and no evening. The duties and promises here answer each other: the valiant conqueror has power over the stubborn nations. And he that, after having conquered his enemies, keeps the words of Christ to the end, shall have the morning-star—an unspeakable brightness and peaceable dominion in him.

CHAPTER III.

This chapter contains the three remaining epistles, with warnings, exhortations, encouragements, and promises, suited to the state of the church at Sardis, 1-6; at Philadelphia, 7-13; at Laodicea, 14-22.

A. M. 4100. **A**ND unto the angel of the church
A. D. 96. in Sardis write; These things
saith he ^a that hath the seven Spirits of God,
and the seven stars; ^b I know thy works, that

^a Chap. i. 4, 16; iv. 5; v. 6.—^b Chap. ii. 2.

thou hast a name that thou livest, ^c and A. M. 4100.
art dead. A. D. 96.

2 Be watchful, and strengthen the things
which remain, that are ready to die: for I have

^c Eph. ii. 1, 5; 1 Tim. v. 6.

NOTES ON CHAPTER III.

Verse 1. *To the angel of the church in Sardis write*—This city, "once the renowned capital of Croesus and the rich Lydian kings, is now no longer worthy of the name of a city. It lies about thirty-three miles to the south of Thyatira, and is called by the Turks, *Sart*, or *Sard*, with little variation from the original name. It is a most sad spectacle; nor can one forbear weeping over the ruins of so great a city: for now it is no more than an ignoble village, with low and wretched cottages of clay; nor hath it any other inhabitants besides shepherds and herdsmen, who feed their flocks and cattle in the neighbouring plains. Yet the great extent and grandeur of the ruins abundantly show how large and splendid a city it was formerly. The Turks themselves have only one mosque, a beautiful one indeed, perverted to that use from a Christian church. Very few Christians are here to be found; and they, with great patience, sustain a miserable servitude; and, what is far more miserable, are without a church, without a priest among them. Such is the deplorable state of this once most glorious city; but *her works were not found perfect*; that is, they were found blameable *before God*; she was *dead* even while she *lived*; and she is punished accordingly."—Bishop Newton. Mr. Lindsay, however, informs us, that there is a small church establishment on the plains of Sardis, where, about five years ago, the few Christians who dwell around the modern *Sart*, and who had been in the habit of meeting at each other's houses for the exercise of religion, built a church within view of ancient Sardis; and that there they maintain a priest. In consequence of this, the

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place has gradually risen into a little village, now called Tartar-keury, and thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, *a few names even in Sardis*, which have been preserved. "I cannot repeat," says he, "the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest to hear it on the spot; and I left them thus engaged."

These things saith he that hath the seven Spirits of God—That is, the Holy Spirit, from whom alone all spiritual gifts and graces proceed; or he who presides over and orders the various dispensations of the Spirit, and produces thereby such wonderful effects; *and the seven stars*—Which represent the ministers of the churches, all whose motions he continues to govern and direct, according to his all-wise and gracious pleasure. *I know thy works*—The state thou art in, and thy conduct: and that thou dost not answer that character which thou generally maintainest in the neighbouring churches for true religion and virtue; *that thou hast a name that thou livest*—A fair reputation; the character of being truly alive unto God; of possessing spiritual life here, and being in the way to eternal life hereafter; *but art dead*—Art really destitute of that life, and in the way to the second death.

Verses 2, 3. *Be watchful*—Therefore awake to a sense of thy danger, and stand on thy guard against the enemies, visible and invisible, which threaten thy eternal destruction; *and strengthen*—By prayer,

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A. M. 4100. not found thy works perfect before
A. D. 96. God.

3 ^d Remember, therefore, how thou hast received and heard, and hold fast, and ^e repent. ^f If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^g a few names even in Sardis which have not ^h defiled their garments; and they shall walk with me ⁱ in white: for they are worthy.

5 He that overcometh, ^k the same shall be

⁴ 1 Tim. vi. 20; 2 Tim. i. 13; Verse 11.—⁵ Verse 19. ^f Matt. xxiv. 42, 43; xxv. 13; Mark xiii. 33; Luke xii. 39, 40; 1 Thess. v. 2, 6; 2 Pet. iii. 10; Chap. xvi. 15.—^g Acts i. 15. ^h Jude 23.—ⁱ Chap. iv. 4; vi. 11; vii. 9, 13.—^k Chap. xix. 8. ¹ Exod. xxxii. 32; Psa. lxi. 28.

hearing and reading the word, by meditation thereon, and a conscientious use of every private and public means of grace; *the things which remain*—In thy soul: such as knowledge of the truth, good desires, convictions of sin, of depravity and weakness, and of thy duty and interest; *which are ready to die*—Wherever pride, self-confidence, lukewarmness, indolence, levity, or the love of the world revives, every fruit of the Spirit is ready to die. *For I have not found thy works perfect*—Greek, *πληρωμενα*, filled up, or complete; *before God*—As not being performed from a right principle; a principle of love to God and man; to a right end, the glory of God; by a right rule, his holy will; and in a right spirit, a spirit of humility, resignation, and patience; of meekness, gentleness, and long-suffering; and therefore the good things, which might still remain in part, were very defective, wanting those qualities required in the gospel to render them acceptable in the sight of God. *Remember therefore how thou hast received*—How humbly, zealously, affectionately, and seriously thou didst once receive the enlightening, pardoning, and renewing grace of God; *and hear*—His word; *and hold fast*—That knowledge of and faith in the truth, and whatever degree of grace thou yet retainest; *and repent*—Of that carelessness and negligence through which thou hast lost so many opportunities of gaining and doing good. *If, therefore, thou wilt not watch*—As thou art now directed to do; *I will come on thee*—By some sudden and unforeseen judgment, as a thief in the night comes on those that are buried in sleep; *and thou shalt not know what hour I will come upon thee*—So that the surprise will throw thee into the greatest consternation and distress.

Verse 4. *Yet thou hast a few names*—That is, persons; *even in Sardis*—Corrupt and indolent as the general state of the place is; *who have not defiled their garments*—Who, notwithstanding the common corruption, have preserved their purity, having neither spotted themselves, nor partaken of the guilt of other men's sins. These persons, though few, had not separated themselves from the rest;

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clothed in white raiment; and I A. M. 4100. will not ¹ blot out his name out of ^{A. D. 96.} the ^m book of life, but ⁿ I will confess his name before my Father, and before his angels.

6 ^o He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith ^p he that is holy, ^q he that is true, he that hath ^r the key of David, ^s he that openeth, and no man shutteth; and ^t shutteth, and no man openeth:

^m Philip. iv. 3; Chapter xiii. 8; xvii. 8; xx. 12; xxi. 27. ⁿ Matt. x. 32; Luke xii. 8.—^o Chapter ii. 7.—^p Acts iii. 14. ^q 1 John v. 20; Verse 14; Chap. i. 5; vi. 10; xix. 11.—^r Isa. xxii. 22; Luke i. 32; Chapter i. 18.—^s Matthew xvi. 19. ^t Job xii. 14.

otherwise the angel of this church would not have had them. Yet it was no virtue of his that they were unspotted; whereas it was his fault that they were but few. *They shall walk with me in white*—In joy, in perfect holiness, in glory. "It is well known that white robes were worn on occasions of great joy, and sometimes in triumphal processions; to both which there is probably a reference here. Priests also were clothed in white; and the addition of that dignity may likewise be implied as certainly coming within the scheme of Christ with regard to his people: see Rév. i. 6. Some think here is an allusion to the custom of the sanhedrim, when they examined the candidates for the high-priesthood; if they judged the candidate worthy, they gave him a white garment; if unqualified, he was sent out from among them in mourning."—Doddridge. *For they are worthy*—A few good among many bad are doubly acceptable unto God. O how much happier is this *worthiness* than that mentioned chap. xvi. 6.

Verses 5, 6. *He that overcometh*—That is finally victorious over his spiritual enemies; *shall be clothed in white raiment*—In the habit of victory, joy, and triumph; *and I will not blot his name out of the book of life*—Like that of the angel of the church at Sardis. See on Phil. iv. 3; Dan. xii. 1. This passage plainly implies, that some names shall be blotted out from the book of life: that is, some who, in consequence of their adoption and regeneration, were entitled to and fitted for eternal life, shall, through falling from grace, lose these blessings, and come again under guilt, condemnation, and wrath. *But I will confess his name*—Who *overcomes* to the end, as one of my faithful servants and soldiers; *before my Father*—In the great day of decisive judgment: and as he was enrolled among my believing, loving, and obedient people, he shall continue for ever in their number. *He that hath an ear, &c.*—Let every one that hears this be animated by so glorious a hope to exert his utmost efforts in this holy and honourable warfare.

Verses 7, 8. *And to the angel of the church in Philadelphia write*—"Philadelphia, so called from Attalus Philadelphus, its builder, is distant from Sar-

A. M. 4100. 8 ^{A. D. 98.} I know thy works: behold, I have set before thee ² an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make ⁷ them of the synagogue of Satan, which say they are Jews, and

^a Verse 1.—¹ 1 Corinthians xvi. 9; ² 2 Corinthians ii. 12. ⁷ Chap. ii. 9.

dis about twenty-seven miles to the south-east. It is called by the Turks Alah Shahr, or the beautiful city, on account of its delightful situation, standing on the declivity of the mountain Tmolus, and having a most pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the river Pactolus. It still retains the form of a city, with something of trade to invite the people to it, being the road of the Persian caravans. Here is little of antiquity remaining, besides the ruins of a church dedicated to St. John, which is now made a dunghill to receive the offals of dead beasts. However, God hath been pleased to preserve some of this place to make profession of the Christian faith, there being above two hundred houses of Christians, and four churches. Next to Smyrna, this city hath the greatest number of Christians, and Christ hath promised a more particular protection to it. *Behold, I have set before thee an open door, &c., verse 8.* So Bishop Newton. But Mr. Lindsay's account given of this church two years ago, in consequence of a personal inspection, is still more favourable, thus: "Whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian church; which, according to the promise, has been kept *from the hour of temptation, &c., verse 10.* There are here about one thousand Christians, chiefly Greeks, who for the most part speak only Turkish. There are twenty-five places of public worship; five of which are large, regular churches: to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness."

These things saith he that is holy, he that is true—Or, the Holy One, the true One; two great and glorious titles; he that hath the key of David—A master of a family has one or more keys wherewith he can open and shut all the doors of his house or palace. So had David a key, (a token of right or sovereignty,) which was afterward adjudged to Eliakim, Isa. xxii. 22. Much more has Christ, the Son of David, the key of the spiritual city of David, the New Jerusalem; the supreme right, power, and authority, as in his own house. He openeth this to all that overcome, and none shutteth: he shutteth it against all the fearful and unbelieving, and none openeth—He hath likewise all authority and power in his church on earth, so that none can exclude from the privileges of that kingdom those whom he thinks proper to admit to the enjoyment of them; and none can bestow them upon those from whom he shall be

are not, but do lie; behold, ² I will make ^{A. M. 4100.} them to come and worship before thy ^{A. D. 98.} feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, ^a I also will keep thee from the hour of temptation, which shall come upon ^b all the world, to try them that dwell ^c upon the earth.

^a Isa. xlix. 23; lx. 14.—² Peter ii. 9.—^b Luke ii. 1. ^c Isa. xxiv. 17.

pleased to withhold them. Likewise, when *he openeth* a door for the progress of his work, or the usefulness of his servants, none can shut it; and when *he shutteth* against whatever would hurt or defile, none can open. *I know thy works*—How exemplary they are; *behold, I have set before thee an open door, &c.*—I have given thee power and opportunity of spreading my gospel, which none can hinder thee from doing; *for thou hast a little strength*—A little courage and power; *and hast kept my word*—Both in judgment and practice; *and hast not denied my name*—Though my enemies have made many efforts to compel thee to do it.

Verses 9, 10. *Behold, I—*Who have all power, and when I exert it they must then comply; *will make them—*Who are indeed of the *synagogue of Satan*—And under all the solemn guise of religious worship are carrying on Satan's cause and interest; *which say they are Jews*—Pretend to be my people, but are not; *I will make them to come and worship, or bow down, before thy feet*—To pay thee the lowest homage; *and to know that I have loved thee*—That all depends on my love; and that thou hast a place therein; or to find that I evidently support thy cause and interest against all that oppose it. *Because thou hast kept the word of my patience*—That gospel which I have myself, by such patient suffering in my human nature, established in the world, and by which I at once exercise and support the faith and patience of my people; *I also will keep thee*—O happy exemption from that spreading calamity! *from the hour of temptation*—Or of trial. I will partly preserve thee from it, and partly support thee under it. In other words, My hand shall remarkably appear in defending thee from the dangers by which others fall; and in strengthening thee in proportion to the trial. The word *hour* denotes the short time of its continuance; that is, at any one place. At every one it was very sharp, though short, wherein the great tempter was not idle, chap. ii. 10. *Which shall come upon all the world*—Upon the whole Roman empire, as the original expression frequently signifies. It went over the Christians, and over the Jews and heathen, though in a very different manner. This was the time of the persecution under the seemingly virtuous emperor Trajan. The two preceding persecutions were under those monsters, Nero and Domitian. But Trajan was so admired for his goodness, and his persecution was of such a nature, that it was a temptation indeed, and did thoroughly try them that dwell upon the earth.

A. M. 4100. 11 Behold, ^d I come quickly : ^e hold
A. D. 96. that fast which thou hast, that no
man take ^f thy crown.

12 Him that overcometh, will I make ^g a pillar
in the temple of my God, and he shall go no
more out : and ^h I will write upon him the
name of my God, and the name of the city of
my God, which is ⁱ New Jerusalem, which
cometh down out of heaven from my God :

^d Phil. iv. 5 ; Chap. i. 3 ; xxii. 7, 12, 20.—^e Verse 3 ; Chap. ii. 25.—^f Chapter ii. 10.—^g 1 Kings vii. 21 ; Galatians ii. 9.
^h Chap. ii. 17 ; xiv. 1 ; xxii. 4.

Verses 11, 12. *Behold, I come quickly*—To put an end to those trials which for the present are so painful ; *hold that fast which thou hast*—With resolute fidelity ; *that no man take thy crown*—That no person or thing may prevent thy receiving that crown of everlasting glory which will be the gracious reward of thy continued fidelity. *Him that overcometh*—All opposing power by faith and patience ; *will I make a pillar in the temple of my God*—I will fix him immovable in God's heavenly temple, where he shall be as a pillar of distinguished ornament and beauty ; *and he shall go no more out*—But shall be holy and happy for ever : *and I will write upon him the name of my God*—So that the nature and image of God shall appear visibly upon him. *And the name of the city of my God*—Giving him a title to dwell in the *New Jerusalem, which cometh down out of heaven from my God*—And shall soon be represented to thee, O John, in a most glorious vision. *And I will write upon him my new name*—I will give him a share in that joy which I entered into after overcoming all my enemies. "Few texts," says Doddridge, "in the whole New Testament, are more illustrated by antiquity than this. Great numbers of inscriptions are yet remaining, brought from the Grecian cities of Europe and Asia, and some from islands in the neighbourhood of Patmos, in which the victories of eminent persons are commemorated. And, as some of these were placed near the temples of their deities, others were in those temples, to signify their being put under the particular protection of those deities ; whose names therefore were inscribed upon them, and the names of the conquerors and of the cities to which they belonged ; as also the names of the generals by whose conduct the victory was gained."

Verses 14-16. *And to the angel of the church of the Laodiceans write*—Laodicea lay south of Philadelphia in the way to return to Ephesus : for the seven churches lay in a kind of circular form, so that the natural progress was from Ephesus to Smyrna, and so forward in the order in which the cities are here addressed, which probably was the order in which St. John used to visit them. "That there was a flourishing church at Laodicea, in the primitive times of Christianity, is evident, from St. Paul's epistle to the Colossians, wherein frequent mention is made of the Laodiceans, as well as from this epistle

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^k and I will write upon him my new
name. A. M. 4100
A. D. 96.

13 ^l He that hath an ear, let him hear what
the Spirit saith unto the churches.

14 And unto the angel of the church ¹ of the
Laodiceans write ; ^m These things saith the
Amen, ⁿ the faithful and true Witness, ^o the be-
ginning of the creation of God ;

15 ^p I know thy works, that thou art neither

¹ Gal. iv. 26 ; Heb. xii. 22 ; Ch. xxi. 2, 10.—^k Ch. xxii. 4.
^l Chap. ii. 7.—^m Or, in Laodicea.—ⁿ Isa. lrv. 16.—^o Chap. i. 5 ; xix. 11 ; xxii. 6 ; Verse 7.—^p Col. i. 15.—^q Verse 1.

by St. John. But the doom of Laodicea seemeth to have been more severe and terrible than that of almost any other of the seven churches. For it is now utterly destroyed and forsaken of men, and is become a habitation only for wolves, foxes, and jackals, a den of dragons, snakes, and vipers. And that because the Lord hath executed the judgment that he had pronounced upon her, that all the world might know and tremble at the fierce anger of God against impenitent, negligent, and careless sinners. The ruins show it to have been a very great city, situated on six or seven hills, and encompassing a large space of ground. Some notion may be formed of its former greatness and glory from three theatres and a circus which are remaining ; one of which is truly admirable, as it was capable of containing about thirty thousand men, into whose area they descended by fifty steps. This city is now called Eski Hisar, or the Old Castle ; and though it was once the mother church of sixteen bishoprics, yet it now lies desolate, not so much as inhabited by shepherds ; and, so far from showing any of the ornaments of God's ancient worship, it cannot now boast of an anchorite's or hermit's chapel, where God is praised or invoked." The testimony of Mr. Lindsay (quoted respecting the other churches) agrees perfectly with this of Bishop Newton. "Eski Hisar," he says, "close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill : unhappily, neither could read at all : the copy, therefore, of the New Testament, which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed in its utter rejection as a church."

These things saith the Amen—That is, *The true One ; the faithful and true Witness*—He who attests those truths, which are of the utmost importance, on the most perfect knowledge of them, and with the most unerring exactness : *the beginning*—The Author, Head, and Ruler of the creation of God—Of all creatures, as ἀρχὴ τῆς κτίσεως evidently here signifies. The person by whom the Father created all things, Heb. i. 2 ; Eph. iii. 9 ; John i. 3. *I know thy works*—Thy disposition and behaviour ; though thou

A. M. 4100. cold nor hot: I would thou wert cold
A. D. 96. or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth:

17 Because thou sayest, ¹ I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee ² to buy of me gold tried in the fire, that thou mayest be rich; and ³ white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear;

¹ Hos. xii. 8; 1 Cor. iv. 8.—² Isa. lv. 1; Matt. xiii. 44; xxv. 9.—³ 2 Cor. v. 3; Chapter vii. 13; xvi. 15; xix. 8. ⁴ Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12.

knowest it not thyself; *that thou art neither cold*—An utter stranger to divine things, having no care or thought about them; *nor hot*—*Ζεστος*, fervent, like boiling water, as the word implies: so ought we to be penetrated and heated by the fire of divine love. *I would that thou wert*—This wish of our Lord plainly implies that he does not work on us irresistibly, as the fire does on the water which it heats: *cold or hot*—Even if thou wert *cold*, without any thought or profession of religion, there would be more hope of thy recovery. The religion of the Lord Jesus is either true or false: there is no medium: if it be false, it is worth nothing; and therefore it is quite reasonable to be cold and indifferent about it: but if it be true, as we are sure, on the most satisfactory evidence, that it is, it is worth every thing: it is of infinite, because of everlasting worth: it is therefore a most unreasonable thing, not to be deeply concerned about it; even unspeakably more than about any earthly thing whatsoever: and we are inexcusable if we are not so concerned. *So then, because thou art lukewarm*—In a state of indifference, which is as disagreeable to me as lukewarm water is to a man's stomach; *I will spew thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent.

Verses 17-19. *Because thou sayest, I am rich*—In gifts and grace, as well as worldly goods; *and increased with goods*—Greek, *καὶ πεπλησθηκα*, literally, *And have enriched myself*, by my own wisdom and virtue; *and have need of nothing*—Imagining thy state in religion to be very prosperous and happy; *and knowest not*—Dost not so much as suspect that thy religion is at all defective: *that thou art*—In God's account; *wretched, miserable, &c.*—In a most deplorable condition, destitute of every desirable blessing. *I counsel thee*—Who art poor, and blind, and naked; *to buy of me*—Without money or price; *gold tried in the fire*—Living faith, purified in the furnace of affliction; *that thou mayest be rich*—In the enjoyment of God's favour, and communion with him, and all the blessings consequent thereon. *And white raiment*—True and genuine holiness; *that thou mayest be clothed*—With the divine image and

and anoint thine eyes with eye-salve, A. M. 4100.
A. D. 96. that thou mayest see.

19 ⁴ As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

20 Behold, ⁵ I stand at the door, and knock: ⁶ if any man hear my voice, and open the door, ⁷ I will come in to him, and will sup with him, and he with me.

21 To him that overcometh ⁸ will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 ⁹ He that hath an ear, let him hear what the Spirit saith unto the churches.

⁴ Cant. v. 2.—⁵ Luke xii. 37.—⁶ John xiv. 23.—⁷ Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Chap. ii. 26, 27.—⁸ Chap. ii. 7.

nature. *And anoint thine eyes with eye-salve*—Spiritual illumination; the unction of the Holy One, which teacheth all things; *that thou mayest see*—Mayest possess that acquaintance with God and things divine which is essential to true religion. *As many as I love*—Even thee, thou poor Laodicean. As if he had said, Do not imagine that what may seem severe in this address, proceeds from any unkindness to thee: far from it: love, that is, a regard to thine immortal interests, dictates the whole. O how much has his unwearied love to do! From this principle, *I rebuke*—For what is past: *and chasten*—That men may amend for the time to come. *Be zealous, therefore*—More so than thou hast ever been, *and deeply repent*—Of thy prevailing lukewarmness and indolence.

Verses 20, 21. *Behold, I stand*—Or, *I have stood*, as *εστηκα* literally signifies, namely, for a long time; and I still stand, even at this instant; *at the door*—Of men's hearts; *and knock*—Waiting for admittance: *if any man hear my voice*—With a due regard, namely, the voice of my providence, word, and Spirit; *and open the door*—Willingly receive me, or welcome me with the affection due to such a friend and Saviour; *I will come in to him*—*And dwell in his heart by faith*, (Eph. iii. 17,) how mean soever his circumstances in life may be, and how faulty soever his character may have been formerly; *and will sup with him*—Refreshing him with the gifts and graces of my Spirit, and delighting myself in what I have given; *and he with me*—As I will sup with him here, he shall sup with me in life everlasting hereafter. *For to him that overcometh*—The various temptations with which he is assaulted, and patiently bears the trials which he is called to pass through; *will I grant to sit down with me on my throne*—In unspeakable happiness and glory in the heavenly and eternal world; *even as I also overcame*—The enemies which violently assaulted me in the days of my flesh; *and am set down with my Father in his throne*—For all things that the Father hath are mine.

Verse 22. *He that hath an ear, let him hear, &c.*—This stands in the three former letters before the

promise; in the four latter, after it; clearly dividing the seven into two parts; the first containing three, the last four letters. The titles given our Lord in the three former letters peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the four latter, his divine glory and unity with the Father and the Holy Spirit. Again, this word being placed before the promises in the three former letters, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathen at Pergamos, from having any share therein. In the four latter being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the church, to show that the fulfilling of these was near: whereas the others reach beyond the end of the world. It should be observed, that the overcoming or victory (to which alone these peculiar promises are annexed) is not the ordinary victory obtained by every believer, but a special victory obtained over great and peculiar temptations by those that are strong in faith. "Such," says Bishop Newton on

the close of these chapters, "is the state and condition of these seven once glorious and flourishing churches; and there cannot be a stronger proof of the truth of prophecy, nor a more effectual warning to other Christians. 'These objects,' Wheeler justly observes, 'ought to make us, who yet enjoy the divine mercies, to tremble, and earnestly contend to find out *from whence we are fallen*, and do daily fall from bad to worse; that God is a God of *purere eyes than to behold iniquity*; and seeing *the axe is thus long since put to the root of the tree*, should it not make us repent and turn to God, *lest we likewise perish*? We see here *what destruction the Lord hath brought upon the earth*. But *it is the Lord's doing*: and thence we may reap no small advantage by considering how *just he is in all his judgments*, and *faithful in all his promises*.' We may truly say, (1 Cor. x. 11, 12,) *that all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall.*"

CHAPTER IV.

We are now entering upon the main prophecy, to which the contents of this and of the following chapter are a solemn introduction. Another scene therefore now opens on the apostle, in which, (1,) God is represented as enthroned in celestial glory, surrounded by a rainbow, emblematical of the covenant of grace, and with hieroglyphical representations of his church, both under the Jewish and Christian dispensations, 1-7. (2,) These attendants on the Divine Majesty are represented as adoring him with incessant songs of praise, 8-11.

A. M. 4100. A. D. 96. **A**FTER* this I looked, and behold, a door *was* opened in heaven: and *the first voice which I heard was as it*

were of a trumpet talking with me; A. M. 4100. A. D. 96. which said, *Come up hither,* *and I will show thee things which must be hereafter.*

* Trinity Sunday, epistle, verse 1 to the end.

^a Chap. i. 10.—^b Chap. xi. 12.—^c Chap. i. 19; xxii. 6.

NOTES ON CHAPTER IV.

Verse 1. The former vision which John saw, contained in the foregoing chapters, represented the state of the church at the time when the vision was given, or the things that then were, (chap. i. 19,) and gave suitable directions to the churches, with their pastors, to encourage their faith and patience, and excite them to constancy and perseverance. Now the apostle records a second vision, in which the things were revealed to him *that should be afterward*, namely, to the end of time: or the things which were to come to pass, in successive order, from the time of the vision till the mystery of God should be finished. In order to raise the greater attention of the church, and to represent the certainty and great importance of the things revealed, both to the glory of God and the salvation of mankind, God himself is represented as seated on his heavenly throne, in the midst of his saints, and the whole general assembly of his church, and the glorious majesty and infinite perfections of God are set forth by very lively, expressive, and beautiful images, together with the high regard which the churches

ought always to have for the counsels, designs, and dispensations of divine providence, declared and published in so solemn a manner.

After this—That is, after I had seen the foregoing vision, and had written as I was directed, the seven letters to the seven churches, from the mouth of Christ; *I looked*—Being directed so to do; *and, behold, a door was opened in heaven*—So it appeared to me, and hereby I understood that other heavenly discoveries, such as had not been made before, were about to be communicated to me, and that I should obtain a further insight into the divine counsels. Other openings like that here spoken of are successively mentioned. Here *a door is opened*; afterward, *the temple of God in heaven*, chap. xi. 19; xv. 5; and, at last, heaven itself is opened, chap. xix. 11. By each of these openings, St. John gains a new and more extended prospect. He saw and heard, and then, it seems, immediately wrote down one part after another. By the particle *and* the several parts of the prophecy are usually connected: by the expression *after these things*, they are distinguished from each other, chap. vii. 9; xix. 1; and by that

A. M. 4100. 2 And immediately ^d I was in the
A. D. 96. Spirit: and behold, ^e a throne was
set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a
jasper and a sardine-stone: ^f and *there was* a
rainbow round about the throne, in sight like
unto an emerald.

4 ^g And round about the throne *were* four and

^d Chap. i. 10; xvii. 3; xxi. 10.—^e Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9.—^f Ezek. i. 28.—^g Chap. xi. 16.—^h Chap. iii. 4, 5; vi. 11; vii. 9, 13, 14; xix. 14.

expression, *And after these things*, they are both distinguished and connected, chap. vii. 1; xv. 5; xviii. 1. *And the first voice which I heard*—Name-ly, that of Christ, (afterward he heard the voices of many others,) *was as it were of a trumpet talking with me*—There may probably be an allusion here to the custom of the Jewish Church, in which, upon opening the gates of the temple, the priests sounded their trumpets to call the Levites and priests to attend to their several offices; *which said, Come up hither*—Not in body, but in spirit, which was instantly done; *and I will show thee things which must be hereafter*—To such things, then future, the whole subsequent prophecy refers.

Verse 2. *Immediately I was in the Spirit*—Even in a higher degree than before. "This phrase," says Doddridge, "signifies to be under a strong and supernatural impulse, caused by the miraculous operation of the Spirit of God acting on the imagination, in such a manner as to open extraordinary scenes, which had not any exact external archetype. And it is much illustrated by the view presented to Ezekiel, *when he sat in his house among the elders of the people*, (Ezek. viii. 1,) who probably saw nothing but the prophet himself, as one who was in a trance or ecstasy, or whose thoughts were so attentively fixed as to be insensible of what passed around him. We are not therefore to imagine that the person *sitting on the throne*, or the *four animals*, or the *four and twenty elders*, were real beings existing in nature, though they represented, in a figurative manner, things that did really exist. And, though it is possible that aerial scenes might, by divine or angelic power, have been formed, I think it much more probable that all that passed was purely in the imagination of St. John. This will keep us, in our interpretation, clear of a thousand difficulties, not to say absurdities, which would follow from a contrary supposition, namely, that there is in heaven an animal in the form of a lamb, to represent Christ, and that there are such living creatures as here described; and that God himself appears in a human form," &c.

Behold, a throne was set in heaven—Representing that of the blessed God; *and one sat on the throne*—Of a majestic form and appearance, and arrayed in robes of glory as a king, governor, and judge. Here is described God, the Almighty, the Father of heaven, in his majesty, glory, and dominion.

twenty seats; and upon the seats I saw ^{A. M. 4100.}
^{A. D. 96.} four and twenty elders sitting, ^h clothed
in white raiment; ⁱ and they had on their heads
crowns of gold.

5 And out of the throne proceeded ^k lightnings,
and thunderings, and voices. ^l And *there were*
seven lamps of fire burning before the throne,
which are ^m the seven Spirits of God.

^h Verse 10.—ⁱ Chap. viii. 5; xvi. 18.—^j Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 13; Zech. iv. 2.—^k Chap. i. 4; iii. 1; v. 6.

Verse 3. *He that sat was to look upon like a jasper*—Shone with a visible lustre, like that of sparkling precious stones, such as those which were of old on the high-priest's breast-plate, and those placed as the foundations of the New Jerusalem, chap. xxi. 19, 20. If there be any thing emblematical in the colours of these stones, possibly the jasper (one species, at least, of which, according to Pliny, is *milky white*, and according to Daubuz, of a *white and bright shining colour*) might be a symbol of God's purity, with various other perfections which shine in all his dispensations. The *sardine-stone*, of a blood-red colour, or with white and red strata, may be an emblem of his justice, and of the vengeance he was about to execute on his enemies. An *emerald*, being green, may betoken favour to the penitent and pious; and the rainbow, of an emerald colour, was undoubtedly intended to express the everlasting covenant of grace and peace, of which the rainbow was to Noah an appointed token. And this rainbow, being round about the whole breadth of the throne, fixed the distance of those who stood or sat round it.

Verses 4, 5. *And round about the throne*—In a circle; *four and twenty seats*—Greek, *θρόνοι*, thrones; *and upon the thrones four and twenty elders*—Signifying, perhaps, the most wise, holy, and useful of all the former ages, whether of the patriarchal, Jewish, or Christian Church, Isa. xxiv. 23; Heb. xii. 1. In the number, there seems to be an allusion to that of the patriarchs and apostles, and they may be called *elders*, because the presidency of elders was common among the Jews. Or, as Bishop Newton thinks, the allusion is to the princes of the four and twenty courses of the Jewish priests: and if so, these four and twenty elders must be considered as representing the Jewish Church. Indeed, their *harps*, and *golden vials full of odours*, (chap. v. 8,) seem to intimate their connection with the ancient tabernacle service, in which such things were wont to be used. *Sitting*—In general; but falling down when they worshipped; *clothed in white raiment*—A habit resembling that of the Jewish priests, and emblematical of their purity; *and on their heads crowns of gold*—In token of their being made *kings* as well as *priests* unto God. *And out of the throne proceeded lightnings, thunderings, voices*—The usual concomitants of the divine presence, representing the awful majesty of the one true God, the King of Israel; and also emblematical of the revelations about

A. M. 4100. 6 And before the throne *there was*
A. D. 96. ^a a sea of glass like unto crystal:

• and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before [•] and behind.

7 ^a And the first beast *was* like a lion, and the second beast like a calf, and the third beast had

a face as a man, and the fourth beast ^{A. M. 4100.}
was like a flying eagle. ^{A. D. 96.}

8 And the four beasts had each of them [•] six wings about *him*; and *they were* full of eyes [•] within: and ¹ they rest not day and night, saying, [•] Holy, holy, holy, ^a Lord God Almighty, [•] which was, and is, and is to come.

^a Exod. xxxviii. 8; Chap. xv. 2.—[•] Ezek. i. 5.—[•] Verse 8.
¹ Num. ii. 2, &c.; Ezek. i. 10; x. 14.

[•] Isa. vi. 2.—[•] Verse 6.—¹ Gr. *they have no rest.*—[•] Isa. vi. 3.
[•] Chap. i. 8.—[•] Chap. i. 4.

to be given, and of the commotions and convulsions about to take place in the world and in the church. See on chap. viii. 5; xi. 19. *And there were seven lamps of fire, &c., which are the seven spirits*—That is, which represent the various gifts and operations of God's Holy Spirit. See on chap. i. 4.

Verses 6, 7. *And before the throne there was a sea of glass like unto crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this sea are *before the throne*, and both may mean the *seven Spirits of God*, the Holy Ghost; whose powers and operations are frequently represented both under the emblem of *fire* and *water*. We read again, chap. xv. 2, of *a sea as of glass*, where there is no mention of the *seven lamps of fire*; but, on the contrary, the sea itself is *mingled with fire*. We read also, chap. xxii. 1, of *a stream of water of life, clear as crystal*. Now, the *sea which is before the throne*, and the *stream which goes out of the throne*, may both mean the same, namely, the Spirit of God. *And in the midst of the throne*—With respect to its height; *and round about the throne*—That is, toward the four quarters, east, west, north, and south; *were four beasts*—Or rather *living creatures*, as *wa* means, (not *beasts*, certainly, any more than *birds*.) “It was a most unhappy mistake,” says Doddridge, “in our translators to render the word *beasts*, as it certainly signifies any other kind of animals; that is, of creatures which have animal life, as well as *beasts*. The word *beasts* not only degrades the signification, but the animals here mentioned have parts and appearances which *beasts* have not, and are represented in the highest sense rational.” It has been observed on verse 4, that the four and twenty elders may represent the Jewish Church. If so, these living creatures may represent the Christian Church. Their number, also, is symbolical of universality, and agrees with the dispensation of the gospel, which extends to all nations under heaven. And the *new song*, which they all sing, saying, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*, (chap. v. 9,) could not possibly suit the Jewish without the Christian Church; nor is it, in any respect, applicable to angels. *The first living creature was like a lion*—To signify undaunted courage; *the second like a calf*—Or ox, (Ezek. i. 10,) to signify unwearied patience: *the third with the face of a man*—To signify prudence and compassion; *the fourth like a flying eagle*—To signify activity and vigour; *full of eyes*—To betoken wisdom

and knowledge; *before*—To see the face of Him that sitteth on the throne; *and behind*—To see what is done among the creatures. Two things may be observed here; 1st, That the four qualities, thus emblematically set forth in these four living creatures, namely, undaunted courage, unwearied patience under sufferings, prudence, and compassion, and vigorous activity, are found, more or less, in the true members of Christ's church in every age and nation. 2d, That it may possibly be here intimated, that these qualities would especially prevail in succeeding ages of the church, in the order in which they are here placed; that is, that in the first age, true Christians would be eminent for the courage, fortitude, and success wherewith they should spread the gospel; that in the next age they would manifest remarkable patience in bearing persecution, when they should be *killed all the day*, like calves or sheep appointed for the slaughter: that in the subsequent age or ages, when the storms of persecution were blown over, and Christianity generally spread through the whole Roman empire, knowledge and wisdom, piety and virtue should increase, the church should wear the *face of a man*; and excel in prudence, humanity, love, and good works: and that in ages still later, being reformed from various corruptions in doctrine and practice, and full of vigour and activity, it should carry the gospel as upon the wings of a *flying eagle*, to the remotest nations under heaven; to every kindred, and tongue, and people.

Verse 8. *And the four living creatures*—With an allusion to the seraphim represented in Isaiah's vision; *had each of them six wings about him*—Which they used in part to express their reverence and humility, and in part to show readiness and expedition in performing the orders and commands of God. See on Isa. vi. 2, 3. *And they were full of eyes within*—Bengelius reads *κυκλοθεν και εσωθεν γεμισιν οφθαλμων*, *round about and within they are full of eyes*: *round about* signifying their attention to and knowledge of the state of the world and church in general; or rather, perhaps, their vigilance and circumspection, their attention to their duty to God and man, and their watchful observance of the designs, wiles, devices, and various motions and snares of their spiritual enemies; and they are said to be *full of eyes within*, to signify their self-knowledge, their diligent attention to the state of their own hearts, and the various workings of their passions and appetites, their affections and thoughts. *And they rest not*—O happy unrest! *day and night*—

A. M. 4100. 9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, ⁷ who liveth for ever and ever,

10 * The four and twenty elders fall down before him that sat on the throne, ⁸ and worship him

⁷ Chap. i. 18; v. 14; xv. 7.—⁸ Chap. v. 8, 14.—⁹ Verse 9.
¹⁰ Verse 4.

They are incessant in the spiritual worship, adoration, and praise of him who is a Spirit; and at all proper opportunities they unite in acts of solemn and external worship; saying—With their lips, as well as in their hearts; *Holy, holy, holy, Lord God Almighty, which ever was, and now is, and is still to come*—Or, for ever will be; the one true God, the everlasting Lord, the Supreme Governor of all beings.

There are two words in the original very different from each other, both which we translate *holy*. The one, *οσιος*, means properly, *merciful*: but the other, *αγιος*, which occurs here, implies much more. "This holiness is the sum of all the praise which is given to the Almighty Creator, for all that he does and reveals concerning himself, till the new song brings with it new matter of glory. This word properly signifies *separated*. And when God is termed holy, it denotes that excellence which is altogether peculiar to himself; and the glory flowing from all his attributes conjoined, shining forth from all his works, and darkening all things besides itself, whereby he is, and eternally remains, in an incomprehensible manner, *separate*, and at a distance, not only from all that is impure, but likewise from all that is created. God is *separate* from all things. He is, and works from himself, out of himself, in himself, through himself, for himself. Therefore he is the First and the Last, the only One, and the Eternal; living and happy, endless and unchangeable, almighty, omniscient, wise and true, just and faithful, gracious and merciful. When God is spoken of, he is often named, *The Holy One*. And as God swears by his name, so he does also by his holiness, that is, by himself. This holiness is often styled glory; often his holiness and glory are celebrated together, Lev. x. 3; Isa. vi. 4. For holiness is covered glory, and glory is uncovered holiness. The Scripture speaks abund-

antly of the holiness and glory of the Father, the Son, and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed. That is also termed *holy*, which is consecrated to him, and for that end *separated* from other things. And so is that wherein we may be like God, or united to him. In the hymn resembling this, recorded by Isaiah, (chap. vi. 3,) is added, *The whole earth is full of his glory*. But this is deferred in the Revelation, till the glory of the Lord (his enemies being destroyed) fills the earth."—Wealey.

11 * Thou art worthy, O Lord, to receive glory, and honour, and power: ⁴ for thou hast created all things, and for thy pleasure they are and were created.

¹¹ Chap. v. 12.—⁴ Gen. i. 1; Acts xvii. 24; Eph. iii. 9; Col. i. 16; Chap. x. 6.

antly of the holiness and glory of the Father, the Son, and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed. That is also termed *holy*, which is consecrated to him, and for that end *separated* from other things. And so is that wherein we may be like God, or united to him. In the hymn resembling this, recorded by Isaiah, (chap. vi. 3,) is added, *The whole earth is full of his glory*. But this is deferred in the Revelation, till the glory of the Lord (his enemies being destroyed) fills the earth."—Wealey.

Verses 9-11. *And when those living creatures give glory, &c., the elders fall down*—That is, as often as the living creatures begin their song of adoration and praise, the elders immediately fall down. The expression implies that they did so at the same instant, and that they both did this frequently. The living creatures do not say directly, *Holy, holy, holy art thou*; but only bend a little, out of deep reverence, and say, *Holy, holy, holy is the Lord*. But the elders, when they are fallen down, say, *Thou art worthy, O Lord, to receive glory*—This he receives, not only when he is thus praised, but also when he destroys his enemies, and glorifies himself anew; *glory, &c.*—In the Greek, (which has the article with each noun,) it is, *the glory, and the honour, and the power*; answering the *thrice holy of the living creatures*, verse 9. *For thou hast created all things*—By thine almighty energy. Creation is the ground of all the works of God. Therefore for this, as well as for all his other works, he must and will be praised to all eternity. *And for thy pleasure*—*Δια το θελημα σου, on account of thy will*; *they are*—They exist; *and were* at first created—Their first production and continued existence are owing to the riches of thy free goodness; and therefore they are all under the strongest obligations, according to their respective natures, to subserve the purposes of thy glory.

CHAPTER V.

In this chapter, (1.) The future events which were about to take place successively, in relation to God's church, are represented as recorded in a book of seven volumes, or a roll of seven parchments wrapped up one within another, and each sealed; which, to John's great grief, no creature could open, 1-4. (2.) To his comfort, Christ takes the book from his Father's hand to open it, 5-7. (3.) Hereupon the four living creatures and the four and twenty elders, or the church universal, Christian and Jewish, fall down before the Lamb, and ascribe high praises to him and the Father in their respective songs, 8-14.

A. M. 4100.
A. D. 96.

AND I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, nei-

^a Ezekiel ii. 9, 10.—^b Isaiah xxix. 11; Daniel xii. 4. Verse 13.

NOTES ON CHAPTER V.

Verse 1. *And I saw*—(This is a continuation of the same vision;) *in the right hand of him that sat on the throne*—The emblem of his all-ruling power; *a book*—Which he held openly, in order to give it to him that was worthy and able to make known its contents. Future events are supposed by St. John, as well as by Daniel, and other prophets, in a beautiful figure, to be registered in a book for the greater certainty of them. This book is here represented as being in the right hand of God, to signify that, as he alone directs the affairs of futurity, so he alone is able to reveal them. It is hardly needful (after what was observed on chap. iv. 2) to say that there is not in heaven any real book, of parchment or paper, or that Christ does not really stand there, in the shape of a lion or of a lamb. Neither is there on earth any monstrous beast with seven heads and ten horns. But as there is upon earth something which, in its kind, answers to such a representation; so there are in heaven divine counsels and transactions answerable to these figurative expressions. Writings serve to inform us of distant and of future things. And hence things which are yet to come, are figuratively said to be written in God's book. The book here spoken of, through the abundance of the matter, is said to be *written within and without, or on the back side*—As the roll of the book which was spread before Ezekiel (chap. ii. 10) was written *within and without*. This book was also *sealed*, to signify that the counsels of God are inscrutable; and to be *sealed with seven seals*, referring to so many signal periods of prophecy. In short, we should consider this book as being such a one as the ancients used, whose books were not like ours, but volumes, or long pieces of parchment, rolled upon a stick, as we frequently roll silks. Such was this volume or roll, consisting of seven volumes all sealed. Not as if the apostle saw all the seals at once, there being seven volumes wrapped up one within another, each of which was sealed: so that upon opening and unrolling the first, the contents only of one volume were laid open, and the second appeared to be sealed up till that was opened, and so on to the seventh. All the contents of this book are included and exhibited in the following chapters. The seals, successively opened, show the state of the church under the heathen Roman emperors, and predict the judgments coming on that empire, (which had so cruelly persecuted the Christians,) and the events whereby it should be brought to the profession of Christianity.

ther under the earth, was able to open the book, neither to look thereon.

A. M. 4100.
A. D. 96.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, ^d the Lion of the tribe of Juda, ^e the Root of David, hath prevailed to open the

^a Gen. xlix. 9, 10; Heb. vii. 14.—^b Isa. xi. 1, 10; Rom. xv. 12; Chap. xxii. 16.

By the trumpets, contained under the seventh seal, the kingdoms of this world are shaken, that they may at length become the kingdom of Christ. By the vials, (under the seventh trumpet,) the power of the beast, and whatsoever is connected with it, is broken. This sum of all we should have continually before our eyes. It was all represented to St. John, at Patmos, in one day, by way of vision; but the accomplishment of it extends from that time throughout all ages.

Verses 2, 3. *And I saw a strong angel, &c.*—I beheld in my vision an angel of chief power, as attendant upon the heavenly court, making proclamation, with a strong audible voice, to every creature; a proclamation too great for a man to make, and yet not becoming the Lamb himself, and therefore made by an angel, and one of uncommon eminence. *Who is worthy to open the book, &c.*—Is any being able and fit to reveal and make known the counsels of God registered in this book, and to bring them into execution? *And no man*—Greek, *ουδεις*, no one, no creature; no, not the Virgin Mary herself; *in heaven, nor in earth, neither under the earth*—That is, none in the universe; for these are the three great regions into which the whole creation is divided; *was able to open the book*—To declare the counsels of God; *neither to look thereon*—So as to understand any part of it.

Verses 4, 5. *And I wept much*—Being greatly affected with the thought that no being whatsoever was to be found able to understand, reveal, and accomplish the divine counsels, fearing they would still remain concealed from the church. This weeping of the apostle sprang from greatness of mind. The tenderness of heart which he always had, appeared more clearly now he was out of his own power. The Revelation was not written without tears: neither without tears will it be understood. How far are they from the temper of St. John, who inquire after any thing rather than after the contents of this book! Yea, who applaud their own clemency, if they excuse those that do inquire into them! *And one of the elders*—One of the four and twenty mentioned chap. iv. 4; *saith unto me, Weep not*—He relieved my fears, and comforted me, saying, *Behold, the Lion, &c.*—Though no one is yet found able to reveal and execute these purposes of God, respecting future events, there is one person described in ancient prophecy as the *Lion of the tribe of Juda*—The victorious Prince, who is, like a lion, able to tear his enemies in pieces; *the Root of David*

A. M. 4100. book, ¹ and to loose the seven seals
A. D. 96. thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood ^a a Lamb as it had been slain, having seven horns, and ^b seven eyes, which are ¹ the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand ^k of him that sat upon the throne.

¹ Verse 1; Chap. vi. 1.—^a Isa. liii. 7; John i. 29, 36; 1 Pet. i. 19; Chap. xiii. 8; Verses 9, 12.—^b Zech. iii. 9; iv. 10.—¹ Chapter iv. 5.—² Chapter iv. 2.—³ Chap. iv. 8, 10.—⁴ Chap. xiv. 2; xv. 2.—⁵ Or, *incense*.—⁶ Psa. cxli. 2; Chap. viii. 3, 4.

—As God, the root and source of David's family, Isa. xi. 1, 10; *hath prevailed to open the book*—Hath overcome all obstructions, and obtained the honour and the power to disclose the divine counsels to the church, and ensure their accomplishment.

Verses 6, 7. *And I beheld, and lo, &c.*—Upon this I observed, in my vision, a new representation; *in, or on, the midst of the throne and of the four living creatures*—Within the circle which they made round him; *and in the midst of the elders*—Making a larger circle round him and them; *stood a Lamb*—*Ἀρνίον ἐστῆς*, a lamb standing. He no more falls on his face; the days of his weakness and mourning are ended! He is now in a posture of readiness to execute all his offices of Prophet, Priest, and King; *as it had been slain*—For sacrifice; bearing the recent marks of slaughter, in the wounds and blood on its throat and breast. And because he *was slain*, he was now worthy to open the book, (verse 9,) to the joy of his own people and the terror of his enemies. Nor was this lamb only represented as a sacrifice; but *having seven horns and seven eyes*—Emblematical of perfect power and perfect knowledge, whereby he is able to accomplish what is contained in the book; namely, by his almighty and all-wise Spirit, even to reveal future events respecting the world and the church, and to accomplish all God's designs of providence and grace. To these *seven horns and seven eyes* answer the seven seals and the seven-fold song of praise, verse 12. In Zechariah, likewise, (chap. iii. 9; iv. 10,) mention is made of the *seven eyes of the Lord, which go forth over all the earth*. Which (both the horns and the eyes) are the *seven Spirits of God sent forth into all the earth*—They represent that divine wisdom and energy which operate everywhere; or that effectual working of the Spirit of God, which goes through the whole creation: and that in the natural as well as spiritual world. For could mere matter act or think? Could it gravitate or attract? Just as much as it could think or speak. *And he came*—Here we have an instance of the accomplishment of the words recorded Psa. ii. 8, *Ask of me and I will give thee, &c.*: *and took the book, &c.*—It is one state of exaltation that reaches from our Lord's ascension to his coming in glory, yet this state admits of various de-

8 And when he had taken the book, A. M. 4100.
A. D. 96. ¹ the four beasts, and four *and* twenty

elders, fell down before the Lamb, having every one of them ^m harps, and golden vials full of ¹ odours, ⁿ which are the prayers of saints.

9 And ^o they sung a new song, saying, ^p Thou art worthy to take the book, and to open the seals thereof: ^q for thou wast slain, and ^r hast redeemed us to God by thy blood ^s out of every kindred, and tongue, and people, and nation;

^o Psa. xl. 3; Chap. xiv. 3.—^p Chap. iv. 11.—^q Verse 6. ^r Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Chap. xiv. 4.—^s Dan. iv. 1; vi. 25; Chap. vii. 9; xi. 9; xiv. 6.

grees. At his ascension, *angels, and principalities, and powers, were subjected to him*. Ten days after he received from the Father, and sent, the Holy Ghost. And now he *took the book out of the right hand of him that sat upon the throne*—Who gave it to him as a signal of his delivering to him all power in heaven and earth. He received it in token of his being both able and willing to fulfil all that was written therein.

Verses 8–10. *And when he had taken the book, the four living creatures fell down*—Now is homage done to the Lamb by the whole Christian Church and all its members, represented by these four living creatures. These, together with the *elders*, make the beginning, and afterward (verse 14) the conclusion. They are together surrounded with a multitude of angels, (verse 11,) and together sing the new song, as they had before praised God together, chap. iv. 8, &c. *Having every one*—That is, each of the elders, not of the living creatures; *harps*—*Κιθάρας*, a harp, which was one of the chief instruments of thanksgiving in the temple service; a fit emblem of the melody of their hearts; *and golden vials*—Cups or censers; *full of odours*—Or *incense*, producing odours; *which are the prayers of the saints*—That is, fit representations of them. As if the apostle had said, As I understood these elders to be the representatives of the church, I apprehended that, in allusion to the incense offered in the temple, while the people were praying, this circumstance had a reference to prayer, and was intended to show how acceptable it is to God, when it proceeds from a holy and an upright heart. *And they sung*—Or, rather, *sing, ᾄδουσιν*, a new song—One which neither they nor any others had sung before; *saying, Thou art worthy to take the book, &c.*—That is, to undertake the work of revealing and accomplishing the designs of God's providence toward the world, and of his grace toward his church; *for thou wast slain*—A sacrifice of propitiation; *and by thy blood hast redeemed us to God*—So the living creatures also were of the number of the redeemed; but this does not so much refer to the act of redemption, which was long before, as to the fruit of it; namely, deliverance from the guilt and power of sin; the tyranny of Satan; the curse of the law; and the

A. M. 4100. 10 ^a And hast made us unto our God
A. D. 96. kings and priests: and we shall reign
on the earth.

11 And I beheld, and I heard the voice of many angels ^u round about the throne, and the beasts, and the elders: and the number of them was ^x ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, ^v Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and

^a Exod. xix. 6; 1 Pet. ii. 5, 9; Chap. i. 6; xx. 6; xxii. 5.
^u Chap. iv. 4, 6.—^x Psa. lxxviii. 17; Dan. vii. 10; Heb. xiii. 22.
^v Chap. iv. 11.—^w Phil. ii. 10; Verse 3.

wrath of a justly offended God, whose servants and favourites they were now become. *Out of every kindred, &c.*—That is, out of all mankind. *And hast made us*, who are thus redeemed, *unto our God kings and priests*—Consecrated to his service, and honoured with the liberty of a near approach to his presence, to offer up prayers and praises acceptable in his sight; *and we shall reign on the earth*—The Christian cause shall prevail through all ages, while those happy persons who have passed courageously through their trials on earth shall, at the appointed season, share the honours of thy triumphant kingdom in the new heavens and new earth.

Verses 11-14. *And I beheld*—The many angels; *and heard the voice*—And the number of them; *round about the throne*—Of the Divine Majesty; *and the living creatures and the elders*—So forming the third circle. It is remarkable that men are represented, through the whole vision, as nearer to God than any of the angels. *And the number of them was ten thousand times ten thousand, and thousands of thousands*—An innumerable multitude. And yet these are but a part of the holy angels; afterward, (chap. vii. 11,) St. John heard them all. *Saying, with a loud voice*—With united ardour and harmony, there not being a cold and languid mind in the whole assembly; *Worthy is the Lamb*—The elders said, verse 9, *Worthy art thou*; being more nearly allied to him, and addressing him with greater familiarity than the angels; *to receive power, &c.*—The seven-fold praise answers the seven seals, of which the four former represent all visible, the latter all invisible things made subject to the Lamb. *And every creature*—In the whole universe; *which is in heaven—on the earth—under the earth—in the sea*—“As the inhabitants of the watery elements are necessarily mute, we are not to understand by

honour, and glory, and blessing. A. M. 4100.
A. D. 96. 13 And ^z every creature which is

in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^a Blessing, and honour, and glory, and power, *be unto* ^b him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 ^c And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him ^d that liveth for ever and ever.

^a 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Chap. i. 6.—^b Chap. vi. 16; vii. 10.
^c Chap. xix. 4.—^d Chap. iv. 9, 10.

this that they seemed to grow vocal in the praises of Christ, upon this occasion, but rather that heaven, earth, and sea are used to signify that all nature, in its different ways, concurred in the praise; that is, the whole constitution of it contributed to furnish out matter of praise; just as inanimate, as well as rational creatures, are called upon to praise God, in several of the Psalms, especially in Psa. cxlviii.²²—Doddridge. *And all that are in them*—In every varied form of nature; *heard I saying, Blessing, &c.*—This praise, from all creatures, begins before the opening of the first seal; but it continues from that time to eternity, according to the capacity of each. His enemies must acknowledge his glory, but those in heaven say, Blessed be God and the Lamb. *And the four living creatures said, Amen*—To this hymn, to testify their hearty concurrence. *And the four and twenty elders*, at the same time, *fell down* before the throne, *and worshipped him that liveth for ever and ever*—Acknowledging him to be infinitely superior to all those services which the most exalted powers of created nature are capable of rendering. This royal manifesto is, as it were, a proclamation, showing how Christ fulfils all things, and *every knee bows to him*, not only on earth, but also in heaven, and under the earth. This book exhausts all things, (1 Cor. xv. 27, 28,) and is suitable to a heart enlarged as the sand of the sea. It inspires the attentive and intelligent reader with such a magnanimity, that he accounts nothing in this world great; no, not the whole frame of visible nature, compared to the immense greatness of what he is here called to behold; yea, and in part to inherit. St. John has in view, through the whole of the following vision, what he has been now describing; namely, the four living creatures, the elders, the angels, and all creatures, looking together at the opening of the seven seals.

CHAPTER VI.

In this chapter, under the emblem of six seals opened successively, the state of the Christian Church, with that of the Roman empire, is represented till about A. D. 323, including the important and awful events which accompany the opening of each seal, 1-17.

A. M. 4100. **AND** ^a I saw when the Lamb
A. D. 96. opened one of the seals, and I
heard, as it were the noise of thunder, ^b one of
the four beasts, saying, Come and see.

2 And I saw, and behold, ^c a white horse: ^d and he that sat on him had
A. M. 4100. A. D. 96.
a bow; ^e and a crown was given unto him:
and he went forth conquering, and to conquer.

^a Chap. v. 5-7. — ^b Chap. iv. 7. — ^c Zech. vi. 3; Chap. xix. 11.

^d Psa. xlv. 4, 5. LXX. — ^e Zech. vi. 11; Chap. xiv. 14.

NOTES ON CHAPTER VI.

St. John had seen, in the former part of his vision, a representation of the majesty, glory, power, and supreme authority of God; and the sealed book, in which were contained the counsels of Divine Providence toward the church and the world, delivered to Christ, the Lamb of God, to open and make known its contents for the encouragement of the church to patience and faithfulness; together with the adoration of the church on this solemn occasion. Now this revelation of Christ begins with a prophetic representation of the future state of the church and the world, so far as the wisdom and goodness of God thought fit to make it known, for the consolation of his faithful people, comprehended under the emblem of opening, one after another, seven seals. These seven seals are not distinguished from each other, by specifying the time of them: they swiftly follow the letters to the seven churches. And by the four former is shown, First, the progress of the gospel; and afterward that all the public occurrences, as wars between nations, destruction of mankind thereby, famine, pestilence, are made subject to Christ. And these four have a peculiar connection with each other, as have also the three latter seals.

Before we proceed it may be observed, 1st, No man should constrain either himself or another to explain every thing in this book. It is sufficient for every one to speak just so far as he understands. 2d, We should remember, that although the ancient prophets wrote the occurrences of those kingdoms only with which Israel had to do, yet the Revelation contains what relates to the whole world, through which the Christian Church began to be extended. Yet, 3d, We should not prescribe to this prophecy, as if it must needs admit or exclude this or that history, according as we judge one or the other to be of great or small importance. *God seeth not as man seeth.* Therefore, what we think great is often omitted, what we think little inserted, in Scripture history or prophecy. 4th, We must take care not to overlook what is already fulfilled, and not to describe as fulfilled what is still to come. We are to look in history for the fulfilling of the first four seals, quickly after the date of the prophecy. In each of these appears a different horseman, and in each we are to consider, 1st, The horseman himself. 2d, What he does. The horseman himself, by an emblematical prosopopœia, represents a swift power, bringing with it either conquest, producing a flourishing state,—or bloodshed,—or scarcity of provision,—or public calamities. With the qualities of each of these riders, the colour of his horse agrees. The first horseman, with his bow and crown, is a conqueror. The second, with his great sword, is a warrior. The third, with his scales, has power over

the produce of the earth. The fourth is expressly termed *death*, implying certainly a great destruction of the lives of men by some signal judgments.

Verses 1, 2. *And*—Being all attention to this wonderful scene; *I saw when the Lamb opened one of the seals*—Of the book which he had taken from the hand of him that sat on the throne; *and I heard, as it were the noise of thunder*—Signifying the great importance of the event about to be disclosed; *one of the four living creatures*—That is, it seems, the first, which was like a lion, looking forward toward the east, toward Asia and Syria, where the prophecy had its principal accomplishment, and from whence Christ and his gospel came. *Saying, Come and see*—Pay particular attention to what is now to be exhibited. *And I saw, and behold a white horse*—The contents of this seal seem evidently to refer to the triumph of Christianity over Jewish and heathen opposition, by the labours of its first preachers. Therefore the person here represented is Jesus Christ, who had received a kingdom from the Father, which was to rule all nations, and concerning which it was foretold, that notwithstanding the efforts that would be made by earth and hell to oppose its progress, and even to destroy it, it should be preserved and prevail, so that at length all enemies to it should be subdued, and *the kingdoms of this world should become the kingdom of our God and of his Christ.* The white colour of the horse, the bow which he had that sat on it, shooting arrows afar off, the crown given unto him, and his going forth conquering and to conquer—All these circumstances betoken victory, triumph, prosperity, enlargement of empire, and dominion over many people. And all these figurative representations of authority, government, success, and conquest, may be properly applied to the gospel and the kingdom of Christ, which was now beginning to spread far and wide, and would tend greatly to comfort the faithful in Christ Jesus, assuring them that, however the Jews on the one hand, or the heathen Roman empire on the other, opposed and persecuted them, yet they should see the punishment of their enemies, both Jews and heathen, and the cause of Christianity prevailing over both, in the proper and appointed time. These expressions, and this interpretation of them, are elucidated by the words of the psalmist, Psalm xlv. 3, &c.: *Gird thy sword upon thy thigh, O most mighty, and in thy majesty ride prosperously, because of truth, &c. Thine arrows are sharp, &c., whereby the people fall under thee. Thy throne, O God, is for ever, &c.* The application of this prophecy to Christ is still further justified by chap. xix. 11, *I saw heaven opened, and behold a white horse, &c.,* a passage which all allow was intended of Christ; he only being worthy of being called, as he

A. M. 4100. 3 And when he had opened the se-
A. D. 96. cond seal, 'I heard the second beast
say, Come and see.

4 ^s And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, ^h I

^f Chapter iv. 7.—^s Zechariah vi. 2.—^h Chapter iv. 7. Zechariah vi. 2.—ⁱ The word *chaemis* signifieth a measure

is there, *Faithful and True*, and THE WORD OF GOD. Thus, with great propriety to the order and design of this revelation, the dignity and power of Christ, and the protection and success of his gospel, are the first part of its prophecy for the consolation of his followers, which, it seems, is the chief end of the whole book.

Verses 3, 4. *When he opened the second seal, I heard the second living creature*—Which was like an ox, and had his station toward the west; *say, Come and see*—As the former had done when the first seal was opened; *and there went out another horse that was red*—Seeming to betoken great slaughter and desolation by approaching wars: *and to him that sat thereon was given to take peace from the earth*—In the year 75, Vespasian had dedicated a temple to Peace: but after a time we hear no more of peace; all is full of war and bloodshed. According to Bishop Newton, this second period commences with Trajan, who came from the west, being a Spaniard by birth, and was the first foreigner who was elevated to the imperial throne. In his reign, and that of his successor, Adrian, there were horrid wars and slaughters, and especially between the rebellious Jews and Romans. Dion relates, that the Jews about Cyrene slew of the Romans and Greeks two hundred and twenty thousand men, with the most shocking circumstances of barbarity. In Egypt also, and in Cyprus, they committed the like barbarities, and there perished two hundred and forty thousand men more. But the Jews were subdued in their turn by the other generals and Lucius, sent against them by Trajan. Eusebius, writing of the same time, says, that the Jews, inflamed, as it were, by some violent and seditious spirit, in the first conflict gained a victory over the Gentiles, who, flying to Alexandria, took and killed the Jews in the city. The emperor sent Marius Turbo against them, with great forces by sea and land, who, in many battles, slew many myriads of the Jews. The emperor also, suspecting that they might make the like commotions in Mesopotamia, ordered Lucius Quietus to expel them out of the province, who, marching against them, slew a very great multitude of them there. Orosius, treating of the same time, says, that the Jews, with an incredible commotion, made wild, as it were, with rage, rose at once in different parts of the earth. For throughout all Libya they waged the fiercest wars against the inhabitants,

b

heard the third beast say, Come and see. And I beheld, and lo, ^a a black horse; and he that sat on him had a pair of balances in his hand. A. M. 4100. A. D. 96.

6 And I heard a voice in the midst of the four beasts say, ¹ A measure of wheat for a penny, and three measures of barley for a penny; and ² see thou hurt not the oil and the wine.

containing one wine quart, and the twelfth part of a quart. Chap. ix. 4.

and the country was almost desolated. Egypt also, Cyrene, and Thebais they disturbed with cruel seditions. But in Alexandria they were overcome in battle. In Mesopotamia also war was made upon the rebellious Jews by the command of the emperor. So that many thousands of them were destroyed with vast slaughter. They utterly destroyed Salamis, a city of Cyprus, having first murdered all the inhabitants. These things were transacted in the reign of Trajan; and in the reign of Adrian was their great rebellion, under their false Messiah Barchochab, and their final dispersion, after fifty of their strongest castles, and nine hundred and eighty-five of their best towns had been demolished, and after five hundred and eighty thousand men had been slain by the sword, besides an infinite number who had perished by famine and sickness, and other casualties; with great loss and slaughter too of the Romans, insomuch that the emperor forbore the usual salutations in his letters to the senate. Here was another illustrious triumph of Christ over his enemies; and the Jews and the Romans, both the persecutors of the Christians, were remarkably made the dreadful executioners of divine vengeance upon one another. The *great sword* and *red horse* are expressive emblems of this slaughtering and bloody period, and the proclamation for slaughter is fitly made by a creature like an ox, that is destined for slaughter. This period continued during the reigns of Trajan and his successors, by blood or adoption, about ninety-five years.

Verses 5, 6. *And when he had opened the third seal I heard the third living creature*—Which was like a man, and had his station in the south; *say—As the two former had done; Come and see. And I beheld, and lo a black horse*—A fit emblem of mourning and distress; particularly a *black famine*, as the ancient poets termed it. *And he that sat on him had a pair of balances, or scales, in his hand*—Implying that men should eat their bread by weight, and drink their water by measure, or that there should be a great scarcity. For when there is great plenty men do not think it worth their while to weigh and measure what they eat and drink; but when there is a famine or scarcity they are obliged to do it. *And I heard a voice*—It seems from God himself; *in the midst of the four living creatures, saying, A measure of wheat for a penny, &c.*—As if he had said to the horseman, Hitherto shalt thou

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A. M. 4100. 7 And when he had opened the
A. D. 96. fourth seal, ¹ I heard the voice of the
fourth beast say, Come and see.

8 ² And I looked, and behold, a pale horse:
and his name that sat on him was Death, and

¹ Chap. iv. 7.—² Zech. vi. 3.—³ Or, to him.

come, and no farther. Let there be a *measure of wheat for a penny*—This may seem, to an English reader, a description of great plenty, but it certainly intends the contrary. The word *χουίξ, chenix*, a Grecian measure, was only about equal to our quart, and was no more than was allowed to a slave for his daily food. And the Roman penny, the *denarius*, about $7\frac{1}{2}d.$ English, was the usual daily wages of a labourer: so that, if a man's daily labour could earn no more than his daily bread, without other provision for himself and family, corn must needs bear a very high price. This must have been fulfilled when the Grecian measure and the Roman money were still in use, as also when that measure was the common measure, and this money the current coin. It was so in Egypt under Trajan. And *three measures of barley for a penny*—Either barley was, in common, far cheaper among the ancients than wheat, or the prophecy mentions this as something peculiar. And *see thou hurt not the oil and the wine*—Let there not be a scarcity of every thing. Let there be some provision left to supply the want of the rest. Lowman interprets this third seal of the scarcity in the time of the Antonines, from A. D. 138 to A. D. 193, and produces passages from Tertullian and the Roman historians, concerning the calamity the empire endured by scarcity in this period. But Bishop Newton supposes this third period commences with Septimius Severus, who was an emperor from the south, being a native of Africa; and was an enactor of just and equal laws, and very severe and implacable to offences; he would not suffer even petty larcenies to go unpunished; as neither would Alexander Severus in the same period, who was a most severe judge against thieves; and was so fond of the Christian maxim, *Whatsoever you would not have done to you, do not you to another*, that he commanded it to be engraven on the palace, and on the public buildings. These two emperors were also no less celebrated for the procuring of corn and oil, and other provisions; and for supplying the Romans with them, after they had experienced the want of them: thus repairing the neglects of former times, and correcting the abuses of former princes. The colour of the *black horse* befits the severity of their nature and their name, and the *balances* are the well-known emblem of justice, as well as an intimation of scarcity. And the proclamation for justice and judgment, and for the procurement of corn, oil, and wine, is fitly made by a creature like a man. This period continued during the reigns of the Septimian family, about forty-two years.

Verses 7, 8. And when he had opened the fourth seal, I heard the voice of the fourth living creature—

hell followed with him. And power ² was given ² unto them over the fourth ² part of the earth, ² to kill with sword, and with hunger, and with death, ² and with the beasts of the earth.

² Ezek. xiv. 21.—³ Lev. xxvi. 22.

Like an eagle, toward the north; say, *Come and see*—Receive a further discovery of the divine will. And *I looked, and behold a pale horse*—Suitable to pale death, his rider. By *death*, in the Hebrew, we are frequently to understand the *pestilence*. See Jer. ix. 21; xviii. 21; and Eccles. xxxix. 29. And many other instances might be produced. And *hell*—Or *hades*, rather, representing the state of separate souls, followed with him. And *power was given unto them*—Namely, to death and *hades*. Or if we read, with Bengelius, *αυτο*, the expression is, *Power was given to him*, namely, to death; *over the fourth part of the earth*—That is, a very considerable part of the heathen Roman empire: *to kill*—By the several judgments of God here mentioned; *with sword*—That is, with war; *with hunger*—Or famine; *with death*—Or the pestilence; and *with the beasts of the earth*—These are called the four sore judgments of God, in the style of ancient prophecy. See Ezek. xiv. 21; xxxiii. 27. The meaning is, That the sword and famine, which were judgments of the foregoing seals, are continued in this, and the pestilence is added to them. Accordingly, says Lowman, we find all these judgments in a very remarkable manner in this part of history, that is, in the reigns of Maximin, Decius, Gallus, Volusian, and Valerian, beginning after Severus, about the year 211, to A. D. 270. Thus also Bishop Newton; who observes, This period commences with Maximin, who was an emperor from the north, being born of barbarous parents in a village of Thrace. He was indeed a barbarian in all respects; an historian affirming that there was not a more cruel animal upon the earth. The history of his, and several succeeding reigns, is full of wars and murders, mutinies of soldiers, invasions of foreign armies, rebellions of subjects, and deaths of princes. There were more than twenty emperors in the space of fifty years, and all, or most of them, died in war, or were murdered by their own soldiers and subjects. Besides lawful emperors, there were, in the reign of Gallienus, thirty usurpers, who set up in different parts of the empire, and came all to violent and miserable ends. Here was sufficient employment for the sword; and such wars and devastations must necessarily produce a *famine*, and the *famine* is another distinguishing calamity of this period. In the reign of Gallus, the Scythians made such incursions, that not one nation, subject to the Romans, was left unwasted by them; and every unwall'd town, and most of the wall'd cities, were taken by them. In the reign of Probus also there was a great famine throughout the world; and for want of victuals, the army mutinied and slew him. A usual consequence of famine is the *pestilence*, which is the third distinguishing calamity of this period. According to Zonaræ, it arose from Ethl

A. M. 4100. 9 And when he had opened the
A. D. 96.

fifth seal, I saw under ² the altar ³ the souls of them that were slain ⁴ for the word of God, and for ⁵ the testimony which they held :

10 And they cried with a loud voice, saying, ⁶ How long, O Lord, ⁷ holy and true, ⁸ dost thou not judge and avenge our blood

¹ Chap. viii. 3 ; ix. 13 ; xiv. 18. — ² Chap. xx. 4. — ³ Chap. i. 9. ⁴ 2 Tim. i. 8 ; Chap. xii. 17 ; xix. 10. — ⁵ Zech. i. 12.

opia, while Gallus and Volusian were emperors, pervaded all the Roman provinces, and for fifteen years together incredibly exhausted them ; and the learned Lipsius declares, that he never read of any greater plague, for the space of time that it lasted, or of land that it overspread. Zozimus also, speaking of the devastations of the Scythians before mentioned, further adds, that the pestilence, not less pernicious than war, destroyed whatever was left of human kind, and made such havoc as it had never done in former times. Many other historians, and other authors quoted by Bishop Newton, bear the same testimony ; among whom Eutropius affirms, that the reign of Gallus and Volusian was remarkable only for the pestilence and diseases. And Trebellius Pollio attests, that in the reign of Gallienus the pestilence was so great, that five thousand men died in one day. Now when countries thus lie uncultivated, uninhabited, and unfrequented, the wild beasts usually multiply, and come into the towns to devour men, which is the fourth distinguishing calamity of this period. This would appear a probable consequence of the former calamities, if history had recorded nothing. But Julius Capitolinus, in his account of the younger Maximin, p. 150, informs us that five hundred wolves together entered into a city, which was deserted by its inhabitants, where this Maximin chanced to be. The colour of the pale horse, therefore, is very suitable to the mortality of this period ; and the proclamation for death and destruction is fitly made by a creature like an eagle, that watches for carcasses. This period the bishop considers as continuing from Maximin to Dioclesian, about fifty years.

Verses 9, 10. The following seals have nothing extrinsecal, like the proclamation of the living creatures, but they are sufficiently distinguished by their internal marks and characters. *When he opened the fifth seal, I saw under, or at the foot of, the altar*—Which was presented to my view ; not the golden altar of incense, mentioned chap. ix. 13, but the altar of burnt-offering, spoken of also chap. viii. 5 ; xiv. 18 ; xvi. 7 ; *the souls of them that were slain*—Namely, newly slain as sacrifices, and offered to God ; *for the word of God*—For believing and professing faith in it ; *and for the testimony*—To the truth of the gospel ; *which they held*—That is, courageously retained in the midst of all opposition. A proper description this of true Christians, who persevered in the faith and practice of the gospel, notwithstanding all the difficulties and sufferings of

on them that dwell on the earth ? A. M. 4100.

11 And ¹ white robes were given ² unto every one of them ; and it was said unto them, ³ that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

¹ Chap. iii. 7. — ² Chap. xi. 18 ; xix. 2. — ³ Chap. iii. 4, 5 ; vii. 9, 14. — ⁴ Heb. xi. 40 ; Chap. xiv. 13.

persecution. *And they cried with a loud voice*—As making an appeal to the injured justice of God. This cry did not begin now, but under the first Roman persecution. The Romans themselves had already avenged the martyrs slain by the Jews on the whole nation ; *saying, How long*—They knew their blood would be avenged, but not immediately, as is now shown them ; *O Lord*—The word *ο δεσποτης* properly signifies the master of a family ; it is therefore beautifully used by these, who were peculiarly of the household of God. *Holy and true*—Both the holiness and truth of God require him to execute judgment and vengeance ; *dost thou not judge and avenge our blood on them*—Who, without remorse, have poured it out as water. This desire of theirs is pure, and suitable to the will of God. These martyrs are concerned for the praise of their Master, of his holiness and truth. And the praise is given him, chap. xix. 2, where the prayer of the martyrs is changed into a thanksgiving. But this sentence, *How long, &c.*, is intended, not so much to express the desire of the martyrs that their cause should be vindicated, and their persecutors punished, as to signify that the cruelties exercised upon them were of so barbarous and atrocious a nature as to deserve and provoke the vengeance of God.

Verse 11. *And white robes were given unto every one of them*—As a token of their justification, and favourable acceptance with God ; of their victory and triumph over death, their joy and glory. *And it was said unto them, that they should rest*—That is, wait ; *yet for a little season*—Though, in the mean time, their blood remained unrevenged ; *until their fellow-servants also, and their brethren, that should be killed for the defence of the gospel, as they had been, should be fulfilled*—That is, should have finished their testimony ; or till the number of the martyrs should be completed, according to the intention of Divine Providence, in letting persecutors go on a while, until they should have filled up the measure of their iniquities, when the martyrs should receive their full reward, as we shall see hereafter. Lowman observes here, very well, that “this representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls, till after the resurrection.” There were other persecutions before, but this was by far the most considerable, the tenth and last general persecution, which was begun by Dio-

A. M. 4100. 12 And I beheld when he had opened the sixth seal, ^b and lo, there was a great earthquake; and ^c the sun became black as sackcloth of hair, and the moon became as blood:

13 ^d And the stars of heaven fell unto the

^b Chap. xvi. 18.—^c Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20.—^d Chap. viii. 10; ix. 1.—^e Or, green figs.

celesian, and continued by others, and lasted longer, and extended farther, and was sharper and more bloody, than any or all preceding; and therefore this was particularly predicted. Eusebius and Lactantius, who were two eye-witnesses, have written large accounts of it. Orosius asserts that this persecution was longer and more cruel than all the past; for it raged incessantly for ten years, by burning the churches, proscribing the innocent, and slaying the martyrs. Sulpicius Severus, too, describes it as the most bitter persecution, which for ten years together depopulated the people of God; at which time all the world almost was stained with the sacred blood of the martyrs, and was never more exhausted by any wars. So that this became a memorable era to the Christians, under the name of the era of Dioclesian, or, as it is otherwise called, the era of martyrs.

Verses 12-17. *And I beheld*—Further in my vision; *when he*—The Lamb; *had opened the sixth seal; and lo!* there was a great earthquake—Greek, *σεισμος μεγας* *eyevero*, there was a great concussion: for the expression comprehends the shaking of heaven as well as of the earth; *and the sun became black as sackcloth of hair*—It lost its usual lustre, and looked black and dark, as in a total eclipse; *and the moon became as blood*—Instead of appearing with its usual brightness in the heavens, it appeared of a dusky-red colour, as blood. *And the stars of heaven fell*—They seemed to disappear out of their places in the heavens, and to fall down upon the earth, like meteors, or as blasted fruit is blown down from the trees upon the ground in a violent storm. *And the heaven departed as a scroll, &c.*—It was further represented to me in my vision as if the heavens were no longer spread over the earth, but rolled up together as a roll of parchment; *and every mountain and every island*—The most secure from the danger of earthquakes, were not only shaken, but quite overturned and destroyed; so as never to be restored again: and all this, says Lowman, “to signify, according to the expressions of ancient prophecy, such a downfall of the empire and power of heathen Rome, as should never be recovered; but the power of these idolatrous enemies of the Christian faith should cease and be no more, as the power of the Assyrians and Babylonians, the ancient enemies of God’s people, was destroyed and never recovered.” Thus the Prophet Joel describing, in the beautiful images of prophetic style, a famine to be occasioned by a great number of locusts, which were to devour the whole fruits of the earth, so expresses it, Joel ii. 10; *The earth shall quake before them, the*

earth, even as a fig-tree casteth her ³ untimely figs, when she is shaken ^{A. M. 4100.} ^{A. D. 96.} of a mighty wind.

14 ^e And the heaven departed as a scroll when it is rolled together; and ^f every mountain and island were moved out of their places.

^e Psa. cii. 26; Isa. xxxiv. 4; Heb. i. 12, 13.—^f Jer. iii. 23; iv. 24; Chap. xvi. 20.

heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining. The Prophet Isaiah, prophesying of a great destruction of God’s enemies, for their opposition to his church, (which he calls the *day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion*, Isa. xxxiv. 8,) thus describes it, verse 4; *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.* The general meaning of which expressions is explained in the following verse; *For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment.* In like manner, the same prophet thus expresses the judgments of God in the punishment of sinners, Isa. xiii. 10; *For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.* The meaning of which is thus explained in the next words, verse 11; *I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.* The Prophet Ezekiel uses the same images to express the downfall of oppressive empires and power. Thus in the prophecy of the destruction of the empire of Egypt by the empire of Babylon, Ezek. xxxii. 7, 8; *And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.* And Jeremiah, concerning the land of Judah, chap. iv. 23, 24; *I beheld the earth, and, lo! it was without form and void; and the heavens, and they had no light; I beheld the mountains, and, lo, they trembled; and all the hills moved lightly.* And thus our Saviour himself also speaks, concerning the destruction of Jerusalem, Matt. xxiv. 29; *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.* Now it is certain, says Bishop Newton, who interprets this prophecy in the same manner, that the fall of any of those cities and kingdoms was not of greater concern and consequence to the world, nor more deserving to be described in such pompous figures, than the fall of the pagan Roman empire, when the great lights of the heathen world, *the sun, moon, and stars*, the powers

A. M. 4100. 15 And the kings of the earth, and
A. D. 96. the great men, and the rich men, and
the chief captains, and the mighty men, and
every bond-man, and every free-man, hid
themselves in the dens and in the rocks of the
mountains;

Isa. ii. 19.—Hos. x. 8; Luke xxiii. 30; Ch. ix. 6.—Isa.

civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cæsars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the temples demolished, and their revenues appropriated to better uses.

It is customary with the prophets, after they have described a thing in the most symbolical and figurative diction, to represent the same again in plainer language; and the same method is observed here, verses 15, 16, 17: *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man and every free-man*;—That is, Maximian, Galerius, Maximin, Maxentius, Licinius, &c., with all their adherents and followers, were so routed and dispersed, that they hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, *Fall on us and hide us*—Expressions used, as in other prophets, (Isa. ii. 19, 21; Hos. x. 8; Luke xxiii. 30,) to denote the utmost terror and consternation; *Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, &c.*—This is therefore a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. Galerius, Maximin, and Licinius made even a public confession of their guilt, recalled their decrees and edicts against the Christians, and acknowledged the just judgments of God and of Christ in their destruction. The history of this extraordinary event is given more at large by Lowman, from whose account the following short extract is taken. A short time after the heavy persecution of Dioclesian, termed, in the prophecy, *a little season*, (verse 11,) a very great change took place in the heathen Roman empire, attended with great calamities on the persecutors of the Christians, even such as broke in pieces their oppressive power. Dioclesian and Maximian had been compelled by Galerius to resign the empire and retire to private life; but upon the death of Constantius, and the accession of his son Constantine to his part of the empire, Maxentius having got himself declared emperor at Rome, Galerius, to suppress this rebellion, persuaded Maximian to resume the empire, which he did; but in a short time had the mortification of being deposed; and soon after, having in vain attempted to take the life of Constantine, put an end to his own life. Galerius was smitten with a very loathsome and incurable distemper, attended with such insupportable torments, that he often endeavoured to kill himself, and caused

b

16. ^b And said to the mountains and A. M. 4100.
rocks, Fall on us, and hide us from A. D. 96.
the face of him that sitteth on the throne, and
from the wrath of the Lamb:

17. ⁱ For the great day of his wrath is come;
^b and who shall be able to stand?

xiii. 6, &c.; Zeph. i. 14, &c.; Ch. xvi. 14.—Psa. lxxvi. 7.

some of his physicians to be put to death because their medicines had not been effectual to remove his disorder. At last, his wicked and cruel conduct toward the Christians being brought to his remembrance, as the cause of his sufferings, he immediately put an end to the persecution (that had been carried on against them) by a public edict, in which he particularly desired their prayers for his recovery. Soon after this public acknowledgment, however, in favour of Christianity, he died of his loathsome distemper. Constantine, who had become a great favourite of the Christians, marched against Maxentius, who opposed him with an army of one hundred and seventy thousand foot, and eighteen thousand horse; after a very fierce and bloody battle, Maxentius was defeated by Constantine, who, having upon this victory secured to himself the whole empire of the west, gave free liberty to Christians openly to profess their religion. But in the east, Maximian revoked the liberties which had been granted to the Christians, and made war against Licinius; being defeated, however, with great slaughter of his numerous army, he put many heathen priests and soothsayers to death as cheats. But not long after, when he was endeavouring to try the event of a second battle, he was seized with a violent distemper, attended with intolerable pains and torments all over his body; so that, after being wasted to a skeleton, and becoming quite blind, he at length died in rage and despair; confessing, upon his death-bed, that his torments were a just punishment upon him for his malicious and unprovoked proceedings against Christ and his religion.

Constantine and Licinius now remained sole emperors, the former in the west, and the latter in the east. Licinius having cruelly persecuted the Christians in his part of the empire, a war broke out between him and Constantine, in which Licinius was overcome, and forced to flee; and after renewing the war, and carrying it on with greater fury than before, he was again defeated in a general battle, in which it is said one hundred thousand men were slain. He also was taken prisoner, and though his life was then spared, yet upon new attempts against the life of Constantine, he was put to death, and with him ended all the heathen power of Rome. Thus, by great and frequent calamities, in which so many emperors had their share one after another, this wonderful change was wrought in the heathen Roman empire. So that their power to oppress and persecute the Christians fell, never to rise again; and, together with it, fell the pagan superstition and idolatry. "This part of history," as Lowman observes, "is very proper to the general design of

this whole revelation ; to support the patience, and encourage the perseverance of the church, by such an instance of God's power and faithfulness in the protection of the religion of Christ, and punishment of its enemies. We see in this period, during the persecution of heathen Rome, the church in a state of great trial and suffering, and yet preserved and

protected, and finally obtaining a state of peace and safety, when all the power of its persecutors was totally destroyed by God's overruling providence. Thus this history confirms the general truth of all the prophecies, and the particular predictions of each of them severally :—a strong encouragement to the patience and constancy of the true church."

CHAPTER VII.

In this chapter is represented, (1.) The suspension of further calamities to the church by persecution, till multitudes should be converted to the faith of Christ, and the enjoyment of the blessed privileges of the gospel, from among both Jews and Gentiles, and should be prepared, by the sanctifying and comforting influences of the Spirit, for glorifying God on earth and enjoying him in heaven, 1-8. (2.) The happy state which the church, now delivered from all persecution, should be in, even on earth, but especially in the eternal world, when all tribulation should be for ever ended, 9-17.

A. M. 4100. **AND** after these things I saw four
A. D. 96. angels standing on the four corners of the earth, ^a holding the four winds of

the earth, ^b that the wind should not
A. M. 4100. blow on the earth, nor on the sea, nor
A. D. 96. on any tree.

^a Dan. vii. 2.

^b Chap. ix. 4.

NOTES ON CHAPTER VII.

The former chapter concluded the first grand period of the sufferings of the church, under the persecutions of the heathen Roman empire. The second grand period of prophecy begins with the opening of the seventh seal, and is contained in the events which attend the sounding of the trumpets; an account of which we have in chap. viii., ix. In this chapter we have an account of a little pause, or interval, to describe the state of things for a short time, between the two periods. It seems to be a representation of a state of peace and quiet throughout the earth, especially in the Roman empire; and of the great number of persons in every nation who embraced the profession of Christianity; of the encouraging protection that was given to the Christian church; of thankful acknowledgments, by the whole church, for the goodness and power of God and Christ, in such eminent instances of favour and protection; and, finally, of the happy state of all the faithful confessors and martyrs; who, after a short time of tribulation for the faith of Christ, and constancy in his religion, have arrived at a state of everlasting rest, happiness, and glory. Thus wisely does this part of prophecy promote the principal design of the whole, to encourage the faith and patience, the hope and constancy of the church, under all opposition and sufferings. It seems designed to show, with the certainty of prophetic revelation, that, as God directs all things in the world by his providence, so he will direct them to serve the designs of his goodness to the church; and that the great revolutions of the world shall often be in favour of true religion, and for its protection; and to assure the faithful that all they suffer, for the sake of truth and righteousness, shall soon be rewarded with a state of peace, glory, and felicity. See Lowman.

Verse 1. *After these things*—After the former

discoveries made to me, which represented the providence of God toward his church and the world, till the downfall of the heathen Roman empire, the state of the church and the world immediately to succeed was also represented to me in the manner following:—*I saw four angels standing on the four corners of the earth*—That is, the north, the south, the east, and the west; *holding the four cardinal winds of the earth*—Keeping them in a state of restraint; *that the wind might not blow upon the earth*—That there might be the most entire and complete calm, to represent the peaceful state of things which should succeed the tumultuous and distressing revolutions which had been last discovered to me. Winds are emblems of commotions, and very properly, as they are the natural causes of storms. Thus this figurative expression is used and explained by Jeremiah, chap. xlix. 36, 37; *Upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them toward all those winds, &c., for I will cause Elam to be dismayed before their enemies, &c.* To hold the winds, therefore, that they should not blow, is a very proper prophetic emblem of a state of peace and tranquillity. This chapter, it must be observed, is still a continuation of the sixth seal, for the seventh seal is not opened till the beginning of the next chapter. It is a description of the state of the church in Constantine's time, of the peace and protection that it should enjoy under the civil powers, and of the great accession that should be made to it, both of Jews and Gentiles. Eusebius is very copious upon this subject in several parts of his writings, and hath applied that passage of the psalmist in the version of the Seventy, (Psa. xli. 8, 9,) *Come hither, and behold the works of the Lord, what wonders he hath wrought in the earth; he maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth*

^b

A. M. 4100. 2 * And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, ° Hurt not the earth, neither the sea, nor the trees, till we have ° sealed the servants of our God ° in their foreheads.

4 † And I heard the number of them which were sealed: and there were sealed † a hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed

twelve thousand. Of the tribe of Gad were sealed twelve thousand. A. M. 4100. A. D. 96.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

* All Saints' Day, epistle, verse 2 to verse 13.—° Chap. vi. 8; ix. 4.

† Ezek. ix. 4; Chap. xiv. 1.—° Chap. xxii. 4.—† Chap. ix. 16. § Chap. xiv. 1.

the chariot in the fire; which things, saith he, being manifestly fulfilled in our times, we rejoice over them. Lactantius also saith, in the same triumphant strain, "Tranquillity being restored throughout the world, the church which was lately ruined riseth again. Now, after the violent agitations of so great a tempest, a calm air and the desired light become resplendent. Now God hath relieved the afflicted. Now he hath wiped away the tears of the sorrowful." These are testimonies of contemporary writers. Medals of Constantine are still preserved, with the head of this emperor on one side, and this inscription, CONSTANTINUS AUG., and on the reverse, BEATA TRANQUILLITAS, *Blessed Tranquillity*.

Verses 2, 3. *And I saw another angel ascending from the east*—To intimate the progress which the gospel should make from the east to the west; *having in his hand the seal of the living God*—In order to impress a mark upon those who should believe and obey the gospel, and dedicate themselves to his service. *And he cried with a loud voice*—Thus showing the great importance of what he uttered; *to the four angels to whom it was given*—At present to restrain the winds, but afterward to loose them with great violence, and by them to hurt the earth and the sea—To injure them in a terrible manner; *saying, Hurt not the earth, &c.*—Execute not your commission with respect to punishing the inhabitants of the earth; *till we have sealed the servants of God*—Marked them out as such, and secured them from the impending calamities in a manner by which they shall be as clearly distinguished from the rest of mankind as if they were visibly marked on their foreheads. Bishop Newton thinks that this expression, *sealing on the forehead*, is used in allusion to the ancient custom of marking servants on their foreheads, to distinguish what they were, and to whom they belonged: and that as, among Christians, baptism was considered as the seal of the covenant between God and believers, so the sealing here spoken of signifies the admitting them into the visible church of Christ by baptism; and that their being said to be sealed on their foreheads can im-

ply no less than that those who before, in times of persecution, had been compelled to worship God in private, should now make a free, open, and public profession of their religion, without any fear or danger of thereby exposing themselves to persecution. To this, however, must be added, that this sealing doubtless implies that very many should not only be baptized, and make a profession of Christianity, but should also be really converted to God, made new creatures in Christ; and, having believed in him, should, as the apostle observes, (Eph. i. 13,) be sealed with the Holy Spirit of promise; that is, both stamped with God's image, and assured of their sonship by the Spirit of adoption and regeneration; and should possess that Spirit, in his witness and fruits, till they should receive the redemption of the purchased possession.

Verses 4–8. *And I heard the number of them, a hundred and forty and four thousand*—This single passage, says the bishop of Meaux, may show the mistake of those who always expect the numbers in the Revelation to be precise and exact; for is it to be supposed, that there should be in each tribe twelve thousand believers, neither more nor fewer, to make up the total sum of one hundred and forty-four thousand? It is not by such trifles and low sense the divine oracles are to be explained. We are to observe, in the numbers of the Revelation, a certain figurative proportion which the Holy Ghost designs to point out to observation. As there were twelve patriarchs and twelve apostles, twelve became a sacred number in the synagogue and in the Christian Church. This number of twelve, first multiplied into itself, and then by one thousand, makes one hundred and forty-four thousand. The bishop sees, in the solid proportion of this square number, the unchangeableness of the truth of God and his promises. Perhaps it may mean the beauty and stability of the Christian Church, keeping to the apostolical purity of faith and worship. *Of the tribe of Juda, &c.*—As the Church of Christ was first formed out of the Jewish Church and nation, so here the spiritual Israel is first mentioned. But the twelve

A. M. 4100. 9 After this I beheld, and lo, ^ha
A. D. 96. great multitude, which no man could
number, ⁱ of all nations, and kindreds, and peo-
ple, and tongues, stood before the throne, and
before the Lamb, ^k clothed with white robes,
and palms in their hands;

10 And cried with a loud voice, saying, ^lSal-

^h Rom. xi. 25.—ⁱ Chap. v. 9.—^k Chap. iii. 5, 18; iv. 4; vi.
11; Verse 14.

tribes are not enumerated here in the same order as they are in other places of Holy Scripture. Judah hath the precedence, because from him descended the Messiah, and in this tribe the kingdom was established. Dan is entirely omitted, being the first tribe that fell into idolatry after the settlement of Israel in Canaan; and also being early reduced to a single family, which family itself seems to have been cut off in war before the time of Ezra. For in the Chronicles, where the posterity of the patriarchs is recited, Dan is wholly omitted. Ephraim also was a tribe that greatly promoted idolatry, and therefore is not mentioned by name, but the tribe is denominated that of *Joseph*. The Levitical ceremonies being abolished, Levi was again on a level with his brethren, and is here mentioned as a tribe instead of that of Dan. In this list the children of the bond-woman and of the free-woman are confounded together; for in Christ Jesus there is neither bond nor free.

Verse 9. *After this I beheld, and lo, a great multitude*—This first refers to the happy and prosperous state of the church at the end of so many grievous persecutions and sufferings: for an innumerable multitude of all nations and tongues embraced the gospel, and are here represented as clothed with white robes, in token of their acceptance with God, and their sanctification through his Holy Spirit. And, as Sulpicius Severus says, it is wonderful how much the Christian religion prevailed at that time. The historians who have written of this reign relate how even the most remote and barbarous nations were converted to the faith, Jews as well as Gentiles. One historian in particular affirms, that at the time when Constantine took possession of Rome, after the death of Maxentius, there were baptized more than twelve thousand Jews and heathen, besides women and children. These converts from the tribes of Israel and from the Gentile nations are here represented as having finished their course, and as standing before the throne in robes of glory, and with palms in their hands as tokens of joy and victory; because if they were sincere converts, brought to possess, as well as profess, the religion of Jesus, and should continue in the faith grounded and settled, and not be moved away from the hope of the gospel, they would certainly be presented before the presence of the divine glory with exceeding joy, and obtain all the felicity here spoken of. Doddridge indeed supposes that only the sealing of these thousands expresses the progress of the gospel under Constantine; and that the innumerable multitude

vation to our God ^m which sitteth A. M. 4100
upon the throne, and unto the A. D. 96.
Lamb.

11 ⁿ And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

^l Psa. iii. 6; Isa. xliii. 11; Jer. iii. 23; Hos. xiii. 4; Chap. xix. 1.
^m Chap. v. 13.—ⁿ Chap. iv. 6.

here spoken of were the spirits of good men departed out of this world, and then with God in glory: and especially those who had weathered the difficulties and persecutions with which the church had been tried during the first centuries of Christianity, when the civil power was generally active against it, and when probably many persecutions raged in various parts of the world, whose histories are not come down to us.

Verses 10-12. *And cried with a loud voice*—In token of the intenseness of their devotion; *saying, Salvation to our God*—That is, Let the salvation which we have attained be ascribed to him; *which sitteth upon the throne*—And from thence has graciously regarded us, and exalted us to such dignity and happiness, mean and miserable as we once were. *And unto the Lamb*—Let it be also ascribed to the mediation and grace of the Lamb, who gave himself to be slain for our redemption. The salvation fo. which they praised God is a deliverance from sin and its consequences, and a restoration to the favour and image of God, and communion with him here, and the eternal enjoyment of him hereafter. It is described and exhibited in its blessed results and completion, verses 15-17: that for which they praise God is described verse 15; that for which they praise the Lamb, verse 14; and both in the 16th and 17th verses. This vision, especially when compared with the former, in the fourth and fifth chapters, Lowman also thinks is to be understood of the church in heaven; because, as heaven seems to be the proper scene of the vision, so the innumerable company of saints, with whom the angels join in the following words, in the presence of God and the Lamb, is most naturally to be understood of those who, having been faithful unto death, have received the crown of immortal life in the state of heavenly happiness. And he questions whether the praises of the church on earth can answer this prophetic description, or the intention of the prophetic Spirit, in the great encouragement it designed to give to faithfulness and constancy. He thinks, to understand it of the heavenly church, is a natural sense of the expressions, and a sense proper to the design of the prophecy, as it represents the faithful martyrs and confessors, once so great sufferers on earth, now blessed saints in heaven. *And all the angels stood*—In waiting; *round the throne, and the elders, and the four living creatures*—That is, the living creatures next the throne, the elders round these, and the angels round them both; *and fell before the throne*—Of the Divine Majesty; *on their faces*—So

A. M. 4100. 12 ° Saying, Amen: Blessing, and
A. D. 96. glory, and wisdom, and thanksgiving,
and honour, and power, and might, *be* unto our
God for ever and ever. Amen.

13 And one of the elders answered, saying
unto me, What are these which are arrayed in
white robes? and whence came they?

14 And I said unto him, Sir, thou knowest.
And he said to me, ° These are they which
came out of great tribulation, and have washed
their robes, and made them white in the blood
of the Lamb.

° Chap. v. 13, 14.—^p Verse 9.—¹ Chap. vi. 9; xvii. 6.
^r Isaiah i. 18; Hebrews ix. 14; 1 John i. 7; Chapter i. 5;
Zech. iii. 3-5.

do the elders once only, chap. xi. 16; and worship-
ped God—Joining in the same act of worship and
thanksgiving with the saints; saying, Amen—So
let it be! With this word all the angels confirm the
praises and thanksgivings of the great multitude, and
show their hearty consent with them and approba-
tion of them, carrying likewise the praises much
higher, saying, *Blessing, and glory, &c., be unto our
God for ever and ever*—May all creatures for ever
bless and give thanks to him, as originally and es-
sentially possessed of supreme glory, complete wis-
dom, of irresistible and almighty power, and therefore
worthy of all honour, though exalted above all
praise. Before the Lamb began to open the seven
seals, a seven-fold hymn of praise was brought him
by many angels, chap. v. 12. Now he is upon open-
ing the last seal, and the seven angels are going to
receive seven trumpets, in order to make the king-
doms of the world subject to God, *all the angels*
give seven-fold praise to God.

Verses 13-17. *And one of the elders, &c.*—What
is here related, to verse 17, might have immediately
followed the tenth verse; but that the praise of
the angels, which was given at the same time with
that of the great multitude, came in between: *an-
swered*—That is, he answered St. John's desire to
know, not to any words the apostle spoke. Or, in
order to give him a more exact information concern-
ing the persons who were clothed in the white
robes of purity, honour, and dignity, one of the
elders led him on by a question to ask of him a fuller
account of them. *What are these which are arrayed
in white robes?*—And make such a splendid appear-
ance; and whence came, or come, they? *And*, be-
lieving the question to be asked in order to quicken
my attention to what he had to tell me concerning
them, *I said, Sir, thou knowest*—Though I do not.
And he said, &c.—These persons, whom you behold
appearing in their state of honour and happiness,
are they which came—Or come, as *οι επροκεινοι* rather
signifies; *out of great tribulation*—They were very

b

15 Therefore are they before the throne of God, and serve him day
and night in his temple: and he that
sitteth on the throne shall dwell among
them.

16 ° They shall hunger no more, neither thirst
any more; neither shall the sun light on
them, nor any heat.

17 For the Lamb which is in the midst of the
throne shall feed them, and shall lead them
unto living fountains of waters: and God shall
wipe away all tears from their eyes.

° Isa. iv. 5, 6; Chap. xxi. 3.—¹ Isa. xlix. 10.—² Psa. cxxi.
6; Chap. xxi. 4.—³ Psa. xxiii. 1; xxxvi. 8; John x. 11, 14.
⁴ Isa. xxv. 8; Chap. iv. 21.

lately in a state of great affliction and suffering, for
the sake of their faith and constancy; but, having
kept the faith, they have received the blessings
which Christ obtained by his blood for his church
and faithful people. Yet these could not be all mar-
tyrs, for the martyrs could not be such a multitude
as no man could number. But as all the angels ap-
pear here, so probably did all the souls of the right-
eous, who had lived from the beginning of the
world. All these may be said, more or less, to come
out of great tribulation, of various kinds, wisely and
graciously allotted by God to all his children; and
have washed their robes—From all guilt; and *made
them white*—In all purity and holiness; in, or by,
the blood of the Lamb—Through which alone we
obtain remission of sins, and the influences of the
sanctifying Spirit, so that they are advanced to the
state of glory and happiness in which you see them.
Therefore—Because they came out of great afflic-
tion, and have washed their robes in Christ's blood;
are they before the throne of God—It seems even
nearer than the angels; and *serve him day and
night*—Speaking after the manner of men; that is,
continually; *in his temple*—In heaven; and *he that
sitteth on the throne shall dwell among them*—*Σκη-
νωσει επ αυτους, shall have his tent over them*: shall
spread his glory over them as a covering. *They
shall hunger no more*—They shall be no more sub-
ject to any of their former infirmities, wants, or
afflictions; *neither shall the sun light on them, &c.*
—None of the natural or common evils of the world
below shall reach them any more. *For the Lamb
who is in the midst of the throne shall feed them*—
With eternal peace and joy, so that they shall hun-
ger no more; and *shall lead them unto living foun-
tains of waters*—The comforts of the Holy Spi-
rit, so that they shall thirst no more; neither shall
they grieve any more, for *God shall wipe away
all tears from their eyes*—Every sorrow, with
every cause of sorrow, shall be fully taken away
for ever

CHAPTER VIII

- (1.) *The seventh seal being opened, after a short silence, seven angels prepare to give solemn alarms of approaching judgments, answerable to Christ's intercession, and the prayers of his people, 1-6. (2.) Four of the trumpets being sounded, are each followed by terrible judgments, till the Roman empire is quite destroyed, and the church fearfully desaced, 7-12. (3.) An angel denounces still greater miseries to come upon the earth under the three following trumpets, 13.*

A. M. 4100. **AND** * when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 ^b And I saw the seven angels which stood before God; * and to them were given seven trumpets.

* Chap. vi. 2.—^b Matt. xviii. 10; Luke i. 19.—^c 2 Chron. xxix. 25-28.

NOTES ON CHAPTER VIII.

This chapter introduces the second period of this prophecy, which begins upon the opening of the seventh seal, and is distinguished by the sounding of the seven trumpets. This period of the trumpets contains a prophetic description of the state of the world and church for a considerable space of time after the empire became nominally Christian, and was governed by the successors of Constantine. It describes the great devastation of that empire by the several nations that broke in upon it, and finally put an end to it; and it predicts a time of great calamity, a state of new trials. So that here the church was shown the new dangers and oppositions it had to expect, after it should be delivered from the persecutions of the heathen Roman government: and that even when the Christian religion should have the protection of the laws and the favour of the emperors, the church would still have great need of caution, watchfulness, patience, and constancy; and there would be still this encouragement to faithfulness and perseverance, that though the opposition in this period of time would be very great, yet neither should this prevail against the cause of truth and righteousness, but the Christian faith should be preserved, and in the end triumph over this opposition, as it had before been victorious over that of the heathen emperors of Rome. And thus these fresh discoveries fully answer the general design and use of the prophecy, namely, to direct and encourage the constancy of Christ's true church, whatever opposition it may meet with from its enemies, visible or invisible.

Verse 1. *And when he had opened the seventh seal*—This seal is introductory to the trumpets contained under it, as the seventh trumpet introduces the vials which belong to it. The period, therefore, of this seal is of much longer duration, and comprehends many more events, than any of the former seals. It comprehends, indeed, seven periods, distinguished by the sounding of seven trumpets. *There was silence in heaven about half an hour*—This seems to have been intended, not only as an interval and pause, as it were, between the foregoing and the succeeding revelations, distinguishing in a remarkable manner the seventh seal from the

3 And another angel came and stood at the altar, having a golden censel; and there was given unto him much incense, that he should ¹ offer it with ^d the prayers of all saints upon ^e the golden altar which was before the throne.

¹ Or, add it to the prayers.—^d Chap. v. 8.—^e Exod. xxx. 1; Chap. vi. 9.

six preceding; but as expressive of the solemn expectation excited on this occasion of great events about to be revealed. And the time of this silence being only *half an hour*, it seems, was intended to signify that the peace of the church would continue for a short season only, which was the case, namely, during the last fifteen years of Constantine's reign, from A. D. 323 to A. D. 337. Of this silence some expositors think they find a figure in the following ceremonies of the Jews, mentioned by Philo. The incense, in the worship of God in the temple, used to be offered before the morning and after the evening sacrifice: and while the sacrifices were made, (2 Chron. xxix. 25-28,) the voices, and instruments, and trumpets sounded; while the priest went into the temple to burn incense, (Luke i. 10,) all were silent, and the people prayed without in silence or to themselves. Now this was the morning of the church, and therefore the silence precedes the sounding of the trumpets.

Verses 2, 3. *And I saw the seven angels*—I beheld further in my vision seven chief angels, instruments especially designed of God for a very important service, now to be declared; *which stood*—Or were standing; *before God*—To receive and execute his commands, after the manner of the great princes of the East, who used to be so attended by the chief officers of their courts. *And to them were given seven trumpets*—To sound an alarm, and give warning to the nations of approaching judgments. *And another angel came*—Representing, it seems, the great High-Priest of the church. The Lamb was emblematical of Christ, as a sacrifice for us, and this angel represented him in his priestly office as offering up to God the prayers of all the saints, recommended by his intercessions; *having a golden censel*—Signifying his mediatorial office. *And there was given unto him much incense*—An emblem of his great merits, and power with God; *that he should offer it with*, or add it to, *the prayers of the saints upon the golden altar*—The altar of incense; *which was before the throne*—There being in this representation of the divine presence no veil, and so no distinction between the holy and most holy place. "The great angel of the covenant," says Bishop Hall, "came and stood as the High-Priest of his

A. M. 4100. 4 And ^fthe smoke of the incense, A. D. 96. *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* ^ginto the earth: and ^hthere were voices, and thunderings, and lightnings, ⁱand an earthquake.

^f Psa. cxli. 2; Luke i. 10.—^g Or, upon.—^h Chap. xvi. 18.
ⁱ 2 Sam. xxiii. 8; 1 Kings xix. 11; Acts iv. 31.

church before the altar of heaven, and many holy and effectual prayers were offered unto him, that he might by his merciful mediation present them to God the Father." "Some have thought," says Doddridge, "that this is a plain intimation of the doctrine of the intercession of the angels, which is urged to have been an erroneous Jewish notion; and those who imagine it to be taught here, have made it an argument against the inspiration of this book. But I rather agree with those interpreters who consider this angel as an emblem of Christ. If we were indeed to consider Christ as appearing in the shape of a lamb, this would be a difficulty; but it does not appear at all absurd to me, that while the efficacy of Christ's atonement was represented by a lamb slain, his intercession consequent upon it should be represented by an angel offering the incense; which seems only a symbolical or hieroglyphical declaration of this truth, that the prayers of the saints on earth are rendered acceptable to God by the intercession of one in heaven, who appears as a priest before God: just as the vision of the Lamb represents to us that a person of perfect innocence, and of a most gentle and amiable disposition, eminently adorned and enriched with the Spirit of God, has been offered as a sacrifice; and is, in consequence of that, highly honoured on the throne of God. But who this important victim and this intercessor is, we are to learn elsewhere; and we do learn that both these offices met in one, and that this illustrious person is Jesus the Son of God. As the golden altar made a part of the scene, there was a propriety in its appearing to be used, and the time of praying was the hour of incense. This vision may probably be designed to intimate, that considering the scenes of confusion represented by the trumpets, the saints should be exceeding earnest with God to pour out a spirit of wisdom, piety, and zeal upon the churches amidst these confusions."

Verses 4-6. *And the smoke of the incense ascended before God*—In an odoriferous cloud, *with the prayers of the saints*—A testimony of God's gracious acceptance, both of the intercession of the great High-Priest, and of the prayers of his believing people, proceeding from devout hearts; and consequently of the continuance of his protection and blessing to his faithful worshippers. *And when the angel had performed this office, in order to show the awful manner in which God would avenge the injury which his praying people upon earth had received from its*

6 And the seven angels which had A. M. 4100. the seven trumpets prepared them- A. D. 96. selves to sound.

7 The first angel sounded, ¹and there followed hail and fire mingled with blood, and they were cast ²upon the earth: and the third part ³of trees was burnt up, and all green grass was burnt up.

¹ Ezekiel xxviii. 22.—² Chapter xvi. 2.—³ Isaiah ii. 13; Chap. ix. 4.

tyrannical and oppressive powers, he *took the censer, and filled it with fire of the altar*—Not of the golden altar, upon which there was no fire, (except that which was in the censer, and which burned the incense,) but from the brazen altar of burnt-offerings; *and cast it into the earth*—To denote the judgments about to be executed upon the earth, as in Ezek. x. 2 coals of fire are taken from between the cherubim and scattered over Jerusalem, to denote the judgments of God about to be executed upon that city; *and there were voices, and thunderings, and lightnings*—Which seemed to break forth from the divine presence; *and also an earthquake*—The violent shock of which seemed to shake the foundation of the world; the usual prophetic signs these, and preludes of great calamities and commotions upon the earth. See chap. xvi. 19. Accordingly, this being mentioned here previous to the sounding of the trumpets, was intended to foretel that many calamities were approaching, which should afflict the world and the church, notwithstanding the seeming secure prosperity of both, after the Roman empire had become, in profession, Christian. *And the seven angels prepared themselves to sound*—As the *seals* foretold the state and condition of the Roman empire before and till it became Christian, so the trumpets foreshow the fate and condition of it afterward. The *sound of the trumpet*, as Jeremiah says, chap. iv. 19, and as every one understands it, is the *alarm of war*; and the sounding of these trumpets is designed to rouse and excite the nations against the Roman empire, called *the third part of the world*, as perhaps including the third part of the world, and being seated principally in Europe, which was the third part of the world at that time.

Verse 7. *The first angel sounded, and there followed hail and fire mingled with blood*—A proper representation of great commotions and disorders, attended with much bloodshed, and the destruction of many of the several ranks and conditions of men. "A thunder-storm or tempest, that throws down all before it, is a fit metaphor to express the calamities of war, whether from civil disturbances or foreign invasion, which often, like a hurricane, lay all things waste as far as they reach. Accordingly, in the language of prophecy, this is a usual representation thereof. So the Prophet Isaiah expresses the invasion of Israel by Shalmaneser, king of Assyria, chap. xxviii. 2. And thus he expresses the judgments of God in general, chap. xxix. 6. And in this

way Ezekiel expresses the judgments of God on the prophets who deceived the people, chap. xiii. 13."—Lowman. *Trees* here, says Mr. Waple, according to the prophetic manner of speech, signify the great ones, and *grass*, by the like analogy, signifies the common people. The reader will wish to see how this prophetic representation was verified in corresponding history. Let it be recollected then, as was stated in the notes on the opening of the sixth seal, chap. vi. 12-17, that the former period put an end to the persecution of heathen Rome by the empire of Constantine, about A. D. 323. Then was a time of peace and rest to the empire, as well as the church; which answers well to the time appointed for sealing the servants of God in their foreheads. But this is represented as a short time, and the angels soon prepared themselves to sound when there would be new commotions to disturb the peace of the empire and church. Constantine came to the whole power of the empire about A. D. 323, and continued possessed of that power about fifteen years, namely to A. D. 337. During all this time the empire enjoyed a state of tranquillity unknown for many years; there were no civil disorders; and though the Goths made some incursions into Mysia, the most distant parts of the Roman dominions, they were soon driven back into their own country. The profession of Christianity was greatly encouraged, and the converts to it from idolatry were innumerable; so that the face of religion was in a very short time quite changed throughout the Roman empire. Thus the providence of God, notwithstanding all opposition, brought the Christian Church into a state of great security and prosperity.

But on the death of Constantine the state of things was soon altered. He was succeeded by his three sons in different parts of his empire; by Constantine in Gaul, Constans in Italy, and Constantius in Asia and the East. Constantius in a short time sacrificed his father's near relations to his jealousy and power; differences arose between Constantine and Constans, and the latter surprised the former and put him to death. Soon after Constans himself was put to death by Magnentius, who assumed the empire. At the same time Constantius, in the East, was hard pressed by the Persians; but apprehending greater danger from Magnentius, he marched against him; and the war between them was so fierce and bloody, that it almost ruined the empire. A little after this bloody intestine war all the Roman provinces were invaded at once, from the eastern to the western limits, by the Franks, Almans, Saxons, Quades, Sarmatians, and Persians; so that, according to Eutropius, when the barbarians had taken many towns, besieged others, and there was everywhere a most destructive devastation, the Roman empire evidently tottered to its fall. It is a remarkable part of this history, that this storm of war fell so heavy on the great men of the empire, and in particular on the family of Constantine, though so likely to continue, seeing his own children and near relations were so many: and yet, in twenty-four years after his death these commotions put an end to his posterity, in the death of his three sons; and in three years more

extinguished his family by the death of Julian in a battle against the Persians. The following reigns of Jovian, Valentinian, Valens, and Gratian, to the time when Gratian nominated Theodosius to the empire, are one continued series of trouble, by the invasion of the several provinces of the empire, and bloody battles in defence of them, for about the space of sixteen years, from the year 363 to 379. Thus Lowman, whose interpretation and application of this part of the prophecy are confirmed by Bishop Newton, saith that the bishop considers this first trumpet as comprehending several events subsequent to those which Lowman includes in it. At the sounding of the first trumpet, says he, the barbarous nations, like a storm of *hail and fire mingled with blood*, invade the Roman territories, and destroy the *third part of trees*—That is, *the trees of the third part of the earth*; and the *green grass*—That is, both old and young, high and low, rich and poor together. Theodosius the Great died in the year 395; and no sooner was he dead, than the Huns, Goths, and other barbarians, like hail for multitude, and breathing fire and slaughter, broke in upon the best provinces of the empire, both in the east and west, with greater success than they had ever done before. But by this trumpet, I conceive, were principally intended the irruptions and depredations of the Goths, under the conduct of the famous Alaric, who began his incursions in the same year, 395; first ravaged Greece, then wasted Italy, besieged Rome, and was bought off at an exorbitant price; besieged it again in the year 410, took and plundered the city, and set fire to it in several places. Philostorgius, who lived and wrote of these times, saith, that "the sword of the barbarians destroyed the greatest multitude of men; and among other calamities, dry heats, with flashes of flame and whirlwinds of fire, occasioned various and intolerable terrors; yea, and hail greater than could be held in a man's hand, fell down in several places, weighing as much as eight pounds." Well therefore might the prophet compare these incursions of the barbarians to *hail and fire mingled with blood*. Claudian, in like manner, compares them to a storm of *hail*, in his poem on this very war. Jerome also saith, of some of these barbarians, "that they came on unexpectedly everywhere, and marching quicker than report, spared not religion, nor dignities, nor age, nor had compassion on crying infants: those were compelled to die, who had not yet begun to live." So truly did they destroy the *trees* and the *green grass* together. These great calamities, which in so short a time befell the Roman empire after its being brought to the profession of Christianity, and in particular the family of Constantine, by whose instrumentality the great change in favour of Christianity had been effected, was a new and great trial of the faith, constancy, and patience of the church. As it became the wisdom and justice of Divine Providence to punish the wickedness of the world, which caused the disorders of those times, Christ was pleased in his goodness to forewarn the church of it, that it might learn to justify the ways of Providence, and not to faint under the chastisement

A. M. 4100. 8 And the second angel sounded,
A. D. 96. " and as it were a great mountain

burning with fire was cast into the sea: " and the third part of the sea ° became blood;

9 " And the third part of the creatures which were in the sea, and had life, died; and the

" Jer. li. 25; Amos vii. 4.—" Chap. xvi. 3.—" Ezek. xiv. 19.

which the abuse of the best religion in the world had rendered both proper and necessary: and when probably such afflictions, coming so soon after their great deliverance from the persecutions of heathen Rome, would be very unexpected, and the more discouraging.

Verses 8, 9. *And the second angel sounded, and, as it were, a great mountain burning with fire*—That is, a great warlike nation, or hero; for in the style of poetry, which is near akin to the style of prophecy, heroes are compared to mountains; *was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea died*—The sea, in the Hebrew language, is any collection of waters, as Daubuz observes: now, as waters are expressly made a symbol of people in this prophecy, Rev. xvii. 15, *the waters which thou sawest are people, and nations, and tongues*; the sea here may well represent the collection of many people and nations into one body politic, or empire; and when a sea is considered as an empire or a collection of people into one body, the living creatures in that sea will be the people or nations whose union constitutes this empire. *And the third part of the ships were destroyed*—Ships, from their use in trade, are a proper representation of the riches of the people; and as they are of use in war, especially to maritime nations, they are proper emblems of strength and power. As ships were of both uses in the Roman empire, they may be well understood both of the riches and power of that empire. Thus we have a description, in this part of the second period of prophecy, of a judgment to come on the empire, in which the capital should suffer much, many provinces should be dismembered, as well as invaded, and the springs of power and riches in the empire should be very much diminished. And accordingly we find in history that this was indeed a most calamitous period. The year 400 is marked out as one of the most memorable and calamitous that had ever befallen the empire; and in the latter end of the year 406, the Alans, Vandals, and other barbarous people, passed the Rhine, and made the most furious irruption into Gaul that had yet been known; passed into Spain, and from thence over into Africa; so that the maritime provinces became a prey to them, and the riches and naval power of the empire were almost quite ruined. But the heaviest calamities fell upon Rome itself, besieged and oppressed with famine and pestilence. After Alaric and his Goths, the next ravagers were Attila and his Huns, who, for the space of fourteen years, shook the east and west with the most cruel fear, and de-

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third part of the ships were destroyed— A. M. 4100.
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10 And the third angel sounded, " and there fell a great star from heaven, burning as it were a lamp, " and it fell upon the third part of the rivers, and upon the fountains of waters;

" Chap. xvi. 3.—" Isa. xiv. 12; Chap. ix. 1.—" Chap. xvi. 4.

formed the provinces of each empire with all kinds of plundering, slaughter, and burning. They first wasted Thrace, Macedon, and Greece, putting all to fire and sword, and compelled the eastern emperor, Theodosius the second, to purchase a shameful peace. Then Attila turned his arms against the western emperor, Valentinian the third; entered Gaul with seven hundred thousand men, and, not content with taking and spoiling, set most of the cities on fire. But at length, being there vigorously opposed, he fell upon Italy, took and destroyed Aquileia, with several other cities, slaying the inhabitants, and laying the buildings in ashes, and filled all places between the Alps and the Appennines with flight, depopulation, slaughter, servitude, burning, and desperation. Such a man might properly be compared to a great mountain burning with fire, who really was, as he called himself, *the scourge of God, and the terror of men*, and boasted that he was sent into the world by God for this purpose, that, as the executioner of his just anger, he might fill the earth with all kinds of evils; and he bounded his cruelty and passion by nothing less than blood and burning.

Verses 10, 11. *And the third angel sounded, and there fell a great star from heaven*—Bengelius, and some other commentators, interpret this of Arius and his heresy, and the persecutions connected therewith; "and no doubt," as Mr. Scott observes, "such events might very aptly be represented by the falling of a star, and its imbittering and poisoning the waters to the destruction of those who drank of them: yet the series of the prophecy favours the interpretation of those who explain these verses as predicting the continuation of those calamities which subverted the empire." Stars, in prophetic style, are figurative representations of many things. Among others they signify kings and kingdoms, eminent persons of great authority and power. *Rivers, and fountains of waters*—To supply them, may be considered as necessary to the support of life; the drying up these expresses the scarcity of things necessary. Here then we have a prophecy which aptly expresses a judgment to come on the seat of the Roman empire, which should destroy the power of it in its spring and fountain, and cut off all its necessary supports; as when rivers and fountains, so necessary to life, are infected, and become rather deadly than fit for use. At the sounding of the third trumpet, says Bishop Newton, "a great prince appears like a star shooting from heaven to earth, a similitude not unusual in poetry. His coming therefore is sudden and unexpected, and his stay but short. The name of the star is called Wormwood, and he

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A. M. 4100. 11 * And the name of the star is called
A. D. 96. ed Wormwood: ' and the third part of
the waters became wormwood; and many men
died of the waters, because they were made bitter.

12 * And the fourth angel sounded, and the
third part of the sun was smitten, and the third
part of the moon, and the third part of the stars;
so as the third part of them was darkened, and

* Ruth i. 20. — ' Exodus xv. 23; Jeremiah ix. 15;
xxiii. 15.

infects the third part of the rivers and fountains with
the bitterness of wormwood.—That is, he is a bitter
enemy, and proves the author of grievous calamities
to the Roman empire. The rivers and fountains
have a near connection with the sea; and it was
within two years after Attila's retreat from Italy,
that Valentinian was murdered; and Maximus, who
had caused him to be murdered, reigning in his stead,
Genseric, the king of the Vandals, having settled in
Africa, was solicited by Eudoxia, the widow of the
deceased emperor, to come and revenge his death.
Genseric accordingly embarked with three hundred
thousand Vandals and Moors, and arrived upon the
Roman coast in June, 455, the emperor and people
not expecting nor thinking of any such enemy. He
landed his men, and marched directly to Rome;
whereupon the inhabitants fleeing into the woods
and mountains, the city fell an easy prey into his
hands. He abandoned it to the cruelty and avarice
of his soldiers, who plundered it for fourteen days
together, not only spoiling the private houses and
palaces, but stripping the public buildings, and even
the churches, of their riches and ornaments. He
then set sail again for Africa, carrying away with
him immense wealth, and an innumerable multi-
tude of captives, together with the Empress Eudoxia
and her two daughters; and left the state so weak-
ened, that in a little time it was utterly subverted.
Some critics understand rivers and fountains with
relation to doctrines; and in this sense the applica-
tion is still very proper to Genseric, who was a most
bigoted Arian, and during his whole reign most cruelly
persecuted the orthodox Christians."

Verse 12. And the fourth angel sounded, and the
third part of the sun was smitten, &c.—A fit repre-
sentation to express the last desolation of the imper-
ial city, which God's righteous judgment doomed,
as Babylon heretofore, to a loss of all power and of
all authority. Darkening, smiting, or the setting
of the sun, moon, and stars, says Sir I. Newton, are
put for the setting of a kingdom, or the desolation
thereof, proportional to the darkness. And when
darkness is opposed to light, as light is a symbol of
joy and safety, so darkness is a symbol of misery
and adversity; according to the style of Jeremiah,
chap. xiii. 16, Give glory to the Lord before he cause
darkness, and before your feet stumble upon the
dark mountains, &c. The darkness of the sun,
moon, and stars, is likewise observed to denote a
general deficiency in government, as the prophets
describe a day of severe judgment. See Isa. xiii.

the day shone not for a third part of A. M. 4100.
it, and the night likewise. A. D. 96.

13 And I beheld, * and heard an angel flying
through the midst of heaven, saying with a
loud voice, † Wo, wo, wo, to the inhabitants of
the earth, by reason of the other voices of the
trumpet of the three angels, which are yet to
sound!

* Isaiah xlii. 10; Amos viii. 9.—† Chapter xiv. 6; xix. 17.
‡ Chap. ix. 12; xi. 14.

10, 11; Ezek. xxxii. 7, 8. In pointing out the ac-
complishment of this prophecy, and showing how
the great lights of the Roman empire were eclipsed
and darkened, and remained in darkness, Bishop
Newton observes, Genseric left the western empire
in a weak and desperate condition. It struggled
hard, and gasped, as it were, for breath, through
eight short and turbulent reigns, for the space of
twenty years, and at length expired in the year 476,
under Momyllus, or Augustulus, as he was named in
derision, being a diminutive Augustus. This change
was effected by Odoacer, king of the Heruli, who,
coming to Rome with an army of barbarians, stripped
Momyllus of the imperial robes, put an end to the
very name of the western empire, and caused him-
self to be proclaimed king of Italy. His kingdom
indeed was of no long duration: for after a reign of
sixteen years, he was overcome and slain in the year
493 by Theodoric, who founded the kingdom of
the Ostrogoths in Italy, which continued about sixty
years under his successors. Thus was the Roman
sun extinguished in the western emperor, but the
other lesser luminaries, the moon and stars, still sub-
sisted; for Rome was still allowed to have her senate
and consuls, and other subordinate magistrates,
as before. These lights, we may suppose, shone
more faintly under barbarian kings than under Ro-
man emperors; but they were not totally suppressed
and extinguished till after the kingdom of the Ostro-
goths was destroyed by the emperor of the east's
lieutenants, and Italy was made a province of the
eastern empire. Longinus was sent in the year 556
by the Emperor Justin II. to govern Italy with abso-
lute authority; and he changed the whole form of
the government, abolished the senate and consuls,
and all the former magistrates in Rome and Italy,
and in every city of note constituted a new governor
with the title of duke. He himself presided over
all; and, residing at Ravenna, and not at Rome, he
was called the exarch of Ravenna, as were also his suc-
cessors in the same office. Rome was degraded to
the same level with other places, and, from being
the queen of cities and empress of the world, was re-
duced to a poor dukedom, and made tributary to Ra-
venna, which she had used to govern.

Verse 13. And I beheld an angel flying through
the midst of heaven—Between the trumpets of the
fourth and fifth angels; saying with a loud voice—
That is, proclaiming for the information of all, Wo,
wo, wo, to the inhabitants of the earth—All, without
exception: heavy calamities were coming on all;

by reason of the other voices of the trumpet, &c.—As if he had said, Though the judgments signified by the four trumpets which have already sounded are very great and dreadful, yet greater judgments still remain to be inflicted on the earth, in the events that are to follow upon sounding the three remaining trumpets. Several interpreters suppose this part of the vision to be a representation of some faithful witnesses against the superstition, idolatry, and growing corruptions of those times; and that the dreadfulness of the woes of the three remaining trumpets is proclaimed to the corrupt members of the church, because as they were endued, by the divine revelation, with more knowledge than before, being all Christians by name, they therefore deserved to suffer more for their crimes than plain heathen, such as were chiefly concerned in the former judgments. Be this as it may, whether this angel was designed to represent any such faithful witnesses against these corruptions, and to signify that such should

arise, or not, it must at least be allowed, as Bishop Newton observes, that the design of this messenger, in conformity with the design of the angels that sounded the preceding trumpets, was to raise men's attention especially to the three following trumpets; predicting events of a more calamitous nature, or more terrible plagues, than any of the preceding; and therefore distinguished from them by the name of *woes*. And they are not woes of a light or common nature, but such in the extreme; for the Hebrews, having no superlative degree, in the manner of other languages, express their superlative by repeating the positive three times, as in this place. The foregoing calamities relate chiefly to the downfall of the western empire, the two following to the downfall of the eastern empire. The foregoing are described more succinctly, and contain a less compass of time; the following are set forth with more particular circumstances, and are of longer duration, as well as larger description.

CHAPTER IX.

(1.) *The fifth trumpet sounds, and the bottomless pit is opened, 1, 2.* (2.) *Mohammed and his Saracens, or Ishmaelites, propagate and establish the imposture of Mohammedanism in the East, to the terrible destruction of the souls and bodies of men, 3-11.* (3.) *The sixth trumpet is sounded, and the Turks, after a long restraint, near the river Euphrates, are permitted by Christ terribly to ravage the countries between Asia and Greece, and destroy the nominal, but wicked Christians, Papists and others, for about four hundred and ninety years, 12-21.*

A. M. 4100.
A. D. 96.

AND the fifth angel sounded, ^a and I saw a star fall from heaven

^a Luke x. 18; Chap. viii. 10.

NOTES ON CHAPTER IX.

Verse 1. *The fifth angel sounded, and I saw a star fall from heaven to the earth*—"Stars, in the language of prophecy," says Lowman, "signify angels. The angels of the heavenly host, as well as the angels or bishops of the churches, (see chap. i. 20; viii. 10,) seem to be called stars in Scripture: as when, at the creation, *the morning stars sang together, and all the sons of God shouted for joy, Job xxxviii. 7.* In like manner, when the abyss or bottomless pit is shut up, it is represented in this prophecy to be done by an *angel coming down from heaven having the key of the bottomless pit.* These expressions are so nearly the same, as well as upon the same subject, that they may be well taken in the same sense, and so used to explain each other. The expression then, *a star fallen from heaven, or an angel come down from heaven, with a key to open the bottomless pit, seems naturally to mean the permission of the Divine Providence for those evil and calamitous events, which are described to follow from opening the bottomless pit, which could not have happened but by the permission of the Divine Providence, and according to the wise and holy orders of the divine government; for the providence of God could as surely have prevented the temptations of Satan, and the powers of darkness, as if Satan and*

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unto the earth: and to him was given ^a the key of ^b the bottomless pit. A. M. 4100.
A. D. 96.

^b Luke viii. 31; Chap. xvii. 8; xx. 1; Verses 2, 11.

his angels had been fast locked up, and secured in safe prison; so that he sends an angel, his messenger, with the key of the bottomless pit, to open the prison and permit them to go out, to teach that they can only act so far as they have permission, and can always be restrained and shut up again, at the good pleasure of the supreme Governor of the world. The abyss, or bottomless pit, is explained in the prophecy itself to be the place where the devil and Satan are shut up, that they should not deceive the nations, chap. xx. 1-3. The abyss seems also to be used in the same sense when the devils besought Christ that he would not command them to go out into the deep, Greek, *εις την ἀβύσσον, into the abyss, or bottomless pit.* Grotius observes on Luke viii. 31, that this abyss is the same with what St. Peter calls *hell, or tartarus,*" 2 Pet. ii. 4; where see the note. "Now this prison of Satan and of his angels, by the righteous judgment of God, is permitted to be opened for the just punishment of apostate churches, who would not repent of their evil works. We may then say with the bishop of Meaux, 'Behold something more terrible than what we have hitherto seen! Hell opens, and the devil appears, followed by an army, of a stranger figure than any St. John has anywhere described.' And we may observe from others, that this great temptation of the faithful was to be with

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A. M. 4109. 2 And he opened the bottomless pit ;
A. D. 96. * and there arose a smoke out of the
pit, as the smoke of a great furnace ; and the
sun and the air were darkened by reason of
the smoke of the pit.

3 And there came out of the smoke ^d locusts
upon the earth : and unto them was given power,

* Joel ii. 2, 10.—^d Exod. x. 4 ; Judges vii. 22.— Verse 10.
^e Chap. vi. 5 ; vii. 3.

the united force of false doctrine and persecution. Hell does not open itself, (as the bishop observes,) it is always some false teacher that opens it."

Verses 2, 3. *There arose a smoke out of the pit*—As a great smoke hinders the sight, so do errors blind the understanding. The apostle keeps to the allegory, says Grotius, for smoke takes from us the sight of the stars ; smoke, especially when proceeding from a fierce fire, is also a representation of devastation. Thus when Abraham beheld the destruction of Sodom and Gomorrah, *the smoke of the country went up as the smoke of a furnace*. The great displeasure of God is represented by the same figurative expressions of smoke and fire, *Ps. xviii. 7, 8. And there came out of the smoke locusts upon the earth*—Many Protestant writers imagine these locusts signify the religious orders of monks and friars, &c., but Mede understands by them the inundation of the Saracens, locusts and grasshoppers being elsewhere expressly made to signify both the multitude of the eastern nations invading Israel, and the swift progress and destruction they made, *Judg. vi. 5*. And Lowman confirms this interpretation, and shows that the rise and progress of the Mohammedan religion and empire, till checked by internal divisions, is a remarkable accomplishment of this part of the prophecy ; which is further illustrated by the ignorance and error the Mohammedans everywhere spread, their great number and hardness, their habits, customs, and manners, namely, twisting their hair, wearing beards, their care of their horses, invading their neighbours in summer like locusts, sparing the trees and fruits of the countries they invaded ; the captivity of the men, and the miserable condition of the women, exposed to persons who gave an almost unbounded liberty to their lusts, which was enough to make them even to desire death, *verse 6*. All these circumstances are suitable to the character of the Arabians, the history of this period, and to the particulars of this prophecy.

That the Saracens were intended by the *locusts* here mentioned, was also the opinion of Bishop Newton, who interprets this part of the prophecy as follows :—"At the sounding of the fifth trumpet, a star fallen from heaven, meaning the wicked impostor Mohammed, opened the bottomless pit, and there arose a smoke out of the pit, and the sun and the air were darkened by it ; that is, a false religion was set up, which filled the world with darkness and error, and swarms of Saracen or Arabian locusts overspread the earth. A false prophet is very fitly typified by a blazing star or meteor. The Arabians,

* as the scorpions of the earth have ^{A. M. 4109.}
^{A. D. 96.} power.

4 And it was commanded them ^f that they should not hurt ^g the grass of the earth, neither any green thing, neither any tree ; but only those men which have not ^h the seal of God in their foreheads.

^f Chapter viii. 7.—^g Chapter vii. 3 ; Exodus xii. 23 ;
Ezekiel ix. 4.

likewise, are properly compared to *locusts*, not only because numerous armies frequently are so, but also because swarms of locusts often arise from Arabia ; and also because in the plagues of Egypt, to which constant allusion is made in these trumpets, the *locusts* (*Exod. x. 13*) are brought by an east wind, that is, from Arabia, which lay eastward of Egypt ; and also because in the book of Judges, (*vii. 12*.) the people of Arabia are compared to *locusts or grasshoppers for multitude*, for in the original the word for both is the same. As the natural locusts are bred in pits, and holes of the earth, so these mystical locusts are truly *infernal*, and proceed with the smoke from the bottomless pit." It is too a remarkable coincidence, that at this time *the sun and the earth were really darkened*. For we learn from an eminent Arabian historian, that "in the seventeenth year of Heraclius half the body of the sun was eclipsed, and this defect continued from the former Tisrin to Haziran, (that is, from October to June,) so that only a little of its light appeared." The seventeenth year of Heraclius coincides with the year of Christ 626, and with the fifth year of the Hegira ; and at this time Mohammed was training and exercising his followers in depredations at home, to fit them for greater conquests abroad.

Verses 4-6. *And it was commanded that they should not hurt the grass, &c.*—This verse demonstrates that they were not natural, but symbolical locusts. The like injunctions were given to the Arabian officers and soldiers. When Yezid was marching with the army to invade Syria, Abubeker charged him with this among other orders : "Destroy no palm-trees, nor burn any fields of corn ; cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat." *Their commission is to hurt only those men who had not the seal of God in their foreheads*—That is, those who were not the true servants of God, but were corrupt and idolatrous Christians. Now from history it appears evidently, that in those countries of Asia, Africa, and Europe, where the Saracens extended their conquests, the Christians were generally guilty of idolatry in the worshipping of saints, if not of images ; and it was the pretence of Mohammed and his followers to chastise them for it, and to re-establish the unity of the Godhead. The parts which remained the freest from the general infection were Savoy, Piedmont, and the southern parts of France, which were afterward the nurseries and habitations of the Waldenses and Albigenses ; and it is very memorable that when the Saracens approached these parts,

A. M. 4100. 5 And to them it was given that they
A. D. 96 should not kill them, ¹ but that they
should be tormented five months: and their tor-
ment was as the torment of a scorpion, when
he striketh a man.

6 And in those days ^k shall men seek death,
and shall not find it; and shall desire to die, and
death shall flee from them.

7 And ^l the shapes of the locusts were like unto

¹ Chap. xi. 7; Verse 10.—^k Job iii. 21; Isa. ii. 19; Jer. viii.
3; Chap. vi. 16.

they were defeated with great slaughter by the famous Charles Martel, in several engagements. To them it was given that they should not kill them, but that they should be tormented, &c.—As the Saracens were to hurt only the corrupt and idolatrous Christians, so these they were not to kill, but only to torment, and should bring such calamities upon the earth, as should make men weary of their lives. Not that it could be supposed that the Saracens would not kill many thousands in their incursions. On the contrary, their angel (verse 11) hath the name of the destroyer. They might kill them as individuals, but still they should not kill them as a political body, as a state, or empire. They might greatly harass and torment both the Greek and the Latin churches, but they should not utterly extirpate the one or the other. They besieged Constantinople, and even plundered Rome, but they could not make themselves masters of either of those capital cities. The Greek empire suffered most from them, as it lay nearest to them. They dismembered it of Syria and Egypt, and some other of its best and richest provinces; but they were never able to subdue and conquer the whole. As often as they besieged Constantinople, they were repulsed and defeated. They attempted it in the reign of Constantine Pogonatus, A. D. 672; but their men and ships were miserably destroyed by the sea-fire invented by Callinicus, and after seven years fruitless pains they were compelled to raise the siege, and to conclude a peace. They attempted it again in the reign of Leo Isauricus, A. D. 718; but they were forced to desist by famine and pestilence, and losses of various kinds. In this attempt they exceeded their commission, and therefore they were not crowned with their usual success. The taking of this city, and the putting an end to this empire, was a work reserved for another power, as we shall see under the next trumpet.

Verses 7-9. The shapes of the locusts were like unto horses prepared unto battle—In this and the two following verses, the nature and qualities of these locusts are described, partly in allusion to the properties of natural locusts and the description given of them by Joel, and partly in allusion to the habits and manners of the Arabians, to show that not real but figurative locusts were here intended. The first quality mentioned is their being like unto horses prepared unto battle; which is copied from Joel ii. 4. The appearance of them is as the appearance of horses, &c. Many authors have observed that

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horses prepared unto battle; ^m and on A. M. 4100
their heads were as it were crowns like A. D. 96
gold, ⁿ and their faces were as the faces of men.

8 And they had hair as the hair of women,
and ^o their teeth were as the teeth of lions.

9 And they had breast-plates, as it were
breast-plates of iron; and the sound of their
wings was ^p as the sound of chariots of many
horses running to battle.

¹ Joel ii. 4.—^m Nah. iii. 17.—ⁿ Dan. vii. 8.—^o Joel i. 6.
^p Joel ii. 5-7.

the head of a locust resembles that of a horse. The Italians, therefore, call them *cavalette*, as it were little horses. The Arabians too have in all ages been famous for their horses and horsemanship. Their strength is well known to consist chiefly in their cavalry. Another distinguishing mark and character is their having on their heads as it were crowns like gold—Which is an allusion to the head-dress of the Arabians, who have constantly worn turbans or mitres, and boast of having those ornaments for their common attire, which are crowns and diadems with other people. The crowns also signify the kingdoms and dominions which they should acquire. For, as Mede excellently observes, "No nation had ever so wide a command, nor ever were so many kingdoms, so many regions subjugated in so short a space of time. It sounds incredible, yet most true it is, that in the space of eighty or not many more years, they subdued and acquired to the diabolical kingdom of Mohammed, Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal, Spain. Neither did their fortune or ambition stop here till they had added also a great part of Italy, as far as to the gates of Rome; moreover, Sicily, Candia, Cyprus, and the other islands of the Mediterranean sea. Good God! how great a tract of land! how many crowns were here! Whence also it is worthy of observation, that mention is not made here, as in other trumpets, of the third part; forasmuch as this plague fell no less without the bounds of the Roman empire than within it, and extended itself even to the remotest Indies." They had also faces as the faces of men, and hair as the hair of women—And the Arabians wore their beards, or at least mustaches, as men; while the hair of their heads was flowing, or platted like that of women; as Pliny and other ancient authors testify. Another property, copied from Joel, is their having teeth as the teeth of lions; that is, strong to devour. So Joel describes the locusts, (chap. i. 6,) as a nation whose teeth are the teeth of a lion, &c.; and it is wonderful how they bite and gnaw all things, as Pliny says, even the doors of the houses. They had also breast-plates, as it were breast-plates of iron—And the locusts have a hard shell or skin, which hath been called their armour. This figure is designed to express the defensive, as the former was the offensive arms of the Saracens. And the sound of their wings was as the sound of chariots

A. M. 4100. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is

¶ Verse 5.—Eph. ii. 2.—Verse 1.

of many horses running to battle—Much the same comparison had been used by Joel, chap. ii. 5, *Like the noise of chariots on the tops of mountains shall they leap*; and Pliny affirms that they fly with so great a noise of their wings, that they may be taken for birds. Their wings, and the sound of their wings, denote the swiftness and rapidity of their conquests; and it is indeed astonishing that in less than a century they erected an empire which extended from India to Spain.

Verses 10, 11. *They had tails like unto scorpions*—They are thrice compared to scorpions, namely, verses 3, 5, as well as in this verse. But whether these tails and stings, as of scorpions, were designed to express that these Saracens should spread the poison of error and delusion where they came, or only to signify the great pain and uneasiness their invasion should occasion, seems doubtful. Bishop Newton, however, interprets the metaphor in the former sense, as intended to signify, that wherever they carried their arms, there also they should distil the venom of a false religion. *And their power was to hurt men five months*—“One difficulty,” says Bishop Newton, “and the greatest of all, remains yet to be explained; and that is the period of five months assigned to these locusts, which being twice mentioned, merits the more particular consideration. *They tormented men five months*, verse 5; and again here, *their power was to hurt men five months*. It is said, without doubt, in conformity to the type; for locusts are observed to live about five months; that is, from April to September. Scorpions, too, as Bochart asserts, are noxious for no longer a term, the cold rendering them torpid and inactive. But of these locusts it is said, not that their duration or existence was only for five months, but their power of hurting and tormenting men continued five months. Now, these months may either be months commonly so taken; or prophetic months, consisting each of thirty days, as St. John reckons them, and so making one hundred and fifty years, at the rate of each day for a year; or the number being repeated twice, the sums may be thought to be doubled, and five months and five months, in prophetic computation, will amount to three hundred years. If these months be taken for common months, then, as the natural locusts live and do hurt only in the five summer months, so the Saracens, in the five summer months too, made their excursions, and retreated again in the winter. It appears that this was their usual practice, and particularly when they first besieged Constantinople in the time of Constantine Pogonatus. For from the month of April to September, they pertinaciously continued the siege, and then, despairing of success, departed to Cyzicum, where they wintered, and in spring

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the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

¶ That is to say, a destroyer.

again renewed the war: and this course they held for seven years, as the Greek annals tell us. If these months be taken for prophetic months, or one hundred and fifty years, it was within that space of time that the Saracens made their principal conquests. Their empire might subsist much longer, but their power of hurting and tormenting men was exerted chiefly within that period. Read the history of the Saracens, and you will find that their greatest exploits were performed, their greatest conquests were made, between the year 612, when Mohammed first opened the bottomless pit, and began publicly to teach and propagate his imposture, and the year 762, when the Calif Almansor built Bagdad, to fix there the seat of his empire, and called it the city of peace. Syria, Persia, India, and the greatest part of Asia; Egypt, and the greatest part of Africa; Spain, and some parts of Europe, were all subdued in the intermediate time. But when the califs, who before had removed from place to place, fixed their habitation at Bagdad, then the Saracens ceased from their incursions and ravages, like locusts, and became a settled nation; then they made no more such rapid and amazing conquests as before, but only engaged in common and ordinary wars, like other nations; then their power and glory began to decline, and their empire by little and little to moulder away; then they had no longer, like the prophetic locusts, one king over them; Spain having revolted in the year 736, and set up another calif in opposition to the reigning house of Abbas. If these months be taken doubly, or for three hundred years, then, according to Sir Isaac Newton, ‘the whole time that the califs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was three hundred years; namely, from the year 637 to the year 936 inclusive; when their mighty empire was broken and divided into several principalities or kingdoms. So that, let these five months be taken in any possible construction, the event will still answer, and the prophecy will still be fulfilled; though the second method of interpretation and application appears much more probable than either the first or the third. *And they had a king over them*—By this is signified that the same person should exercise temporal as well as spiritual sovereignty over them; and the califs were their emperors, as well as the heads of their religion. The king is the same as the star or angel of the bottomless pit, whose name is Abaddon in Hebrew, and Apollyon in Greek; that is, the destroyer. Mede imagines that this is some allusion to the name of Obodas, the common name of the kings of that part of Arabia from whence Mohammed came, as Pharaoh was the common name of the kings of Egypt, and Cesar of the emperors of Rome; and such allusions are not unusual in

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A. M. 4100. 12 'One wo is past; and behold,
A. D. 96. there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trum-

¹ Chap. viii. 13.

the style of Scripture. However that be, the name agrees perfectly well with Mohammed, and the califs his successors, who were the authors of all those horrid wars and desolations, and openly taught and professed their religion was to be propagated and established by the sword.

Verse 12. *One wo is past, &c.*—This is added not only to distinguish the woes, and to mark more strongly each period, but also to suggest that some time will intervene between this first wo of the Arabian locusts and the next of the Euphratean horsemen. The similitude between the locusts and Arabians is indeed so great, that it cannot fail of striking every curious observer: and a further resemblance is noted by Mr. Daubuz, that "there had happened in the extent of this torment, a coincidence of the event with the nature of the locusts. The Saracens have made inroads into all those parts of Christendom where the natural locusts are wont to be seen, and known to do mischief, and nowhere else: and that, too, in the same proportion. Where the locusts are seldom seen, there the Saracens stayed little: where the natural locusts are often seen, there the Saracens abode most; and where they breed most, there the Saracens had their beginning and greatest power. This may be easily verified by history."

Verses 13-15. *The sixth angel sounded, &c.*—At the sounding of the sixth trumpet, a voice proceeded from the four horns of the golden altar, (for the scene was still in the temple,) ordering the angel of the sixth trumpet to loose the four angels which were bound in the great river Euphrates; and they were loosed accordingly. Such a voice, proceeding from the four horns of the golden altar, is a strong indication of the divine displeasure; and plainly intimates, that the sins of men must have been very great, when the altar, which was their sanctuary and protection, called aloud for vengeance. *The four angels* are the four sultanies, or four leaders of the Turks and Othmans. For there were four principal sultanies, or kingdoms of the Furks, bordering upon the river Euphrates: one at Bagdad, founded by Togrul Beg, or Tangrolipix, as he is more usually called, in the year 1055; another at Damascus, founded by Tagjuddaulas, or Ducas, in the year 1070; a third at Aleppo, founded by Sjarsuddaulas, or Melech, in the same year, 1070; and the fourth at Iconium, in Asia Minor, founded by Sedyduddaulas, or Cutlu Muses, or his son, in the year 1080. These four sultanies subsisted several years afterward; and the sultans were bound and restrained from extending their conquests farther than the territories and countries ad-

pet, Loose the four angels which are A. M. 4100.
bound ² in the great river Euphrates. A. D. 96.

15 And the four angels were loosed, which were prepared ² for an hour, and a day, and a month, and a year, for to slay the third part of men.

² Chap. xvi. 12.—³ Or, et.

joining to the river Euphrates, primarily by the good providence of God, and secondarily by the croisades, or expeditions of the European Christians into the holy land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Nay, the European Christians took several cities and countries from them, and confined them within narrower bounds. But when an end was put to the croisades, and the Christians totally abandoned their conquests in Syria and Palestine, as they did in the latter part of the thirteenth century, then the *four angels on the river Euphrates were loosed*. Soliman Shah, the first chief and founder of the Othman race, retreating with his three sons from Jingiz Chan and the Tartars, would have passed the river Euphrates, but was unfortunately drowned, the time of *loosing the four angels* being not yet come. Discouraged at this sad accident, two of his sons returned to their former habitations; but Ortogrul, the third, with his three sons, Conduz, Sarubani, and Othman, remained some time in those parts; and having obtained leave of Aladin, the sultan of Iconium, he came with four hundred of his Turks, and settled in the mountains of Armenia. From thence they began their excursions; and the other Turks associating with them, and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other. Ortogrul dying in the year 1288, Othman his son succeeded him in power and authority; and in the year 1299, as some say, with the consent of Aladin himself, he was proclaimed sultan, and founded a new empire; and the people afterward, as well as the new empire, were called by his name. For though they disclaim the name of *Turks*, and assume that of *Othmans*, yet nothing is more certain than that they are a mixed multitude, the remains of the four sultanies above mentioned, as well as the descendants particularly of the house of Othman.

In this manner, and at this time, *the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men*—That is, as before, the men of the Roman empire, and especially in Europe, the third part of the world. The Latin or western empire was broken to pieces under the four first trumpets; the Greek or eastern empire was cruelly hurt and tormented under the fifth trumpet; and here, under the sixth trumpet, it is to be slain and utterly destroyed. Accordingly, all Asia Minor, Syria, Palestine, Egypt, Thrace, Macedon, Greece, and all the countries which formerly belonged to the Greek or eastern Cesars, the Othmans have conquered, and

A. M. 4100. 16 And ² the number of the army
A. D. 96. of the horsemen were two hundred
thousand thousand : ² and I heard the number
of them.

17 And thus I saw the horses in the vision,

² Psa. lxxviii. 17; Dan. vii. 10.—² Ezek. xxxviii. 4.

subjugated to their dominion. They first passed over into Europe in the reign of Orchan, their second emperor, and in the year 1357; they took Constantinople in the reign of Mohammed, their seventh emperor, and in the year 1453; and in time, all the remaining parts of the Greek empire shared the fate of the capital city. The last of their conquests were Candia, or the ancient Crete, in 1669, and Cameniec, in 1672. For the execution of this great work, it is said that they were prepared for an hour, and a day, and a month, and a year; which will admit either of a literal or a mystical interpretation; and the former will hold good if the latter should fail. If it be taken literally, it is only expressing the same thing by different words; as *peoples, and multitudes, and nations, and tongues*, are jointly used in other places; and then the meaning is, that they were prepared and ready to execute the divine commission at any time, or for any time,—any hour, or day, or month, or year, that God should appoint. If it be taken mystically, and the hour, and day, and month, and year be a prophetic hour, and day, and month, and year, then a year, (according to St. John's, who follows herein Daniel's computation,) consisting of three hundred and sixty days, is three hundred and sixty years; and a month, consisting of thirty days, is thirty years; and a day is a year; and an hour is, in the same proportion, fifteen days: so that the whole period of the Othmans slaying the third part of men, or subduing the Christian states in the Greek or Roman empire, amounts to three hundred and ninety-one years and fifteen days. Now it is wonderfully remarkable, that the first conquest mentioned in history of the Othmans over the Christians, was in the year of the Hegira 680, and the year of Christ 1281. For Ortoğrul "in that year (according to the accurate historian Seadi) crowned his victories with the conquest of the famous city of Kutahi upon the Greeks." Compute three hundred and ninety-one years from that time, and they will terminate in the year 1672: and in that year, as it was hinted before, Mohammed the Fourth took Cameniec from the Poles, "and forty-eight towns and villages in the territory of Cameniec were delivered up" to the sultan upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflection: "This was the last victory by which any advantage accrued to the Othman state, or any city or province was annexed to the ancient bounds of the empire." Agreeably to which observation, he hath entitled the former part of his history, *Of the growth of the Othman empire*, and the following part, *Of the decay of the Othman empire*. Other wars and

and them that sat on them, having ² A. M. 4100.
breast-plates of fire, and of jacinth, ² A. D. 96.
and brimstone: ² and the heads of the horses
were as the heads of lions; and out of their
mouths issued fire, and smoke, and brimstone.

² Chap. vii. 4.—¹ Chron. xii. 8; Isa. v. 28, 29.

slaughters, as he says, have ensued. The Turks even besieged Vienna in 1683; but this exceeding the bounds of their commission, they were defeated. Belgrade and other places may have been taken from them, and surrendered to them again; but still they have subdued no new state or potentate of Christendom now for the space of a hundred and fifty years; and in all probability they never may again, their empire appearing rather to decrease than increase. Here then the prophecy and the event agree exactly in the period of three hundred and ninety-one years; and if more accurate and authentic histories of the Othmans were brought to light, and we knew the very day wherein Kutahi was taken as certainly as we know that wherein Cameniec was taken, the like exactness might also be found in the fifteen days. But though the time be limited for the Othmans' slaying the third part of men, yet no time is fixed for the duration of their empire; only this second wo will end when the third wo, (xi. 14.) or the destruction of the beast, shall be at hand.

Verses 16-19. *The number of the army of horsemen were two hundred thousand*—A description is here given of the forces, and of the means and instruments by which the Othmans should effect the ruin of the eastern empire. The armies are described as very numerous, *myriads of myriads*. When Mohammed the Second besieged Constantinople, he had about four hundred thousand men in his army, besides a powerful fleet of thirty larger and two hundred lesser ships. They are described, too, chiefly as *horsemen*; and so they are described both by Ezekiel and by Daniel; (see Bishop Newton's last dissertation upon Daniel;) and it is well known that their armies consisted chiefly of cavalry, especially before the order of Janizaries was instituted by Amurath the First. The Timariots, or horsemen, holding lands by serving in the wars, are the strength of the government; and are in all accounted between seven and eight hundred thousand fighting men. Some say they are a million; and besides these, there are Spahis and other horsemen in the emperor's pay.

In the vision—That is, in appearance, and not in reality, they had *breast-plates of fire and of hyacinth and brimstone*—The colour of *fire* is red, of *hyacinth* blue, and of *brimstone* yellow: and this "hath a literal accomplishment; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow." Of the Spahis particularly, some have red, and some have yellow standards, and others red or yellow, mixed with other colours. In appearance, too, *the heads of the horses were as the heads of lions*—To denote their strength, courage, and fierceness; and

A. M. 4100. 18 By these three was the third part
A. D. 96 of men killed, by the fire, and by the
smoke, and by the brimstone, which issued out
of their mouths.

19 For their power is in their mouth, and in
their tails: ^b for their tails were like unto ser-
pents, and had heads, and with them they do
hurt.

20 And the rest of the men which were not

^b Isa. ix. 15. — ^c Deut. xxxi. 29. — ^d Lev. xvii. 7; Deut. xxxii.
17; Psa. cvi. 37; 1 Cor. x. 20.

*out of their mouths issued fire, and smoke, and brim-
stone*—A manifest allusion to great guns and gun-
powder, which were invented under this trumpet,
and were of such signal service to the Othmans in
their wars. For by these three was the third
part of men killed—By these the Othmans made
such havoc and destruction in the Greek or eastern
empire. Amurath the Second broke into Pelopon-
nesus, and took several strong places by means of
his artillery. But his son Mohammed, at the siege
of Constantinople, employed such great guns as were
never made before. One is described to have been of
such a monstrous size, that it was drawn by seventy
yoke of oxen, and by two thousand men. Two
more discharged a stone of the weight of two talents.
Others emitted a stone of the weight of half a talent.
But the greatest of all discharged a ball of the weight
of three talents, or about three hundred pounds; and
the report of this cannon is said to have been so great,
that all the country round about was shaken to the dis-
tance of forty furlongs. For forty days the wall was
battered by these guns, and so many breaches were
made, that the city was taken by assault, and an end
put to the Grecian empire.

Moreover they had power to do hurt by *their tails*
as well as by *their mouths, their tails being like*
unto serpents, and having heads—In this respect
they very much resemble *the locusts*, only the dif-
ferent tails are accommodated to the different crea-
tures, the tails of *scorpions to locusts*, the tails of
serpents, with a head at each end, to horses. By
this figure it is meant, that the Turks draw after
them the same poisonous trains as the Saracens;
they profess and propagate the same imposture,
they do hurt not only by their conquests, but also
by spreading their false doctrine; and wherever
they establish their dominion, there too they estab-
lish their religion. Many indeed of the Greek
Church remained, and are still remaining among
them; but they are subjected to a capitation-tax,
which is rigorously exacted from all above fourteen
years of age; are burdened besides with the most

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killed by these plagues ° yet repent- A. M. 4100
ed not of the works of their hands, A. D. 96
that they should not worship ^d devils, ° and idols
of gold, and silver, and brass, and stone, and
of wood: which neither can see, nor hear, nor
walk :

21 Neither repented they of their murders,
nor of their sorceries, nor of their fornication,
nor of their thefts.

° Psalm cxv. 4; cxlvi. 15; Daniel v. 23. — ^f Chapter
xxii. 15.

heavy and arbitrary impositions; are compelled to
the most servile drudgery; are abused in their per-
sons, and robbed of their property: but notwith-
standing these and greater persecutions, some re-
mains of the Greek Church are still preserved among
them, as we may reasonably conclude, to serve some
great and mysterious ends of providence.

Verses 20, 21. *And the rest of the men which were
not killed by these plagues*—That is, the Latin
Church, which pretty well escaped these calamities;
*yet repented not of the works of their hands, that
they should not worship devils*—*Dæmonia*, demons,
or second mediatory gods, as it hath largely been
shown before, saints and angels; *and idols of gold,
and silver, and brass, and stone, and wood*—From
hence it is evident, that those calamities were inflicted
upon the Christians for their idolatries. As the
eastern churches were first in the crime, so they
were first likewise in the punishment. At first they
were visited by the plague of the Saracens, but this
working no change or reformation, they were again
chastised by the still greater plague of the Othmans;
were partly overthrown by the former, and were
entirely ruined by the latter. What churches were
then remaining, which were guilty of the like idola-
try, but the western, or those in communion with
Rome? And the western were not at all reclaimed
by the ruin of the eastern, but persisted still in the
worship of saints and (what is worse) the worship of
images, *which neither can see, nor hear, nor walk*—
And the world is witness to the completion of this
prophecy to this day. *Neither repented they of their
murders*—Their persecutions and inquisitions; *nor
of their sorceries*—Their pretended miracles and
revelations; *nor of their fornications*—Their pub-
lic stews and uncleanness; *nor of their thefts*—
Their exactions and impositions on mankind: and
they are as notorious for their licentiousness and
wickedness, as for their superstition and idolatry.
As they therefore refused to take warning by the
two former woes, the third wo, as we shall see, will
fall with vengeance upon them.

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CHAPTER X.

This chapter contains a solemn preparation for the sounding of the seventh trumpet. (1.) It represents a mighty angel coming down from heaven with a little open book in his hand, and on his crying aloud, seven thunders utter their voices, but John is forbidden to write what they uttered, 1-4. (2.) The angel solemnly swears by the eternal God, the Creator of all things, that the mysterious dispensation of Providence in time should end with the seventh trumpet, 5-7. (3.) John is commanded to take and digest in his mind the contents of the open book, as a preparation for his uttering further predictions concerning the future state of the church and of the world, 8-11.

A. M. 4100.
A. D. 96. **AND** I saw another mighty angel

come down from heaven, clothed with a cloud: ^a and a rainbow *was* upon his head, and ^b his face *was* as it were the sun, and ^c his feet as pillars of fire:

2 And he had in his hand a little book open: ^d and he set his right foot upon the sea, and his left foot on the earth,

^a Ezek. i. 28.—^b Matt. xvii. 2; Chap. i. 16.—^c Chap. i. 15.

NOTES ON CHAPTER X.

The foregoing chapters have given us a prophetic description of the first two periods, or of the state of the world and the church under the persecutions of Rome heathen; of the troubles occasioned by the invasions of the northern nations, which broke the power of the Roman empire, and divided it into several new governments; and finally of the rise and progress of the Mohammedan religion and empire, which caused so many evils throughout the greatest part of the world, both in the eastern and western empires. This tenth chapter seems to be an interval between the second and third periods, in which the scene of the vision alters, and preparation is made for a new prophecy, representing a new state of the world and church, for a new period of *forty-two months, a time, times, and half a time*, or twelve hundred and sixty days; being the days of the voice of the seventh angel, when the mystery of God shall be finished. The scene of the vision is represented to be different from that of the foregoing: it is not now before the throne of God in heaven, as in the fourth chapter, but on earth, as is the first scene, chap. i.

Ver. 1, 2. *And*—After my former vision, related in the foregoing part of this prophecy, another scene was opened unto me introductory to a further revelation concerning the state of the church and the world. For *I saw another mighty angel*—Another, different from that mighty angel mentioned chap. v. 2; yet he was a created angel, for he did not swear by himself; *come down from heaven*—Or divinely commissioned, verse 6; *clothed with a cloud*—In token of his high dignity; *and a rainbow upon his head*—A lovely token of the divine favour, and a symbol of God's covenant and mercy toward penitent sinners; *and his face was as it were the sun*—Nor was this too much for a creature, for all the righteous shall shine forth as the sun, Matt. xiii. 43. Or this might be an emblem of the light of the gospel about to be diffused. *And his feet as pillars of fire*—Bright and shining as flame. Intimating, perhaps, that the faithful, in the period about to be opened, should suffer persecution, and yet be pre-

3 And cried with a loud voice, as A. M. 4100.
when a lion roareth: and when he ^{A. D. 96.} had cried, ^e seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ^f Seal up those things which the seven thunders uttered, and write them not.

^d Matt. xxviii. 18.—^e Chap. viii. 5.—^f Dan. viii. 26; xii. 4, 9

served from the rage of their enemies. *And he had in his hand*—His left hand, for he swore with his right, verse 6; *βιβλαριδιον, a little book*, different from the *βιβλιον, or book*, mentioned before: and it was *open*, that all men might freely read and consider it. It was indeed a codicil to the larger book, and properly cometh under the sixth trumpet, to describe the state of the western church after the description of the state of the eastern: and this is, with good reason, made a separate and distinct prophecy, on account of the importance of the matter, as well as for engaging the greater attention. *And he set his right foot upon the sea, and his left on the earth*—To show the extent of his power and commission. This angel set his right foot on the sea toward the west, his left on the land toward the east, so that he looked southward. By the *earth*, says Sir I. Newton, the Jews understood the great continent of Asia and Africa, to which they had access by land; and by the isles of the sea they understood the places to which they sailed by sea, or the several parts of Europe: and hence, in this prophecy, the earth and sea he considers as put for the nations of the Greek and Latin empires. In this sense the angel's putting his right foot on the sea, and his left foot on the earth, will represent him as standing with one foot on Asia, and another on Europe, to signify that the prophecies which he was to reveal would relate to the empires of the east and west.

Verses 3, 4. *And he cried with a loud voice*—Uttering the words recorded verse 6; *as when a lion roareth*—With a voice strong and awful, as the roar of a lion, signifying, some think, that the gospel would be openly, resolutely, and efficaciously preached and published, in order to effect the subsequent reformation of the church from the errors and superstitions that had now overspread it. *And when he had cried*—Or, *while he was crying, seven thunders uttered their voices*—In distinct audible sounds, each after the other, as from the clouds of heaven, and loud as thunder. Doubtless those who spoke these words were glorious heavenly powers. *And when the seven thunders had uttered their voices*—

A. M. 4100. 5 And the angel which I saw stand
A. D. 96 upon the sea and upon the earth, ⁶ lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, ⁷ who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ¹ that there should be time no longer.

7 But ² in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath

⁶ Exod. vi. 8; Dan. xii. 7.—⁷ Neh. ix. 6; Chap. iv. 11; xiv. 7.
¹ Dan. xii. 7; Chap. xvi. 17.

Having understood the things they expressed; *I was about to write*—To record what was spoken by them. *And I heard a voice from heaven*—Doubtless from him who had at first commanded him to write, and who presently commands him to take the book, namely, Jesus Christ, saying, *Seal up the things which the seven thunders uttered, and write them not*—These are the only things, of all which he heard, that he is commanded to keep secret. So some things peculiarly secret were revealed to the beloved John, besides all the secret things written in this book. And as we know not the subjects of the seven thunders, so neither can we know the reasons for suppressing them. Vitrina indeed, by these seven thunders, understands the seven great crusades, or expeditions of the western Christians for the conquest of the Holy Land, and Daubuz the seven kingdoms which received and established the Protestant reformation by law. On which Dr. Apthorp observes as follows: "As heaven signifies the station of the supreme visible power, which is the political heaven, so thunder is the voice and proclamation of that authority and power, and of its will and laws, implying the obedience of the subjects, and at last overcoming all opposition. The thunders are the symbols of the supreme powers, who established the Reformation in their respective dominions." But, as Bishop Newton remarks, "Doth it not savour rather of vanity and presumption than of wisdom and knowledge, to pretend to conjecture what they are when the Holy Spirit hath purposely concealed them." Suffice it that we may know all the contents of the opened book, and of the oath of the angel.

Verses 5-7. *And the angel, &c.*—But though I was not allowed to reveal what the seven thunders had uttered, yet the angel proceeded to give a further revelation of the dispensations of Divine Providence toward the world and the church in general; and, to confirm the truth and certainty of his revelation, he took his oath in the most solemn manner: he *lifted up his hand to heaven, and swore by Him that liveth for ever and ever*—By the eternal God, before whom a thousand years are but as a day is with us; *who created the heaven, the earth, the sea, &c.*—And consequently has the sovereign power

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declared to his servants the pro- A. M. 4100.
phets. A. D. 96.

8 And ¹ the voice which I heard from heaven spake unto me again, and said, Go, *and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ² Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

¹ Chap. xi. 15.—² Verse 4.—³ Jer. xv. 16; Ezek. ii. 8;
iii. 1-3.

over all; therefore all his enemies, though they rage a while on the earth and on the sea, yet must give place to him: *That there should be time no longer*—Greek, *οτι χρονος εκ εσται ετι, that the time shall not be yet*; (so Lowman and Bishop Newton understand it;) that is, that the time of the glorious state of the church, though sure to take place in its due time, should not be yet; *but in the days of the voice of the seventh angel*—Who was yet to sound; *the mystery of God*—In his providence toward his church; *should be finished*—Or completed. The mystery of God is his counsel or design, which begins in the present conversion and happiness of man on earth, will terminate in diffusing that felicity over all the world, and will complete it in a state of immortality; *as he hath declared*—Ως ευηγγελισε, according to the good news which he hath published; *to his servants the prophets*—And then the glorious state of the church should be no longer delayed. So long as the third wo remains on the earth and the sea, the mystery of God is not fulfilled. And the angel's declaration that it shall be fulfilled, confirmed by a solemn oath, is made peculiarly for the consolation of holy men, who are afflicted under that wo. Indeed the wrath of God must be first fulfilled by the pouring out of the vials, and then comes the joyful fulfilling of the mystery of God.

Verses 8-10. *And the voice said, Go up to the angel standing upon the sea and the earth, and take the little book which is open*—To signify that its contents were not to be kept secret like those of the seven thunders, but revealed for the instruction, direction, encouragement, or warning of mankind, as well as those of the larger book; for it was a kind of second prophecy added to the former, and as it concerned *kings and nations*, so it was to be made public for their use and information. *And I went unto the angel*—As I was directed; *and said*—With boldness, in consequence of the divine command; *Give me the little book. And he said, Take it, and eat it up*—As Ezekiel did that which was shown to him upon a like occasion; that is, consider its contents carefully, and digest them well in thy mind: *and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey*—The knowledge of future things was, at first, pleasant, but the sad con-

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A. M. 4100. 10 And I took the little book out
A. D. 96. of the angel's hand, and ate it up ;
and it was in my mouth sweet as honey : and
as soon as I had eaten it ° my belly was bitter.

° Ezek. iii. 3.

tents of the little book afterward filled his soul with sorrow. As this prophecy was to reveal the providences of God during the period of the seventh trumpet, in which, as there was a revelation of great opposition to true religion, and persecution of the faithful professors of it, so was there also a revelation of divine protection during the time of trial, and of a sure accomplishment of the promises concerning the glorious and happy state of the church in the end. The consideration of such a dispensation of Providence might well occasion a mixture of joy and grief in the apostle's mind, as it must do in the minds of all who understand and reflect upon it.

Verse 11. *And he said*—Thou hast not yet finished the whole of thy work, in what thou hast already recorded of the visions of the Lord : but *thou must again prophesy before*, or to, *many peoples and nations*, &c.—Mede infers from hence, that the apostle is about to go over the same period of time that he had before been discoursing of, giving an account of the state of the church as he had just done of the

11 And he said unto me, Thou must prophesy again before
A. M. 4100. many peoples, and nations, and tongues, and
A. D. 96. kings.

• Ezek. ii. 10.

state of the empire. But the new descriptions and new events to which the subsequent prophecies refer, that are introduced here, and which constitute the following chapters, are sufficient, without any peculiarity of interpretation, to justify the expression, *Thou must prophesy again*. Besides, as Bishop Newton observes, if the prophecy begin here again anew, the subject be resumed from the beginning, and all that follows be contained in *the little book*, then the little book contains more matter than the larger book ; and part of the sealed book is made part of the open book, which is contrary to the regularity and order of the Apocalypse, and in a great measure destroys the beauty and symmetry of the different parts: for it is evident and undeniable that the seventh trumpet is the seventh part of the seventh seal, as the seventh seal is the seventh part of the sealed book, and consequently can be no part of the little open book, which ends, as we shall see, with the sixth trumpet, and immediately before the sounding of the seventh.

CHAPTER XI.

Here, (1.) The apostle is directed to measure the temple of God, the altar, and them that worship therein, but to leave the outer court unmeasured, as being given to the Gentiles, with a prediction that they should tread under foot the holy city forty-two months, 1, 2. (2.) Power is given to two witnesses, who should prophesy in sackcloth during twelve hundred and sixty days, 3-6. (3.) The beast makes war upon them, prevails against and slays them; but they are raised from the dead after three days and a half, when they arise and ascend into heaven, 7-12. (4.) The judgments of God are executed on their enemies, and the second wo is accomplished, 13, 14. (5.) The seventh trumpet sounds, and a revelation is made of glorious events, which should follow, and the triumphs of divine vengeance over the persecutors of God's people are celebrated, 15-18. (6.) The temple of God is opened in heaven, and a view is given of the ark of his covenant, while lightnings, thunders, and an earthquake foreshow the wars and convulsions introductory to those awful events which are to overthrow all antichristian opposers, and prepare the way for the universal reign of righteousness, 19.

A. M. 4100. AND there was given me ° a reed
A. D. 96. like unto a rod : and the angel
stood, saying, ° Rise, and measure the temple

° Ezek. xl. 3, &c. ; Zech. ii. 1 ; Chap. xxi. 15.

NOTES ON CHAPTER XI.

We now enter upon the third period of this prophecy, distinguished by the seven vials, as the former were by seven seals and seven trumpets. This period, being much longer than either of the foregoing, is described more at large, and with greater particularity ; and the state of it is represented by several prophetic images or emblems, as by measuring the temple, by the prophesying of two witnesses, by the vision of a woman fleeing into the wilderness, and the representation of one wild beast rising out of the sea, and of another coming up out of the earth. So that here are two distinct repre-

of God, and the altar, and them that
A. M. 4100. worship therein.
A. D. 96.

2 But ° the court which is without the tem-

° Num. xxiii. 18.—° Ezek. xl. 17, 20.

sentations of the state of the church during this period, and another representation of the persecuting power from whence this afflicted state of the church should proceed ; and in the end of this, as in each of the other periods, here is a representation of the church's deliverance out of its afflicted state. And, in particular, the afflictions of the church are to be terminated with this period, and to be succeeded by the most happy and glorious state of peace and prosperity, of truth, purity, protection, safety, and comfort ; and are not to be followed, in a short time, by a new period of troubles and calamities, to try the faith and patience of the saints, as the former deli-

A. M. 4100. ple, ¹ leave out, and measure it not ;
 A. D. 96. ^d for it is given unto the Gentiles :
 and the holy city shall they ^e tread under foot
^f forty and two months.

¹ Gr. cast out.—^d Psa. lxxix. 1 ; Luke xxi. 24.—^e Dan. viii.
 10.—^f Chap. xiii. 5.

verances were. In the former part of this chapter, from verse 1-14, Bishop Newton thinks are exhibited the contents of the little book mentioned in the preceding chapter.

Verses 1, 2. *And there was given me*—By Christ, as appears from verse 3 ; a *reed*—As there was shown to Ezekiel, whose vision bore a great resemblance to this, Ezek. xl.-xliii. *And the angel*—Which had spoken to me before ; *stood by me, saying, Rise*—Probably he was sitting to write ; and *measures the temple of God and the altar*—The house and the inner court where the altar stood, in which the priests worshipped God and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the church of God and his true worship, and of such as were true worshippers of him. The reason, it seems, of St. John's being commanded to measure the inner court and the temple was, to show that during all this period there were some true Christians, who conformed to the rule and measure of God's word and worship. "*Measuring the servants of God is equivalent to sealing them. The unmeasured tenants of the outer court, and the unsealed men throughout the Roman empire, are alike the votaries of the apostacy ; while they that were measured and they that were sealed, are the saints who refused to be partakers of its abominations.*"—Faber, vol. ii. p. 53. This measuring might allude more particularly to the Reformation from popery, which took place under the sixth trumpet. And one of the moral causes of it was the Othman's taking Constantinople, which occasioned the Greek fugitives to bring their books with them into the more western parts of Europe, and proved the happy cause of the revival of learning ; as the revival of learning opened men's eyes, and proved the happy occasion of the Reformation. But though *the inner court*, which includes the smaller number, was *measured*, yet the *outer court*, which implies the far greater part, was *left out*, (verse 2,) and rejected, as being in the possession of those who were Christians only in name, but Gentiles in worship and practice, who profaned it with heathenish superstition and idolatry ; and they shall tread under foot the holy city—They shall trample upon and tyrannise over the church of Christ, which shall be filled with idolaters, infidels, and hypocrites, possessing its most eminent and lucrative places, while true Christians are oppressed in a grievous manner ; and that for the space of *forty and two months*, or twelve hundred and sixty days, thirty days being included in a month, the same period with that afterward termed *a time, times, and a half time* ; that is, a year, two years, and half a year, or three years and a half, according to the ancient year of three

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3 And ^a I will give power unto my ^b two ^c witnesses, ^d and they shall prophesy ^e a thousand two hundred and threescore days, clothed in sackcloth.

^a Or, *I will give unto my two witnesses that they may prophesy.*
^b Chap. xx. 4.—^c Chap. xix. 10.—^d Chap. xii. 6.

hundred and sixty days, all which are prophetic numbers ; so that twelve hundred and sixty days are twelve hundred and sixty years. Now it plainly appears from the predictions both of Daniel and St. John, that this period of persecution and trouble has no connection with the persecutions which the church endured from the pagan Roman emperors. We are, however, according to the same prophecies, to look for the promoters of it *within the limits of the old Roman empire* ; and since that empire had embraced Christianity previous to its division into ten kingdoms, *the little horn*, which symbolizes one of these persecuting powers, and which is represented as being contemporary with the ten kingdoms, must be *nominally Christian*. And this is no other than the apostate Church of Rome, so minutely described by St. Paul, 2 Thess. ii. 1, as well as by Daniel and St. John. And the two latter specify with much exactness the era from which the computation of the twelve hundred and sixty years is to be made. Daniel directs us to date them from the time *when the saints were, by some public act of the state, delivered into the hand of the little horn* : and St. John, in a similar manner, teaches us to date them from the time when the *woman, the true church*, fled into the wilderness from the face of the *serpent* ; when the *mystic city of God* began to be trampled under foot by a new race of Gentiles, or idolaters ; when the great *Roman beast*, which had been slain by the preaching of the gospel, revived in its bestial character, by setting up an idolatrous spiritual tyrant in the church ; and when the *witnesses* began to prophesy in sackcloth. A date which, as Mr. Faber justly observes, can have no connection with the mere acquisition of a *temporal principality by the pope*, but must evidently be the year in which the *bishop of Rome* was constituted supreme head of the church, with the proud title of *bishop of bishops* : for, by such an act, *the whole church* was formally given, by the *head of the Roman empire*, into the hand of the *little horn*. This was the year 606, when the reigning emperor, Phocas, the representative of the *sixth head of the beast*, declared Pope Boniface to be *universal bishop* ; at which time, the saints being delivered into his hand, the twelve hundred and sixty years of the apostacy, in its *public and dominant capacity*, commenced.

Verses 3-6. *And I will give power unto my two witnesses*—Here God promises to raise up some true and faithful witnesses to preach and protest against the innovations and inventions which he foresaw would corrupt Christianity, especially in the western parts of Europe. "Of these witnesses," says Bishop Newton, "there should be, though but a small, yet a competent number ; and it was a sufficient reason for making them *two witnesses*, because

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A. M. 4100. 4 These are the ^k two olive-trees, A. D. 96. and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ^l fire proceedeth out of their mouth, and devoureth their enemies: ^m and if any man will hurt them, he must in this manner be killed.

6 These ⁿ have power to shut heaven, that it rain not in the days of their prophecy: and ^o have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they ^p shall have finished their

^k Psa. lii. 8; Jer. xi. 16; Zech. iv. 3, 11, 14.—^l 2 Kings i. 10, 12; Jer. i. 10; v. 14; Ezek. xliii. 3; Hos. vi. 5.—^m Num. xvi. 29.—ⁿ 1 Kings xvii. 1; James v. 16, 17.—^o Exod. vii. 19.—^p Luke xiii. 32.

that is the number required by the law, and approved by the gospel, Deut. xix. 15; Matt. xviii. 16; and upon former occasions two have often been joined in commission, as Moses and Aaron in Egypt, Elijah and Elisha in the apostacy of the ten tribes, and Zerubbabel and Joshua after the Babylonish captivity, to whom these witnesses are particularly compared. Our Saviour himself sent forth his disciples, (Luke x. 1,) *two and two*: and it hath been observed also, that the principal reformers have usually appeared, as it were, in pairs; as the Waldenses and Albigenses, John Huss and Jerome of Prague, Luther and Calvin, Cranmer and Ridley, and their followers. Not that I conceive that any two particular men, or two particular churches, were intended by this prophecy; but only that there should be some in every age, though but a few in number, who should bear witness to the truth, and declare against the iniquity and idolatry of their times. They should not be discouraged even by persecution and oppression, but, though *clothed in sackcloth*, and living in a mourning and afflicted state, should yet *prophecy*—Should yet preach the sincere word of God, and denounce the divine judgments against the reigning idolatry and wickedness: and this they should continue to do, as long as the grand corruption itself should last, for the space of twelve hundred and sixty days, which is the same space of time with *the forty and two months*, before mentioned, the period assigned for the tyranny and idolatry of the Church of Rome. The *witnesses*, therefore, cannot be any two men, or any two churches, but must be a succession of men, and a succession of churches.³⁷

A character is then given of these witnesses, and of the power and effect of their preaching. *These are the two olive-trees, and the two candlesticks, &c.*, verse 4.—That is, they, like Zerubbabel and Joshua, (Zech. iv.,) are the great instructors and enlighteners of the church. *Fire proceedeth out of their mouth, and devoureth their enemies*, verse 5.—That is, they are like unto Moses and Elijah, (Num. xvi.; 2 Kings i.,) who called for fire upon their adversaries. But their fire was real, this is symbolical,

testimony, ^q the beast that ascendeth A. M. 4100. ^r out of the bottomless pit ^s shall make A. D. 96. war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of ^t the great city, which spiritually is called Sodom and Egypt, ^u where also our Lord was crucified.

9 ^v And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, ^w and shall not suffer their dead bodies to be put in graves.

10 ^x And they that dwell upon the earth shall

^q Chapter xiii. 11; xvii. 8.—^r Chap. ix. 2.—^s Dan. vii. 21; Zech. xiv. 2.—^t Chap. xiv. 8; xvii. 1, 5; xviii. 10.—^u Heb. xiii. 12; Chap. xviii. 24.—^v Chap. xvii. 15.—^w Psa. lxxix. 2, 3.—^x Chap. xii. 12; xiii. 8.

and *proceedeth out of the mouth* of the witnesses, denouncing the divine vengeance on the corrupters and opposers of true religion; much in the same manner as it was said to Jeremiah, (chap. v. 14,) *I will make my words in thy mouth fire, and this people wood, and it shall devour them*. *These have power to shut heaven, that it rain not, &c.*, verse 6.—That is, they are like Elijah, who foretold a want of rain in the days of Ahab, (1 Kings xvii. 1; James v. 17,) and it rained not on the earth for the space of *three years and six months*, which, mystically understood, is the same space of time as *the forty and two months*, and the *twelve hundred and sixty days*, which are allotted for the prophesying of the witnesses. During this time the divine protection and blessing shall be withheld from those men who neglect and despise their preaching and doctrine. *They have also power over the waters, &c.*—That is, they are like Moses and Aaron, who inflicted these plagues on Egypt; and they may be said to *smite the earth with the plagues* which they denounce; for, in Scripture language, the prophets are often said to do those things which they declare and foretel. But it is most highly probable that these particulars will receive a more literal accomplishment when the plagues of God, and the vials of his wrath (chap. xvi.) shall be fully poured out upon men, in consequence of their having so long resisted the testimony of the witnesses. Their cause and the cause of truth will finally be avenged on all their enemies.

Verses 7–14. *When they shall have finished their testimony, &c.*—After the description of the power and office of the witnesses, follows a prediction of those things which shall befall them at the latter end of their ministry; and their passion, death, resurrection, and ascension, are copied from our Saviour's, who is emphatically styled, (chap. iii. 14,) *the faithful and true Witness*; but with this difference, that his were real, theirs are figurative and mystical. *And when they shall have finished*—*ὅταν τελευσωσι, when they shall be about finishing their testimony*, verse 7; *the beast that ascendeth out of the abyss*—The tyrannical power of Rome, of which

A. M. 4100. rejoice over them, and make merry,
A. D. 96. * and shall send gifts one to another ;

^b because these two prophets tormented them that dwelt on the earth.

11 ^o And after three days and a half ^d the Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. * And

^a Eeth. ix. 19, 22. — ^b Chap. xvi. 10. — ^c Verse 9. — ^d Ezek. xxxvii. 5, 9, 10, 14. — ^e Isa. xiv. 13 ; Chap. xii. 5. — ^f Isa. li. 8 ; Acts i. 9. — ^g 2 Kings ii. 1, 5, 7.

we shall hear more hereafter ; *shall make war against them, and shall overcome and kill them*—The beast indeed shall make war against them all the time that they are performing their ministry ; but when they shall be near finishing it, he shall so make war against them as to overcome them, and kill them. They shall be subdued and suppressed, be degraded from all power and authority, be deprived of all offices and functions, and be politically dead, if not naturally so. In this low and abject state they shall lie some time, (verse 8,) *in the street of the great city*—In some conspicuous place within the jurisdiction of Rome ; *which spiritually is called Sodom*—For corruption of manners ; *and Egypt*—For tyranny and oppression of the people of God ; *where also our Lord was crucified* spiritually—Being crucified afresh in the sufferings of his faithful martyrs. Nay, to show the greater indignity and cruelty to the martyrs, *their dead bodies* shall not only be publicly exposed, (verse 9,) but they shall be denied even the common privilege of burial, which is the case of many Protestants in Popish countries ; and their enemies shall rejoice and insult over them, (verse 10,) *and shall send mutual presents and congratulations one to another* for their deliverance from these tormentors, whose life and doctrine were a continual reproach to them. But *after three days and a half*, (verse 11,) that is, in the prophetic style, *after three years and a half*, for no less time is requisite for all these transactions, they shall be raised again *by the Spirit of God* ; and (verse 12) shall *ascend up to heaven*—They shall not only be restored to their pristine state, but shall be further promoted to dignity and honour ; and that by a *great voice from heaven*—By the voice of public authority. *At the same hour there shall be a great earthquake*—There shall be commotions in the world ; and *the tenth part of the city shall fall*—As an omen and earnest of a still greater fall ; and *seven thousand names of men*, or seven thousand men of name, shall be slain ; and the remainder, in their fright and fear, shall acknowledge the great power of God.

Some interpreters are of opinion that this prophecy, of the death and resurrection of the witnesses, received its completion in the case of John Huss and Jerome of Prague, who were two faithful witnesses and martyrs of the blessed Jesus, being condemned

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they ascended up to heaven ^f in a A. M. 4100. cloud ; ^g and their enemies beheld A. D. 96. them.

13 And the same hour ^b was there a great earthquake, ⁱ and the tenth part of the city fell, and in the earthquake were slain ³ of men seven thousand : and the remnant were affrighted, ^k and gave glory to the God of heaven.

14 ¹ The second wo is past ; *and behold*, the third wo cometh quickly.

^b Chap. vi. 12. — ^c Chap. xvi. 19. — ^d Gr. names of men, Chap. iii. 4. — ^e Josh. vii. 19 ; Chap. xiv. 7 ; xv. 4. — ^f Chap. viii. 13 ; ix. 12 ; xv. 1.

to death, and afterward burned for heresy, by the council of Constance. Others refer this prophecy to the Protestants of the league of Smalcald, who were entirely routed by the Emperor Charles V. in the battle of Mulburg, on the 24th of April, 1547, when the two great champions of the Protestants, John Frederic, elector of Saxony, was taken prisoner, and the landgrave of Hesse was forced to surrender himself, and to beg pardon of the emperor. Protestantism was then in a manner suppressed, and the mass restored. The witnesses were *dead*, but *not buried* ; and the Papists rejoiced over them, and *made merry, and sent gifts one to another*. But this joy and triumph of theirs were of no very long continuance ; for in the space of about *three years and a half*, the Protestants were *raised again* at Magdeburg, and defeated and took the duke of Mecklenburg prisoner, in December, 1550. From that time their affairs changed for the better almost every day ; success attended their arms and councils ; and the emperor was obliged, by the treaty of Passau, to allow them the free exercise of their religion, and to readmit them into the imperial chamber, from which they had, ever since the victory of Mulburg, been excluded. Here was indeed a *great earthquake*—A great commotion ; in which *many thousands were slain, and the tenth part of the city fell*—A great part of the German empire renounced the authority, and abandoned the communion of the Church of Rome.

Some again may think this prophecy very applicable to the horrid massacre of the Protestants at Paris, and in other cities of France, begun on the memorable eve of St. Bartholomew's day, 1572. According to the best authors there were slain thirty or forty thousand Huguenots in a few days ; and among them, without doubt, many true witnesses and faithful martyrs of Jesus Christ. *Their dead bodies lay in the streets of the great city* ; one of the greatest cities of Europe ; for they were not suffered to be buried, being the bodies of heretics ; but were dragged through the street, or thrown into the river, or hung upon gibbets, and exposed to public infamy. *Great rejoicings* too were made in the courts of France, Rome, and Spain ; they went in procession to the churches, they returned public thanks to God, they sang Te Deums, they celebrated jubilees, they struck medals ; and it was enacted that St. Barthol

A. M. 4100. 15 And "the seventh angel sounded; A. D. 96. "and there were great voices in heaven, saying, ° The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; ° and he shall reign for ever and ever.

16 And ° the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, ° which art, and wast, and art to

° Chap. x. 7.—° Isa. xxvii. 13; Chap. xvi. 17; xix. 6. ° Chap. xii. 10.—° Dan. ii. 44; vii. 14, 18, 27.—° Chap. iv. 4; v. 8; xix. 4.

omew's day should ever afterward be kept with double pomp and solemnity. But neither was this joy of long continuance; for in little more than *three years and a half*, Henry III., who succeeded his brother Charles, entered into a treaty with the Huguenots, which was concluded and published on the 14th of May, 1576, whereby all the former sentences against them were reversed, and the free and open exercise of their religion was granted to them; they were to be admitted to all honours, dignities, and offices, as well as the Papists. But others again apply this prophecy to the poor Protestants in the valleys of Piedmont, who by a cruel edict of their sovereign the duke of Savoy, instigated by the French king, were imprisoned and murdered, or banished in the latter end of the year 1686. They were kindly received and succoured by the Protestant states; and after a while, secretly entering Savoy with their swords in their hands, they regained their ancient possessions with great slaughter of their enemies; and the duke himself, having then left the French interest, granted them a full pardon; and re-established them, by another edict, signed June 4, 1690, just *three years and a half* after their total dissipation. Bishop Lloyd not only understood the prophecy in this manner, but, what is very remarkable, made the application even before the event took place, as Mr. Whiston relates; and upon this ground encouraged a refugee minister, of the Vaudois, whose name was Jordan, to return home; and returning, he heard the joyful news of the deliverance and restitution of his country. These were indeed most barbarous persecutions of the Protestants, both in France and Savoy; and at the same time Popery here in England was advanced to the throne, and threatened an utter subversion of our religion and liberties; but in a little more than *three years and a half*, a happy deliverance was wrought by the glorious revolution. Connected with the witnesses in the valleys of Piedmont, and agreeing in their leading doctrines, in opposition to the Church of Rome, were those called Lollards in England; and many in other countries embraced the same doctrines in those times, and preached or professed them at the hazard of their lives; and great numbers were burned, or put to death in the most cruel manner, for so doing. "The visible assemblies," says Gibbon, "of the Albigeois were extirpated by fire and

come; because thou hast taken A. M. 4100. to thee thy great power, ° and hast A. D. 96. reigned.

18 ° And the nations were angry, and thy wrath is come, ° and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, ° small and great; ° and shouldst destroy them which ° destroy the earth.

° Chap. i. 4, 8; iv. 8; xvi. 5.—° Chap. xix. 6.—° Verses 2, 9.—° Dan. vii. 9, 10; Chapter vi. 10.—° Chapter xix. 5. ° Chap. xiii. 10; xviii. 6.—° Or, corrupt.

sword; and the bleeding remnant escaped by flight, concealment, or catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliffe in England, and of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations." A striking testimony this from an enemy of Christianity, to the fulfilment of the divine predictions! At length, "Luther arose, and the Reformation took place; since which time the same testimony to the truth of Christ, and against the errors of antichrist, hath been maintained. Nor does it appear that the term is yet expired; the witnesses are not indeed at present exposed to such terrible sufferings as in former times; but," as Mr. Scott observes, and as Bishop Newton and many other eminent divines have believed, "those scenes may be reacted before long, for what any man can foreknow; and they have abundant cause to prophesy in sackcloth, on account of the declined state of religion even in the Protestant churches."

Verses 15-18. *And the seventh angel sounded, &c.*—With the sounding of this angel, the third wo commences, which is rather implied than expressed, as it will be described more fully hereafter. *The third wo brought on the inhabitants of the earth, is the ruin and downfall of the antichristian kingdom: and then, and not till then, according to the heavenly chorus, the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever*—St. John is rapt and hurried away as it were to a view of the happy millennium, without considering the steps preceding and conducting to it. At the same time, the four and twenty elders—Or the ministers of the church, (verses 16-18,) are represented as praising and glorifying God, for manifesting his power and kingdom more than he had done before. They give likewise an intimation of some succeeding events, as the anger of the nations, Gog and Magog, (xx. 8,) and the wrath of God, displayed in their destruction, (xx.

A. M. 4100. 19 And ^a the temple of God was
A. D. 96. opened in heaven, and there was seen
in his temple the ark of his testament: and

^a Chap. xv. 5, 8.—^b Chap. viii. 5; xvi. 18.

9,) and the rewarding of all the good, small and great, as well as *the punishing of the wicked*. Here we have only a summary account of the circumstances and occurrences of the seventh trumpet, but the particulars will be dilated and enlarged upon hereafter. And thus are we arrived at the consummation of all things, through a series of prophecies, extending from the apostle's days to the end of the world. It is this series which has been our clew to conduct us in our interpretation of these prophecies: and though some of them may be dark and obscure, considered in themselves, yet they receive light and illustration from others preceding and following. All together, they are, as it were, a chain of prophecies, whereof one link depends on and supports another. If any parts remain yet obscure and unsatisfactory, they may perhaps be cleared up by what the apostle himself hath added by way of explanation.

Verse 19. *And the temple of God*—Bishop Newton and Grotius think that this verse should introduce chap. xii., as it appears to begin a new subject. It is

^a there were lightnings, and voices, ^{A. M. 4100}
and thunderings, and an earthquake, ^{A. D. 96.}
^b and great hail.

^b Chap. xvi. 21.

somewhat like the beginning of Isaiah's vision, (chap. vi. 1,) *I saw the Lord sitting upon a throne, &c.* And like the beginning of St. John's prophetic vision, (chap. iv. 1, 2,) *I looked, and behold a door was opened in heaven, &c.* This is much in the same spirit; *and the temple of God was opened in heaven, &c.*—That is, more open discoveries were now made, and the mystery of God was revealed to the prophet. *And there were lightnings and voices, &c.*—These are the usual concomitants of the divine presence, and especially at giving new laws and new revelations: see Exod. xx. 16, &c.; Rev. iv. 5; viii. 5. And with as much reason they are made, in this place, the signs and preludes of the revelations and judgments which are to follow. It is no just objection that a new subject is supposed to begin with the conjunction *and*, for this is frequent in the style of the Hebrews; some books, as Numbers, Joshua, the two books of Samuel, and others, begin with *vau*, or *and*; and the same objection would hold against beginning the division with the first verse of the next chapter.

CHAPTER XII.

In this chapter, (1.) *The apostle sees in a vision a woman in travail, watched by a red dragon, that he might devour her offspring, 1-4.* (2.) *She brings forth a son, who is caught up unto God, and the woman flees into the wilderness to a place prepared for her, 5, 6.* (3.) *There is war between Michael and Satan; the former overcomes, and causes great joy in heaven, while a wo is denounced on the inhabitants of the earth on account of Satan's malice and rage, now about to be exercised against them in a peculiar manner, 7-12.* (4.) *The dragon persecutes the woman, but she flies into the wilderness and escapes all his efforts, many and varied as they are, to effect her destruction, 13-17.*

A. M. 4100. **A**ND there appeared a great ¹ wonder
A. D. 96. in heaven; a woman clothed
with the sun, and the moon under her feet, and

¹ Or, sign.

upon her head a crown of twelve ^{A. M. 4100.}
stars: ^{A. D. 96.}

2 And she, being with child, cried, ^a tra-

^a Isa. lxvi. 7; Gal. iv. 19.

NOTES ON CHAPTER XII.

We now come to a second representation of the same third period of prophecy, that is, the state of the church and world in the days of the voice of the seventh angel; or while the woman, who fled into her place in the wilderness, was nourished there for *a time, times, and half a time*, or three years and a half, equal to forty-two months, which are equal to twelve hundred and sixty prophetic days, the exact time in which the witnesses were to prophesy. As the former representation showed that true religion should be preserved among a few faithful confessors, though in a constant state of severe persecution, so this represents the state of the church under the figure of a woman, persecuted so as to flee into desert places to hide herself; yet preserved and fed

there, notwithstanding all endeavours of a furious serpent, ready to destroy her. This plainly describes an afflicted and persecuted state of the church in general during this period; in which false and idolatrous worship shall be in great power, and the faithful profession of the true religion shall expose men to great danger; that, however, the true worshippers of God shall still be preserved, though in an obscure state, and be enabled, notwithstanding all opposition, to keep and maintain the truth unto the end. See Lowman. Most of the best commentators, says Bishop Newton, divide the Apocalypse into two parts, *the book, βιβλιον*, sealed with seven seals, and *βιβλαριδιον*, a little book, as it is called several times. But it happens unluckily, that according to their division the lesser book is made to contain as much or more

A. M. 4100. vailing in birth, and pained to be de-
A. D. 96. livered.

3 And there appeared another ²wonder in heaven; and behold, ^ba great red dragon, ^chaving seven heads and ten horns, ^dand seven crowns upon his heads.

² Or, sign. — Chap. xvii. 3. — ^c Chap. xvii. 9, 10. — ^d Chap. xiii. 1. — Chap. ix. 10, 19.

than the larger; whereas in truth the little book is nothing more than a part of the sealed book, and is added as an appendix to it. If we were to divide the Revelation as they would have it divided, into two parts, the former of which should end with chap. ix. and the latter begin with chap. x., the whole frame of the book would be disjointed, and things would be separated which are plainly connected together, and dependant on one another. We, however, also, continues the bishop, would divide the Revelation into two parts, or rather, the book so divides itself. For the former part proceeds, as we have seen, in a regular and successive series, from the apostle's days to the consummation of all things. Nothing can be added, but it must fall somewhere or other within the compass of this period; it must in some measure be a resumption of the same subjects, and this latter part may most properly be considered as an enlargement and illustration of the former. Several things, which were only touched upon, and delivered in dark hints before, required to be more copiously handled, and placed in a stronger light. It was said that *the beast should make war against the witnesses, and overcome them*; but who or what the *beast* is, we may reasonably conjecture indeed, but the apostle himself will more surely explain. The transactions of the seventh trumpet are all summed up and comprised in a few verses, but we shall see the particulars branched out and enlarged into as many chapters. In short, this latter part is designed as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure; and as the former described more the destinies of the Roman empire, so this latter relates more to the fates of the Christian Church.

Verses 1-5. *And there appeared a woman clothed with the sun*—"It was a well-known custom," says Lowman, "at the time of this prophecy, to represent the several virtues, and public societies, by the figure of a woman in some peculiar dress, many of which are to be seen in the Roman coins; in particular, *Salus*, the emblem of security and protection, is represented as a woman standing upon a globe, to represent the safety and security of the world under the emperor's care. The consecration of the Roman emperors is expressed in their coins by a moon and stars, as in two of Faustina, to express a degree of glory superior to any on earth. Never was any image more expressive of honour and dignity than this in the vision: to stand in the midst of a glory made by the beams of the sun; and upon the moon, as above the low condition of this sublunary world; to wear a crown set with the stars of heaven, as jewels,

4 And ^ehis tail drew the third part ^fof the stars of heaven, ^gand did ^hcast them to the earth: and the dragon stood ⁱbefore the woman which was ready to be delivered, ^jfor to devour her child as soon as it was born.

^f Chap. xvii. 18. — ^g Dan. viii. 10. — ^h Verse 2. — ⁱ Exod. i. 16.

is something more sublime than any thing whereby antiquity has represented their societies, their virtues, or their deities." Bishop Newton explains this, and the five following verses, as follows: "St. John resumes his subject from the beginning, and represents the church (verses 1, 2) as a woman, and a mother bearing children unto Christ. She is *clothed with the sun*, invested with the rays of Jesus Christ, the Sun of righteousness; *having the moon*—The Jewish new moons and festivals, as well as all sublunary things; *under her feet, and upon her head a crown of twelve stars*—An emblem of her being under the light and guidance of the twelve apostles. *And she, being with child, cried, travailing in birth, and pained to be delivered*—St. Paul hath made use of the same metaphor, and applied it to his preaching and propagating of the gospel, in the midst of tribulation and persecution, Gal. iv. 19. But the words of St. John are much stronger, and more emphatically express the pangs and struggles which the church endured from the first publication of the gospel to the time of Constantine the Great, when she was in some measure eased of her pains, and brought forth a deliverer. At the same time, *there appeared a great red dragon*—Which is the well-known sign or symbol of the devil and Satan, and of his agents and instruments. We find the kings and people of Egypt, who were the great persecutors of the primitive church of Israel, distinguished by this title in Psa. lxxiv. 13; Isa. li. 9; Ezek. xxix. 3; and with as much reason and propriety may the people and emperors of Rome, who were the great persecutors of the primitive church of Christ, be called by the same name, as they were actuated by the same principle. For that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. He is *a great red dragon*; and purple or scarlet was the distinguishing colour of the Roman emperors, consuls, and generals; as it hath been since of the popes and cardinals. His *seven heads*, as the angel afterward (chap. xvii. 9, 10) explains the vision, allude to the seven mountains upon which Rome was built, and to the seven forms of government which successively prevailed there. His *ten horns* typify the ten kingdoms into which the Roman empire was divided; and the *seven crowns upon his heads* denote, that at this time the imperial power was in Rome, the 'high city, seated on seven hills, which presides over the whole world,' as Propertius describes it, book iii. His tail also (verse 4) *drew the third part of the stars of heaven, and did cast them to the earth*—That is, he subjected the third part of the princes

A. M. 4100. 5 And she brought forth a man-
A. D. 96. child, ^k who was to rule all nations
with a rod of iron: and her child was caught
up unto God, and *to his throne*.

6 And ^l the woman fled into the wilderness,
where she hath a place prepared of God, that
they should feed her there ^m a thousand two
hundred *and threescore* days.

7 ^{*} And there was war in heaven: ⁿ Michael
and his angels fought ^o against the dragon;
and the dragon fought and his angels,

8 And prevailed not; neither was their place
found any more in heaven.

9 And ^p the great dragon was cast out, ^q that
old serpent, called the Devil, and Satan, ^r which
deceiveth the whole world: ^s he was cast out

^k Psa. ii. 9; Chap. ii. 27; xix. 15.—^l Verse 4.—^m Chap.
xi. 3.—ⁿ St. Michael's Day, epistle, verse 7 to verse 13.
^o Dan. x. 13, 21; xii. 1.—^p Verse 3; Chap. xx. 2.—^q Luke
x. 18; John xii. 31.—^r Gen. iii. 1, 4; Chap. xx. 2.

and potentates of the earth; and the Roman empire, as we have seen before, is represented as the third part of the world. *He stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born*—And the Roman emperors and magistrates kept a jealous, watchful eye, over the Christians from the beginning. As Pharaoh laid snares for the male children of the Hebrews, and Herod for the infant Christ, the son of Mary; so did the Roman dragon for the mystic Christ, the son of the church, that he might destroy him even in his infancy. But notwithstanding the jealousy of the Romans, the gospel was widely diffused and propagated, and the church brought many children unto Christ; and, in time, such as were promoted to the empire. *She brought forth a man-child, who was to rule all nations with a rod of iron*, verse 5—It was predicted that Christ should rule over the nations, Psa. ii. 9; but Christ, who is himself invisible in the heavens, ruleth visibly in Christian magistrates, princes, and emperors. It was therefore promised before, to Christians in general, (chap. ii. 26, 27,) *He that overcometh, and keepeth my words unto the end, to him will I give power over the nations, &c.* But it should seem that Constantine was here particularly intended, for whose life the dragon Galerius laid many snares, but he providentially escaped them all; and notwithstanding all opposition, *was caught up unto the throne of God*—Was not only secured by the divine protection, but was advanced to the imperial throne, called *the throne of God*; for, (Rom. xiii. 1,) *there is no power but of God, &c.* He too ruled all nations with a rod of iron; for he had not only the Romans, who before had persecuted the church, under his dominion, but also subdued the Scythians, Sarmatians, and other barbarous nations, who had never before been subject to the Roman empire; and, as Spanheim informs us, there are still extant medals and coins of his with

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into the earth, and his angels were ^{A. M. 4100.}
cast out with him. ^{A. D. 96.}

10 And I heard a loud voice saying in heaven,
^t Now is come salvation and strength, and the
kingdom of our God, and the power of his
Christ: for the accuser of our brethren is cast
down ^u which accused them before our God day
and night.

11 And ^v they overcame him by the blood of
the Lamb, and by the word of their testimony;
^w and they loved not their lives unto the death.

12 Therefore ^x rejoice, ye heavens, and ye
that dwell in them. ^y Wo to the inhabitants of
the earth, and of the sea! for the devil is come
down unto you, having great wrath, ^z because
he knoweth that he hath but a short time.

^t Chap. xx. 3.—^u Chap. ix. 1.—^v Chap. xi. 15; xix. 1.
^w Job i. 9; ii. 5; Zech. iii. 1.—^x Rom. viii. 33, 34, 37; xvi.
20.—^y Luke xiv. 26.—^z Psa. cxvi. 11; Isa. xlix. 13; Chap.
xviii. 20.—^a Chap. viii. 13; xi. 10.—^b Chap. x. 6.

these inscriptions: *The subduer of the barbarous nations; the conqueror of all nations; everywhere a conqueror; and the like.* What is added, *verse 6, of the woman's fleeing into the wilderness for a thousand two hundred and threescore days*, is said by way of prolepsis or anticipation. For the war in heaven between Michael and the dragon, and other subsequent events, were prior, in order of time, to the flight of the woman into the wilderness; but before the prophet passes on to a new subject, he gives a general account of what happened to the woman afterward, and enters more into the particulars in their proper place.

Verses 7–12. *And there was war in heaven, &c.*—It might reasonably be presumed that all the powers of idolatry would be strenuously exerted against the establishment of Christianity, and especially against the establishment of a Christian on the imperial throne: and these struggles and contentions between the heathen and the Christian religions are here represented by *war in heaven*, between the angels of darkness and angels of light. Michael was (Dan. x. 21; xii. 1) the tutelar angel and protector of the Jewish Church. He performs here the same office for the Christian Church. He and the good angels, who are *sent forth* (Heb. i. 14) *to minister to the heirs of salvation*, were the invisible agents on one side, as the devil and his evil agents were on the other. The visible actors in the cause of Christianity were the believing emperors and ministers of the word, the martyrs and confessors; and in support of idolatry, were the persecuting emperors and heathen magistrates, together with the whole train of priests and sophists. This contest lasted several years, and the final issue of it was, (verses 8, 9,) that the Christian prevailed over the heathen religion; the heathen were deposed from all rule and authority, and the Christians were advanced to dominion and empire in their stead. Our Saviour said unto his disciples,

A. M. 4100. 13 And when the dragon saw that
A. D. 96. he was cast unto the earth, he persecuted ° the woman which brought forth the man-child.

14 ^d And to the woman were given two wings of a great eagle, ° that she might fly ^f into the wilderness, into her place, where she is nourished ^e for a time, and times, and half a time, from the face of the serpent.

15 And the serpent ^h cast out of his mouth wa-

* Verse 5.—^d Exod. xix. 4.—^e Verse 6.—^f Chap. xvii. 3.
^e Dan. vii. 25; xii. 7.—^h Isa. lix. 19.

casting devils out of the bodies of men, (Luke x. 18.) *I beheld Satan as lightning fall from heaven.* In the same figure Satan fell from heaven, and *was cast out into the earth*—When he was thrust out of the imperial throne; and *his angels were cast out with him*—Not only all the heathen priests and officers, civil and military, were cashiered, but their very gods and demons, who before were adored, became the subjects of contempt and execration. It is very remarkable that Constantine himself, and the Christians of his time, described his conquests under the same image, as if they had understood that this prophecy had received its accomplishment in him. Moreover, a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet *the great enemy of mankind, who persecuted the church by the means of impious tyrants, in the form of a dragon*, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea: in allusion, it is said expressly, to the divine oracles in the books of the prophets, where that evil spirit is called the dragon, and the crooked serpent. Upon this victory of the church there is introduced (verse 10) a triumphant hymn of thanksgiving for the depression of idolatry and exaltation of true religion. It was not by temporal means or arms that the Christians obtained this victory, (verse 11,) but by spiritual; by the merits and death of their Redeemer, by their constant profession of the truth, and by their patient suffering of all kinds of tortures, even unto death: and the blood of the martyrs hath been often called *the seed of the church*. This victory was indeed matter of joy and triumph to the blessed angels and glorified saints in heaven, (verse 12,) by whose sufferings it was in great measure obtained; but still new woes are threatened to *the inhabitants of the earth*; for, though the dragon was deposed, yet was he not destroyed; though idolatry was depressed, yet was it not wholly suppressed; there were still many pagans intermixed with the Christians, and the devil would incite fresh troubles and disturbances on earth, *because he knew that he had but a short time*—That is, it would not be long before the pagan religion should be totally abolished, and the Christian religion prevail in all the Roman empire.

Verses 13–17. *And when the dragon saw that he*

ter as a flood, after the woman, that he
A. M. 4100. might cause her to be carried away of
A. D. 96. the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, ⁱ and went to make war with the remnant of her seed, ^k which keep the commandments of God, and have ^l the testimony of Jesus Christ.

ⁱ Gen. iii. 15; Chap. xi. 7; xiii. 7.—^k Chap. xiv. 12.—^l 1 Cor. ii. 1; 1 John v. 10; Chap. i. 2, 9; vi. 9; xx. 4.

was cast unto the earth, &c.—When the dragon was thus deposed from the imperial throne, and *cast unto the earth*, (verse 13,) he still continued to persecute the church with equal malice, though not with equal power. He made several attempts to restore the pagan idolatry in the reign of Constantine, and afterward in the reign of Julian; he traduced and abused the Christian religion by such writers as Hierocles, Libanius, and others of the same stamp and character; he rent and troubled the church with heresies and schisms; he stirred up the favourers of the Arians to persecute and destroy the orthodox Christians. But the church was still under the protection of the empire, (verse 14,) and to the woman were given two wings of a great eagle—As God said to the children of Israel, (Exod. xix. 4,) *Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, &c.*; so the church was supported and carried, as it were, on eagles' wings; but the similitude is the more proper in this case, an eagle being the Roman ensign, and the two wings alluding probably to the division that was then made of the eastern and the western empire. In this manner was the church protected, and these wings were given, *that she might flee into the wilderness*, into a place of retirement and security, *from the face of the serpent*—Not that she fled into the wilderness at that time, but several years afterward; and there *she is nourished for a time, and times, and half a time*—That is, three prophetic years and a half, which is the same period with the twelve hundred and sixty days, or years, before mentioned. So long the church is to remain in a desolate and afflicted state, during the reign of antichrist; as Elijah, while idolatry and famine prevailed in Israel, was secretly fed and nourished three years and six months in the wilderness. But before the woman fled into the wilderness, *the serpent cast out of his mouth water as a flood*, (verse 15,) with intent to wash her away. *Waters*, in the style of the Apocalypse, (chap. xvii. 16,) signify *peoples and nations*; so that here was a great inundation of various nations excited by the dragon, or the friends and patrons of the old idolatry, to oppress and overwhelm the Christian religion. Such appeared plainly to have been the design of the dragon, when Stilicho, prime minister of the Emperor Honorius, invited the barbarous heathen na-

tions, the Goths, Alans, Sueves, and Vandals, to invade the Roman empire, hoping by their means to raise his son Eucherius to the throne, who from a boy was an enemy to the Christians, and threatened to signalize the beginning of his reign with the restoration of the pagan, and abolition of the Christian religion. Nothing indeed was more likely to produce the ruin and utter subversion of the Christian Church, than the irruptions of so many barbarous heathen nations into the Roman empire. But the event proved contrary to human appearance and expectation: *the earth swallowed up the flood*, verse 16—The barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their

own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name of Romans. This course not succeeding according to probable expectation, the dragon did not therefore desist from his purpose, (verse 17,) but only took another method of persecuting the true sons of the church, as we shall see in the next chapter. It is said that *he went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus*—Which implies that at this time there was only a remnant; that corruptions were greatly increased, and *the faithful were diminished from among the children of men.*

CHAPTER XIII.

Here, (1.) The apostle sees in vision a beast rising out of the sea, a description of which, as also of its power, rage, and success is given, 1-10. (2.) He sees a second beast coming up out of the earth, exercising all the power of the former beast, causing an image of it to be made, and compelling all to worship it, 11-17. (3.) The number of the beast is given, 18.

A. M. 4100. **AND** I stood upon the sand of the sea, and saw ^a a beast rise up out of the sea, ^b having seven heads and ten horns,

^a Dan. vii. 2, 7.—^b Chap. xii. 3; xvii. 3, 9, 12.

NOTES ON CHAPTER XIII.

In this chapter we have a further account of the state of the church and the world in this third period. The representation of the wild beasts in this vision refers to the same times with the two former visions of the witnesses prophesying in sackcloth, and the woman fleeing into the wilderness. Power is given unto the beast to continue, or to make war and prevail, forty-two months, verse 5. This vision gives a more distinct account of the manner and means by which the true church and worshippers of God should be persecuted, and so greatly oppressed, as is represented by the woman's fleeing into the wilderness, and by slaying the witnesses. So that this representation, in conjunction with the two former, will afford us a sufficient description of the state of providence and the church, with the useful lessons of caution, patience, and faithfulness in times of great corruption and great danger, which are the principal intentions of the Spirit of prophecy, in the whole of these revelations. See *Lowman*.

Verses 1-4. *And I stood upon the sand of the sea, &c.*—Here the beast is described at large, who was only mentioned before, chap. xi. 7; and a beast, in the prophetic style, is a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a beast. As Daniel (chap. vii. 2, 3) beheld *four great beasts*, representing the four great empires, *come up from a stormy sea*, that is, from the commotions of the world; so St. John (verse 1) saw this beast in like manner *rise up out of the sea*. He was said before (chap. xi. 7)

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and upon his horns ten crowns, and upon his heads the ¹ name of blasphemy.

¹ Or, names, Chap. xvii. 3.

to ascend out of the abyss, or bottomless pit; and it is said afterward, (chap. xvii. 8,) that he shall ascend out of the abyss, or bottomless pit; and here he is said to ascend out of the sea; so that the sea and abyss, or bottomless pit, are in these passages the same. No doubt is to be made that this beast was designed to represent the Roman empire; for thus far both ancients and moderns, Papists and Protestants, are agreed: the only controversy is, whether it was Rome, pagan or Christian, imperial or papal.

St. John saw this beast rising out of the sea, but the Roman empire was risen and established long before St. John's time; and therefore this must be the Roman empire, not in its then present, but in some future shape and form; and it arose in another shape and form after it was broken to pieces by the incursions of the northern nations. The beast hath *seven heads and ten horns*—Which are the well-known marks of the Roman empire, the *seven heads* alluding to the seven mountains whereon Rome was seated, and to the seven forms of government which successively prevailed there; and the *ten horns* signifying the ten kingdoms into which the Roman empire was divided. It is remarkable that the dragon had *seven crowns upon his heads*, but the beast hath *upon his horns ten crowns*—So that there had been, in the mean while, a revolution of power from the heads of the dragon to the horns of the beast, and the sovereignty, which before was exercised by Rome alone, was now transferred and divided among ten kingdoms; but the Roman empire was not divided into ten kingdoms till after it was become

A. M. 4100. 2 ° And the beast which I saw was
A. D. 96. like unto a leopard, ^d and his feet were
as *the feet* of a bear, ^e and his mouth as the
mouth of a lion: and ^f the dragon gave him
his power, ^g and his seat, ^h and great authority.

3 And I saw one of his heads ⁱ as it were
^j wounded to death; and his deadly wound was
healed: and ^k all the world wondered after the
beast.

^a Dan. vii. 6.—^b Dan. vii. 5.—^c Dan. vii. 4.—^d Ch. xii. 9.
^e Ch. xvi. 10.—^f Ch. xii. 4.—^g Ver. 12, 14.—^h Gr. slain.

Christian. Although the heads had lost their crowns, yet still they retained *the names of blasphemy*—In all its heads, in all its forms of government, Rome was still guilty of idolatry and blasphemy. Imperial Rome was called, and delighted to be called, *The eternal city; the heavenly city; the goddess of the earth; the goddess*: and had her temples and altars, with incense and sacrifices offered up to her: and how the papal Rome likewise hath arrogated to herself divine titles and honours will be shown hereafter.

As Daniel's fourth beast (chap. vii. 6) was without a name, and *devoured and brake in pieces* the three former; so this beast (verse 2) is also without a name, and partakes of the nature and qualities of the three former; having the body of a *leopard*—Which was the third beast, or Grecian empire; and *the feet of a bear*—Which was the second beast, or Persian empire; and *the mouth of a lion*—Which was the first beast, or Babylonian empire: and consequently this must be the same as Daniel's fourth beast, or the Roman empire. But still it is not the same beast, the same empire entirely, but with some variation. *And the dragon gave him his power*—*Δυναμην*, or his armies; and *his seat*—*Θρονον*, or his imperial throne; and *great authority*—Or jurisdiction over all the parts of his empire. *The beast*, therefore, is the successor and substitute of *the dragon*, or of the idolatrous heathen Roman empire: and what other idolatrous power hath succeeded to the heathen emperors in Rome, all the world is a judge and a witness. *The dragon*, having failed in his purpose of restoring the old heathen idolatry, delegates his power to *the beast*, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints, instead of the gods and demigods of antiquity.

Another mark, whereby the beast is peculiarly distinguished, is, (verse 3,) *one of his heads as it were wounded to death*—It will appear hereafter, that this head was the sixth head, for *five were fallen* (chap. xvii. 10) before St. John's time: and the sixth head was that of the Cæsars, or emperors, there having been before, kings, and consuls, and dictators, and decemvirs, and military tribunes, with consular authority. The sixth head was *as it were wounded to death*, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Augustulus; or

4 And they worshipped the dragon A. M. 4100
which gave power unto the beast: A. D. 96.
and they worshipped the beast, saying, ¹ Who
is like unto the beast? who is able to make
war with him?

5 And there was given unto him ^m a mouth
speaking great things and blasphemies; and
power was given unto him ⁿ to continue ^o forty
and two months.

^k Chap. xvii. 8.—^l Chap. xviii. 18.—^m Dan. vii. 8, 11, 25;
xi. 36.—ⁿ Or, to make war.—^o Chap. xi. 2; xii. 6.

rather, as the government of the Gothic kings was much the same as that of the emperors, with only a change of the name, this head was more effectually *wounded to death*, when Rome was reduced to a poor dukedom, and made tributary to the exarchate of Ravenna. But not only one of his heads was, as it were, wounded to death, but *his deadly wound was healed*—If it was the sixth head which was wounded, that wound could not be healed by the rising of the seventh head; the same head which was wounded must be healed: and this was effected by the pope and people of Rome revolting from the exarch of Ravenna, and proclaiming *Charles the Great* Augustus and emperor of the Romans. Here the wounded imperial head was *healed* again, and hath subsisted ever since. At this time, partly through the pope, and partly through the emperor, supporting and strengthening each other, the Roman name again became formidable: *and all the world wondered after the beast*; and (verse 4) *they worshipped the dragon, which gave power unto the beast*; and *they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?*—No kingdom or empire was like that of the beast; it had no parallel upon earth; and it was in vain for any to *resist* or *oppose* it; it prevailed and triumphed over all; and *all the world*, in submitting thus to the religion of the beast, did in effect submit again to the religion of the dragon, it being the old idolatry with new names. For the worshipping of demons and idols is in effect the worshipping of devils.

Verses 5-8. *And there was given unto him a mouth speaking great things*—This expression seems to be taken from the description of the little horn in Daniel's vision, (chap. vii. 8,) and is explained, verse 11, by the voice of the great words which the horn spake. It must be observed, however, that it is of the *secular* empire that this is spoken, which empire is here considered as under the influence of the ecclesiastical power of Rome, and as being merely its agent, and especially the agent of the pope, the speaking image of the beast. And it is well known what blasphemous and extravagant claims of authority and power have been made by him, who has been styled, *His Holiness—Infallible—Sovereign of kings and kingdoms—Christ's Vicegerent—yea, God upon earth*. Power also has been given unto him *to continue*—Greek, *ωσπως, to practise*, prevail, and prosper, *forty and two months*—It doth not fol-

A. M. 4100. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kin-

o John i. 14; Col. ii. 9.—p Dan. vii. 21; Chap. xi. 7; xii. 17.
q Chap. xi. 18; xvii. 15.

low from this that the beast is to continue to exist for no longer a term, but he is to *practise*, to prosper, and prevail, for that term: as the holy city (chap. xi. 2) is to be trodden under foot of the Gentiles forty and two months, which are the twelve hundred and sixty days, or years, of the reign of antichrist. But if by the beast were understood the *heathen* Roman empire, that empire, instead of subsisting twelve hundred and sixty, did not subsist four hundred years after the date of this prophecy. *And he opened his mouth in blasphemy, &c.*—This newly-erected government of Rome used the authority it had obtained in making and publishing constitutions for the establishment of idolatry, in contempt of God and his true worship, and by all methods of oppression and persecution, forcing the church to comply with them, and yield obedience to them. "Any acts of idolatrous worship," says Lowman, "may well be expressed by *blaspheming God* and his name, as they deny to the true God his distinguishing honour, and give it to creatures, whether to images, saints, or angels. The church, as it is called the *temple of God*, the place of God's presence, is properly also called *his tabernacle*." By them that dwell in heaven, Grotius understands all saints, all Christians, whose conversation is in heaven. The Christian Church is called, the *Jerusalem which is above*, Gal. iv. 26; and the governors of it are styled *angels*, Rev. i. 20. To *blaspheme them*, therefore, that dwell in heaven, will signify the contempt and injurious manner with which the new government of Rome shall treat the true worshippers of God, as well as God himself and his name. So much for his *blasphemies*; nor are his *exploits* less extraordinary. *It was given unto him to make war with the saints, and to overcome them*—The power of this new Roman government became so great, by divine permission, that it prevailed against the worshippers of God, either to force them to a compliance with the corruptions established by its authority, or to persecute them for their constancy; and this oppressive power was extended far and wide, even *over all*, or many, *kindreds, and tongues, and nations*—Even in all the countries of the western Roman empire. And who can make any computation, or even frame any conception of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome, or this new Roman government? Mede, upon the place, hath observed from good authority, that in the war with the Albigenses and Waldenses, there perished of these poor creatures in France alone a *million!* From

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dreds, and tongues, and nations. A. M. 4100. A. D. 96.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

r Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Chap. iii. 5; xx. 12, 15; xxi. 27.—s Chap. xvii. 8.—t Chap. ii. 7.

the first institution of the Jesuits to A. D. 1480, that is, in little more than thirty years, nine hundred thousand orthodox Christians were slain. In the Netherlands alone the duke of Alva boasted that within a few years he had despatched to the amount of thirty thousand persons, and those all by the hands of the common executioner. In the space of scarce thirty years, the inquisition destroyed, by various kinds of torture, one hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burned throughout all Europe, who yet, he says, were not put to death by the pope and bishops, but by the civil magistrates; which perfectly agrees with this prophecy, for it is of the *secular* beast that it is said, *He shall make war with the saints, and overcome them*. No wonder that by these means he should obtain a kind of universal authority over all kindreds, and tongues, and nations. Let the Romanists boast, therefore, that theirs is the catholic church, and universal empire: this is so far from being any evidence of the truth, that it is the very brand infix'd by the Spirit of prophecy. *And all that dwell upon the earth shall worship him*—All the inhabitants of the earth, to which this new power shall reach, shall be prevailed upon to receive his idolatrous constitutions, and yield obedience to his tyrannical authority: *whose names are not written in the book of life, &c.*—Except such true and faithful servants of God as are enrolled in the registers of heaven, according to the promises of Christ's gospel, who from the beginning was the true propitiation and mediator of acceptance with God, and of the blessings consequent thereon. It has been justly observed by Mr. Faber, that there is a great inaccuracy in Bishop Newton's exposition of the above paragraph, in that he seems to confound this beast, or the *secular* empire, in all the ten kingdoms, with the *little horn* predicted by Daniel, which accords with the second beast afterward mentioned. As the secular power, however, executed the persecuting decree of the ecclesiastical power, and gave its power to that beast, the things represented by Bishop Newton as accomplishing this prophecy did indeed accomplish it, though he has not marked the manner in which this was done.

Verses 9, 10. *If any man have an ear, let him hear*—It was customary with our Saviour, when he would have his auditors to pay a particular attention to what he had been saying, to add, *He who hath ears to hear, let him hear*. St. John repeats the same admonition at the end of each of the seven

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A. M. 4100. 10 ^a He that leadeth into captivity shall go into captivity: ^a he that killeth with the sword, must be killed with the sword. ^b Here is the patience and the faith of the saints.

11 And I beheld another beast ^a coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

^a Isa. xxxiii. 1.—^b Gen. ix. 6; Matt. xxvi. 52.—^c Chap. xiv. 12.—^d Chap. xi. 7.—^e Verse 3.

epistles to the seven churches of Asia, and here in the conclusion of his description of the beast, *If any man have an ear, let him hear*: and certainly the description of the beast is deserving of the highest attention upon many accounts, and particularly because the right interpretation of this book turns upon it, as one of its main hinges. It is added, by way of consolation to the church, that these enemies of God and of Christ, represented under the character of the beast, shall suffer the law of retaliation, and be as remarkably punished and tormented themselves, as they punished and tormented others, verse 10. *He who leadeth into captivity, shall go into captivity; he who killeth with the sword, must be killed with the sword*—Such a promise might administer some comfort; and indeed it would be wanted, for the patience and the faith of the saints would be tried to the utmost during the reign of the beast. *Here is the patience and the faith of the saints*—Of all the trials and persecutions of the church this would be the most severe, and exceed those of the primitive times, both in degree and in duration.

Verses 11, 12. *And I beheld another beast, &c.*—From the description of the *ten-horned beast*, or Roman state in general, the prophet passeth to that of the *two-horned beast*, or Roman Church in particular. *The beast with ten crowned horns* is the Roman empire, as divided into ten kingdoms; *the beast with two horns like a lamb* is the Roman hierarchy, or body of the clergy, regular and secular. This beast is otherwise called *the false prophet*; than which there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed. For *the false prophet*, no more than *the beast*, is a single man, but a body or succession of men, propagating false doctrines, and teaching lies for sacred truths. As the first beast rose up out of the sea, that is, out of the wars and tumults of the world, so this beast groweth up out of the earth—Like plants, silently and without noise; and the greatest prelates have often been raised from monks, and men of the lowest birth. *He had two horns like a lamb*—He had, both regular and secular, the appearance of a lamb; he derived his powers from the lamb, and pretended to be like a lamb, all meekness and mildness; but *he spake as a dragon*—He had a voice of terror, like Roman emperors, in usurping divine titles, in commanding idolatry, and in persecuting and slaying the true worshippers of God and faithful servants of Jesus Christ. He is an ecclesiastical person, but intermixeth himself

12 And he exerciseth all the power ^a of the first beast before him, and ^a causeth the earth and them which dwell therein to worship the first beast, ^a whose deadly wound was healed.

13 And ^b he doeth great wonders, ^c so that he maketh fire come down from heaven on the earth in the sight of men,

^b Deut. xiii. 1-3; Matt. xxiv. 24; 2 Thess. ii. 9; Chap. xvi. 14. ^c 1 Kings xviii. 38; 2 Kings i. 10, 12.

much in civil affairs. He is the prime minister, adviser, and mover of the *first beast*, or the beast before mentioned. *He exerciseth all the power of the first beast before him*—He holdeth *imperium in imperio*, an empire within an empire; claimeth a temporal authority as well as a spiritual, and enforceth his canons and decrees with the sword of the civil magistrate. As the first beast concurs to maintain his authority, so he in return confirms and maintains the sovereignty and dominion of the first beast over his subjects; *and causeth the earth, and them who dwell therein, to worship the first beast, whose deadly wound was healed*—He supports tyranny, as he is by tyranny supported. He enslaves the consciences, as the first beast subjugates the bodies of men. This ecclesiastical power, as Whiston observes, is the common centre and cement which unites all the distinct kingdoms of the Roman empire; and, by joining with them, procures them a blind obedience from their subjects: and so he is the occasion of the preservation of the old Roman empire in some kind of unity, and name, and strength, which otherwise would have been quite dissolved by the inundations and wars succeeding the settlement of the barbarous nations in that empire. "Here," says Mr. Faber, "we have a plain prediction of *some spiritual power*, which should arrogate to itself *universal or catholic* authority in religious matters; which should coexist, upon the most friendly terms, with the *ten-horned temporal empire*, instigating it to persecute, during the space of forty-two prophetic months, all such as should dare to dispute its usurped domination; and which, in short, should solve the symbolical problem of *two contemporary beasts*, by exhibiting to the world the singular spectacle of a *complete empire within an empire*. Where we are to look for this power, since the *great Roman beast* was divided into ten horns, let the impartial voice of history determine. Daniel, who fully delineates the character of the *little horn*, is silent respecting the *two-horned beast*; and John, who as fully delineates the character of the *two-horned beast*, is entirely silent respecting the *little horn*. The *little horn* and the *two-horned beast* act precisely in the same capacity; each exercising the power of the *first beast* before him, and each perishing in one common destruction with him."—Vol. ii. pp. 291-293.

Verses 13-17. *And he doeth great wonders*—We have seen the greatness of the power and authority of the beast, and we shall now see what course he pursues to establish it. He pretends, like other false

A. M. 4100. 14 And ^d deceiveth them that dwell on
A. D. 96. the earth ^e by the means of those mira-
cles which he had power to do in the sight of the
beast; saying to them that dwell on the earth,
that they should make an image to the beast,
which had the wound by a sword, ^f and did live.

15 And he had power to give ^g life unto the
image of the beast, that the image of the beast
should both speak, ^h and cause that as many
as would not worship the image of the beast
should be killed.

^d Chap. xii. 9; xix. 20.—^e 2 Thes. ii. 9, 10.—^f 2 Kings xx. 7.
^g Gr. breath.—^h Chap. xvi. 2; xix. 20; xx. 4.—ⁱ Chap. xiv.

prophets, to show *great signs and wonders*, and even to call for *fire from heaven*, as Elias did, 2 Kings i. 11, 12. His impostures, too, are so successful, that *he deceiveth them that dwell on the earth, &c.*—In this respect he perfectly resembles St. Paul's *man of sin*, 2 Thes. ii. 9; or rather they are one and the same character, represented in different lights, and under different names. It is further observable, that he is said to perform his miracles *in the sight of men*, in order to deceive them, and *in the sight of the beast*, in order to serve him: but not *in the sight of God*, to serve his cause, or promote his religion. Now miracles, visions, and revelations, are the mighty boast of the Church of Rome; the contrivances of an artful, cunning clergy, to impose upon an ignorant, credulous laity. Even *fire is pretended to come down from heaven*, as in the case of St. Anthony's fire, and other instances, cited by Brightman and other writers on the Revelation: and in solemn excommunications, which are called the *thunders of the church*, and are performed with the ceremony of casting down burning torches from on high, as symbols and emblems of *fire from heaven*. Miracles are thought so necessary, that they are reckoned among the notes of the Catholic Church. But if these miracles were all real, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all fictions and counterfeits? They are indeed so far from being any proofs of the true church, that they are rather a proof of a false one; and, as we see, the distinguishing mark of antichrist.

The influence of the two-horned beast, or corrupted clergy, is further seen in persuading and inducing mankind to *make an image to the beast, which had the wound by a sword, and did live*—That is, an image and representative of the Roman empire, which was wounded by the sword of the barbarous nations, and revived in the revival of a new emperor of the west. *He had also power to give life and activity unto the image of the beast*—It should not be a dumb and lifeless idol, but should *speak* and deliver oracles, as the statues of the heathen gods were feigned to do, and should *cause to be killed as many as would not worship* and obey it—This *image and representation of the beast* is, most probably, the pope. He is properly the idol of the church. He

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16 And he causeth all, both small A. M. 4100.
and great, rich and poor, free and A. D. 96.
bond, ^b to ^c receive a mark in their right hand,
or in their foreheads;

17 And that no man might buy or sell, save
he that had the mark, or ^d the name of the
beast, ^e or the number of his name.

18 ^f Here is wisdom. Let him that hath un-
derstanding count ^g the number of the beast:
^h for it is the number of a man; and his num-
ber is Six hundred threescore and six.

9; xix. 20; xx. 4.—^b Gr. to give them.—^c Chap. xiv. 11.
^d Ch. xv. 2.—^e Ch. xvii. 9.—^f Ch. xv. 2.—^g Ch. xxi. 17.

represents in himself the whole power of the beast, and is the head of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast, or the corrupted clergy, by choosing him pope, *give life* unto him, and enable him to *speak* and utter his decrees, and to *persecute even to death as many as refuse* to submit to him and to *worship him*. As soon as he is chosen pope, he is clothed with the pontifical robes, and crowned, and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect, and then they worship him; as in the medals of Martin V., where two are represented crowning the pope, and two kneeling before him, with this inscription, *Quem creant adorant, Whom they create they adore*. He is the principle of unity to the ten kingdoms of the beast, and causeth, as far as he is able, all who will not acknowledge his supremacy to be put to death. In short, he is the most perfect likeness and resemblance of the ancient Roman emperors, is as great a tyrant in the Christian world as they were in the heathen, presides in the same city, usurps the same power, affects the same titles, and requires the same universal homage and adoration. So that the prophecy descends more and more to particulars, from the Roman state or ten kingdoms in general, to the Roman Church or clergy in particular, and still more particularly to the person of the pope, the head of the state, as well as of the church, the king of kings, as well as bishop of bishops.

Other offices the false prophet performs to the beast in subjecting all sorts of people to his obedience, by imposing certain terms of communion, and excommunicating all who dare in the least article to dissent from him. *He causeth all, both small and great, rich and poor, free and bond, of whatsoever rank and condition they be, to receive a mark in their right hand, or in their foreheads*—We must remember, that it was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on *their right hand, or on their foreheads*; and consisted of some hieroglyphic characters, or of the name expressed in vulgar letters, or

of the name disguised in numerical letters, according to the fancy of the imposer. It is in allusion to this ancient practice and custom, that the symbol and profession of faith in the Church of Rome, as subserving superstition, idolatry, and tyranny, is called *the mark or character of the beast*; which character is said to be received *in their forehead* when they make an open profession of their faith, and *in their right hand* when they live and act in conformity to it. If any dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy or sell*—They are interdicted from traffic and commerce, and all the benefits of civil society. Thus Hovedon relates, that William the Conqueror would not permit any one in his power to *buy or sell* any thing, whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under Pope Alexander the Third, made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that “no one presume to entertain or cherish them in his house or land, or *exercise traffic* with them.” The synod of Tours, in France, under the same pope, ordered, under the like intermination, that “no man should presume to receive or assist them, no, not so much as to hold any communion with them in *selling or buying*, that, being deprived of the comfort of humanity, they may be compelled to repent of the error of their way.” So did Pope Martin V. in his bull after the council of Constance. In this respect the false prophet *spake as the dragon*: for the dragon Dioclesian published a like edict, that no one should sell or administer any thing to the Christians, unless they had first burned incense to the gods. Popish excommunications are therefore like heathen persecutions, and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of later times, have had in framing and enforcing such cruel interdicts, and in reducing all orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed.

Verse 18. *Here is wisdom. Let him that hath understanding count the number of the beast*—In saying, *Here is wisdom*, the apostle shows that it is not a vain and ridiculous attempt to search into this mystery, but, on the contrary, that it is recommended to us on divine authority. *For it is the number of a man*—It is a method of numbering practised among men, as *the measure of a man* (xxi. 17) is such a measure as men commonly use. It was a practice among the ancients to denote names by numbers; of which many instances might be given, if it were necessary to prove it. It has likewise been the usual method in all God’s dispensations, for the Holy Spirit to accommodate his expressions to the customs, fashions, and manners of the several ages. Since then this art and mystery of numbers was so much used among the ancients, it is less wonderful that the beast also should have his number; and there was this additional reason for this obscure manner of characterizing him in the time of St. John, that no other manner would have been safe. Several names possibly might be cited, which

contain this number; but it is evident that it must be some Greek or Hebrew name, and with the name also the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of *six hundred threescore and six*. No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John’s time, and was the disciple of Polycarp, the disciple of St. John. He saith, that “the name *Lateinos* contains the number of six hundred and sixty-six; and it is very likely, because the last kingdom is so called, for they are Latins who now reign: but in this we will not glory:” that is, as it becomes a modest and pious man in a point of such difficulty, he will not be too confident of his explication. *Lateinos* with *ei* is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. No objection therefore can be drawn from the spelling of the name, and the thing agrees to admiration. For after the division of the empire, the Greeks and other orientlists called the people of the western church, or Church of Rome, *Latins*: and they *Latinize* in every thing. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The papal councils speak in Latin. Women themselves pray in Latin. Nor is the Scripture read in any other language under Popery than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short, all things are Latin; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themselves indeed choose rather to be called Romans, and, more absurdly still, *Roman Catholics*: and probably the apostle, as he hath made use of some Hebrew names in this book, as *Abaddon*, (ix. 11.) and *Armageddon*, (xvi. 16.) so might in this place likewise allude to the name in the Hebrew language. Now *Romiith* is the Hebrew name for the *Roman beast*, or *Roman kingdom*: and this word, as well as the former word *Lateinos*, contains the just and exact number of six hundred and sixty-six.

LATEINOS.	ROMIITH.
Α ——— 30	Ϟ ——— 200
Α ——— 1	ϛ ——— 6
Τ ——— 300	Ϟ ——— 40
Ε ——— 5	ϛ ——— 10
Ι ——— 10	ϛ ——— 10
Ν ——— 50	Ϟ ——— 400
Ο ——— 70	—
Σ ——— 200	666
—	666

It is really surprising that there should be such a fatal coincidence in both names in both languages. And perhaps no other word, in any language whatever, can be found to express both the same *number* and the same *thing*. See Bishop Newton.

CHAPTER XIV.

To comfort the church in her suffering condition during the reign of antichrist, (1.) A hundred and forty-four thousand are represented as faithfully adhering to Christ and his truths in that period, and praising God for their preservation from the general corruption, 1-5. (2.) While three angels prepare the way for antichrist's ruin, one by preaching the gospel, a second by proclaiming the downfall of Popery, and a third by denouncing terrible vengeance on its adherents, the Holy Ghost attests the happiness of all that die in the Lord, martyrs or others, 6-13. (3.) By the emblems of harvest, corn reaped, and vine clusters gathered and trodden, is represented the sudden and most terrible destruction of the antichristian kingdom and its subjects, 14-20.

A. M. 4100. A. D. 96. **AND** * I looked, and lo, ^a a Lamb stood on the mount Sion, and with him ^b a hundred forty and four thousand, ^c having his Father's name written in their foreheads.

2 And I heard a voice from heaven, ^d as the voice of many waters, and as the voice of a

* Innocent's Day, epistle, verse 1 to verse 6.—^a Chap. v. 5.
^b Chap. vii. 4.—^c Chap. vii. 3; xiii. 16.

NOTES ON CHAPTER XIV.

"The description of the melancholy state of the church and world during this period, in the foregoing chapters, might be apt somewhat to discourage the faithful worshippers of God; for though God, by a spirit of prophecy, had before revealed this suffering state to the church, and so it was represented as what the wisdom of Divine Providence thought fit to permit, and what was therefore reconcilable to the goodness and power of the great Governor of the world; yet it was a very useful design of these revelations to subjoin proper principles of consolation and encouragement to such a melancholy representation of temptation, danger, and suffering. This seems the intention of this chapter, in which the scene of the prophetic vision is changed from earth to heaven; from a view of the church under the persecution of the beast, to a view of the church in the presence of the Lamb: delivered from the state of corruption and oppression so much to be expected from this evil world, and arrived at a state of complete and perfect happiness in the heavenly world. This vision, then, represents the sure destruction of the enemies of truth and righteousness in the end, however they may prevail for a time: it shows the very great reward of the faithful, and dreadful punishment of the apostates, who shall fall from the faith and purity of the Christian worship in the day of trial. Thus this part of the prophecy unites the strongest principles of warning, caution, encouragement, and hope, than which nothing could be more proper or useful for the church in such a state of providence; or to the general design of the whole prophecy, which is to exhort and encourage the constancy and patience of the saints in all their trials. When we consider this chapter in this view, it will show a more easy, natural, and proper connection between this vision and the foregoing than is usually observed; and make the whole plan and design appear more regular and exact than it is usually thought to be."—Lowman.

Verses 1-4. I looked, and behold a Lamb—The

b

great thunder: and I heard the voice ^{A. M. 4100.} of ^{A. D. 96.} ^a harpers harping with their harps:

3 And ^f they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song ^g but the hundred and forty and four thousand, which were redeemed from the earth.

^d Chap. i. 15; xix. 6.—^e Chap. v. 8.—^f Chap. v. 9; xv. 3.
^g Verse 1.

Lord Jesus, in the form of a lamb, or as the Lamb of God, which taketh away the sins of the world, and not only with horns like a lamb; *stood on mount Sion*—Namely, the heavenly Sion; *and with him a hundred forty and four thousand*—The same select number that was mentioned chap. vii. 4, the genuine followers of the twelve apostles, apostolically multiplied, and therefore the number of the church, as six hundred and sixty-six is the number of the beast; and as the followers of the beast have the name of the beast, so these have the name of God, and, as some copies add, of Christ, *written in their foreheads*—As being the redeemed of God and of the Lamb, his now unalienable property, and as having been, when on earth, his professed servants, and the same as *the witnesses*. This prophecy often introduces the inhabitants of heaven as a kind of chorus, with great propriety and elegance. The church above, making suitable reflections on the grand events which are foretold in this book, greatly serves to raise the attention of real Christians, and to teach the high concern they have in them. Thus is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion of the church in heaven. *And I heard a voice*—Or *sound, from heaven*—Sounding clearer and clearer; first at a distance; *as the sound of many waters*—Or *thunders*; and afterward, being nearer, it was as of *harpers harping on their harps*—It sounded vocally and instrumentally at once. *And they sung*—With voices and instruments of music; *as it were a new song*—The Christian song, which they sung before, chap. v.; *and no man could learn that song but the hundred and forty-four thousand*—Those who had been the true spiritual worshippers of the one true God, through the one true Mediator, Jesus Christ; all the rest of mankind offering up their devotions to other objects, and through other mediators; or not worshipping with a truly spiritual worship; *which were redeemed from the earth*—From this present evil world, being bought by the blood of Christ, and delivered from the guilt and

A. M. 4100. 4 These are they which were not de-
A. D. 96. filed with women; ^b for they are vir-
gins. These are they ⁱ which follow the Lamb
whithersoever he goeth. These ¹ were ^k redeemed
from among men, ¹ being the first-fruits unto
God and to the Lamb.

5 And ^m in their mouth was found no guile: for
ⁿ they are without fault before the throne of God.

^a 2 Cor. xi. 2.—¹ Chap. iii. 4; vii. 15, 17; xvii. 14.—¹ Gr.
were bought.—^k Chap. v. 9.—¹ James i. 18.—^m Psa. xxxiii.
2; Zeph. iii. 13.—ⁿ Eph. v. 27; Jude 24.

power of sin by the word and Spirit of God. *These are they which were not*—Or, *had not been, defiled with women*—It seems that one kind of defilement, and the most alluring temptation, is put for every other. Or rather, the meaning is, that they had kept themselves pure from the stains and pollutions of spiritual whoredom, or idolatry, with which the other parts of the world were miserably debauched and corrupted. *These are they which follow the Lamb whithersoever he goeth*—Who are nearest to him; or rather, the meaning is, who followed the Lamb in all things while on earth; who adhered constantly to the religion of Christ, in all conditions and in all places, whether in adversity or prosperity; whether in conventicles and deserts, or in churches and cities. *These were redeemed from among men*—Rescued from the corruptions prevalent among mankind, and consecrated as the first-fruits unto God and the Lamb—An earnest and assurance of a more plentiful harvest in succeeding times. *And in their mouth was found no guile*—They were as free from hypocrisy as from idolatry; for they were without fault before the throne of God—They resembled their blessed Redeemer, who did no sin, neither was guile found in his mouth, (1 Pet. ii. 22,) and were, as the apostle requires Christians to be, *blameless and harmless, the sons of God without rebuke, &c.*, Phil. ii. 15. But possibly it may be asked, Where did such a church ever exist, especially before the Reformation? To which it may be replied, That it hath existed, and not only in idea, history demonstrates; as it hath been before evinced that there hath been, in every age, some true worshippers of God, and faithful servants of Jesus Christ; and as Elijah did not know the seven thousand who had never bowed the knee to Baal, so there may have been more true Christians than were always visible.

Verses 6, 7. *And*—As a further motive to Christian patience and constancy, this vision of the happy state of faithful Christians was followed by another; *I saw another angel*—A second is mentioned verse 8; a third, verse 9. These denote great messengers of God, with their assistants. The first exhorts to the fear and worship of God, the second proclaims the fall of Babylon, the third gives warning concerning the beast. Happy were they who made a right use of these divine messages! *Fly*—Or *flying*, going on swiftly; *in the midst of heaven*—Through the air; *having the everlasting gospel to preach unto*

6 And I saw another angel ^o fly in the A. M. 4100.
midst of heaven, ^p having the everlast- A. D. 96.
ing gospel to preach unto them that dwell on the
earth, ^q and to every nation, and kindred, and
tongue, and people.

7 Saying with a loud voice, ^r Fear God, and
give glory to him; for the hour of his judgment
is come: ^s and worship him that made heaven,

^o Chap. viii. 13.—^p Eph. iii. 9–11; Tit. i. 2.—^q Chap.
xiii. 7.—^r Chap. xi. 18; xv. 4.—^s Neh. ix. 6; Psa. xxxiii. 6;
xxiv. 8; cxlvi. 5, 6; Acts xiv. 15; xvii. 24.

every nation and people—Both to Jews and Gen-
tiles, even as far as the authority of the beast had
extended. In the fourth and fifth verses the nature
and character of the true Christian Church, in oppo-
sition to the wicked antichristian kingdom, were de-
scribed; and here it is predicted that three principal
efforts would be made toward a reformation at three
different times, represented by the three angels ap-
pearing one after another. Or, that the gospel, here
said to be *everlasting*, because, like its Divine Author,
it is *the same yesterday, to-day, and for ever*, should
be preached during this period, in opposition to the no-
vel doctrines of the beast and the false prophet, which
should be *rooted up*, Matt. xv. 13. And the swift-
ness with which the gospel should be disseminated
and spread over the world, is admirably represented
by the swift flight of the first angel; and the nature
of the doctrine, and the earnestness wherewith it
should be especially inculcated, is set forth by the
first clause of the next verse; *saying, with a loud
voice*—That is, urging in the most zealous and forcible
manner, *Fear God, and give glory to him, who
made heaven, earth, the sea, &c.*—Revere, stand in
awe of, dread to offend, worship, and serve him; *for
the hour of his judgment is come*—It is now de-
nounced with certainty, and in due time will be fully
executed on the impenitent, unbelieving, and disobe-
dient. “It is,” says Bishop Newton, “a solemn and
emphatic exhortation to forsake the reigning idolatry
and superstition, and such exhortations were made
even in the first and earliest times of the beast. Be-
sides several of the Greek emperors, who strenuously
opposed the worship of images, Charlemagne
himself held a council at Frankfort in the year 794,
consisting of about three hundred French, and Ger-
man, and Italian, and Spanish, and British bishops,
who condemned all sorts of adoration or worship of
images, and rejected the second council of Nice,
which had authorized and established it. At the same
time the *Caroline books*, as they are called, four
books written by Charles himself, or by his author-
ity, proving the worship of images to be contrary to
the Scripture, and to the doctrine and practice of an-
tiquity, were approved by the council, and trans-
mitted to the pope. Lewis the Pious, the son and
successor of Charles, held a council at Paris, in the
year 824, which ratified the acts of the council of
Frankfort, and the Caroline books, and affirmed that,
according to the Scripture and the fathers, adoration

A. M. 4100. and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying,

‘Isaiah xxi. 9; Jer. li. 8; Chap. xviii. 2.—’ Jer. li. 7;

was due to God alone. Several private persons also taught and asserted the same Scriptural doctrines. Claude, bishop of Turin, declares, that ‘we are not commanded to go to the creature that we may be made happy, but to the Creator himself; and therefore we should not worship dead men; they are to be imitated, not to be adored; let us, together with the angels, worship one God.’ Agebald, archbishop of Lyons, wrote a whole book against images, and says, that ‘angels or saints may be loved and honoured, but not be served and worshipped; let us not put our trust in man, but in God, lest that prophetic denunciation should redound on us, *Cursed is the man who trusteth in man.*’ Many other bishops and writers of Britain, Spain, Italy, Germany, and France, professed the same sentiments; and this public opposition of emperors and bishops to the worship of saints and images, in the eighth and ninth centuries, appears to be meant particularly by the loud voice of this first angel flying aloft, and calling upon the world to worship God. In another respect, too, these emperors and bishops resemble this *angel having the everlasting gospel to preach unto every nation;* for in their time, and greatly by their means, the Christian religion was propagated and established among the Saxons, Danes, Swedes, and many other northern nations.”

Verse 8. *And there followed another angel*—As the admonitions of the first angel had not the proper effect upon the kingdom of the beast, a second angel is commissioned to proclaim the fall of the capital city, *saying, Babylon is fallen, is fallen, that great city*—By *Babylon* is meant Rome, including the antichristian kingdom, the papal hierarchy seated there. Rome, considered in this light, is called *Babylon*, upon many accounts. *Babylon* was magnificent, strong, proud, powerful. So was Rome also. *Babylon* was first, Rome afterward, the residence of the emperors of a great part of the world. What *Babylon* was to Israel of old, Rome hath been both to the literal and spiritual Israel of God. Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty. Whenever *Babylon* is mentioned in this book, the *great* is added, to teach us that Rome then commenced *Babylon* when it commenced the *great city*; when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and, in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be *Babylon*, till it is finally destroyed. Its spiritual greatness began in the fifth century, and increased from age to age. It seems it will come to its utmost height just before its final overthrow. *Her fornication* is her idolatry, invocation of saints and angels, worship of images,

b

‘*Babylon is fallen, is fallen,*’ that great city, because she made all nations drink of the wine of the wrath of her fornication.

Chap. xi. 8; xvi. 19; xvii. 2, 5; xviii. 3, 10, 18, 21; xix. 2.

human traditions, with all that outward pomp, yea, and that fierce and bloody zeal, wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in Rome, fleshly fornication is joined abundantly. Witness the stews there, licensed by the pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature. Of this *wine she hath*, indeed, *made all nations drink*—More especially by her later missions. We may observe, this *making them drink* is not ascribed to the beast, but to *Babylon*. For Rome itself, the Roman *inquisitions, congregations, and Jesuits*, continually propagate their idolatrous doctrines and practices, with or without the consent of this or that pope, who himself is not secure from their censure. But, as Bishop Newton observes, though Rome, with the antichristian power above described, was evidently here intended, it would not have been prudent to predict and denounce its destruction in open and direct terms; it was for many wise reasons done thus covertly under the name of *Babylon*, the great idolatress of the earth, and enemy of the people of God in former times. By the same figure of speech that the first angel cried, that *the hour of his judgment is come*, this second angel proclaims that *Babylon is fallen*; the sentence is as certain as if it was already executed. For greater certainty too it is repeated twice, *Babylon is fallen, is fallen*; as Joseph said, Gen. xli. 32, that *the dream was doubled unto Pharaoh twice, because the thing was established by God.* The reason then is added of this sentence against *Babylon*; because *she made all nations drink of the wine of her wrath*, or rather, *of the inflaming wine, of her fornication*—Hers was a kind of Circean cup with poisoned liquor, to intoxicate and inflame mankind to spiritual fornication. St. John, in these figures, copies the ancient prophets. In the same manner, and in the same words, did Isaiah foretel the fate of ancient *Babylon*, (chap. xxi. 9,) *Babylon is fallen, is fallen*; and Jeremiah hath assigned much the same reason for her destruction, (li. 7,) *Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.* As by the first angel calling upon men to worship God, we understand the opposers of the worship of images in the eighth and ninth centuries, so by this second angel proclaiming the fall of mystic *Babylon* or Rome we understand particularly Peter Valdo, and those who concurred with him among the Waldenses and Albigenses; who were the first heralds, as I may say, of this proclamation, as they first of all, in the twelfth century, pronounced the Church of Rome to be the apocalyptic *Babylon, the mother of harlots and abominations of the earth*; and for this cause not only departed from her communion themselves, but en-

A. M. 4100. 9 And the third angel followed them, A. D. 96. saying with a loud voice, ² If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same ⁷ shall drink of the wine of the wrath of God, which is ² poured out without mixture into ^a the cup of his indignation; and ^b he shall be tormented with ^c fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

^a Chap. xiii. 1-16.—⁷ Psa. lxxv. 8; Isa. li. 17; Jer. xxv. 15. ² Chap. xviii. 8.—^b Chap. xvi. 19.—^c Chap. xx. 10.—^c Chap. xix. 20.—^d Isa. xxxiv. 10; Chap. xix. 3.

gaged great numbers also to follow their example, and laid the first foundation of the Reformation. Rome then began to fall; and as the ruin of Babylon was completed by degrees, so likewise will that of Rome; and these holy confessors and martyrs first paved the way to it.

Verses 9-12. *And the third angel followed*—At no great distance of time; *saying*—As the two former had done; *with a loud voice*—With authority and earnestness; *If any man worship the beast, &c.*—The commission of this angel reaches further than that of the preceding; it extends not only to the capital city, not only to the principal agents and promoters of idolatry, but to all the subjects of the beast, whom it consigns over to everlasting punishment. *If any man worship the beast*—That is, embrace and profess the religion of the beast; or, what is the same, the religion of the Papal hierarchy; *the same shall drink, &c.*—The worship against which judgment is here denounced, consists partly in an inward submission to the beast, a persuasion that all who are subject to Christ must be subject to the beast, or they cannot receive the influences of divine grace; or, as their expression is, “There is no salvation out of the church;” and partly in a suitable outward reverence to the beast and his image—the antichristian kingdom, and the pope that rules in it. *The same shall drink of the wine of the wrath of God*—The wine of God’s indignation, tempered with various ingredients of wrath; *which is poured out without mixture*—Namely, of mercy, and without hope. Bishop Newton renders the expression, *the poisonous wrath of God*; observing, “His punishment shall correspond with his crime; as he drank of the poisonous wine of Babylon, so he shall be made to drink of the poisonous wine of God; *ты кекераоменъ акрати*, *which is mixed unmix’d*, the poisonous ingredients being stronger when mixed with mere, or unmixed wine;” *in the cup of his indignation; and he shall be tormented with fire and brimstone*—In the day of God’s future vengeance; *in the presence of the holy angels*—From hence some conjecture that possibly the torments of the damned may, at certain seasons, through eternal ages, become a spectacle to the inhabitants of the blessed world above; *and in the presence of the Lamb*—This signifies that their punishment shall

11 And ^d the smoke of their torment A. M. 4100. ascendeth up for ever and ever: and A. D. 96. they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 ^e Here is the patience of the saints: ^f here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, ^g Blessed are the dead ^h which die in the Lord ² from henceforth:

^e Chap. xiii. 10.—^f Chap. xii. 17.—^g Eccles. iv. 1, 2; Chap. xx. 6.—^h 1 Cor. xv. 18; 1 Thess. iv. 16.—² Or, *from henceforth saith the Spirit, Yea.*

not only be appointed by the infinite majesty of God, but approved moreover by men and angels, and by him also who loved us unto death, even Christ, our merciful and compassionate High-Priest. In all the Scriptures there is not another threatening so terrible as this. And God, by this greater fear, intended to arm his servants against the fear of the beast. *The smoke of their torment ascendeth up for ever and ever*—“When I seriously reflect on this text,” says Doddridge, “and how directly the force of it lies against those who, contrary to the light of their consciences, continue in the communion of the Church of Rome for secular advantage, or to avoid the terror of persecution, it almost makes me tremble.” By this third angel following the others with a loud voice, we may understand principally Luther and his fellow-reformers, who, with a loud voice, protested against the corruptions of the Church of Rome, and declared them to be destructive of salvation to all who obstinately continued in the practice and profession of them. This would be a time of great trial, verse 12. *Here is the patience of the saints*—Manifested in suffering all things, rather than receive this mark of the beast, the badge of their devotedness to him, and making an open profession of his religion; *who keep the commandments of God, and the faith of Jesus*—The character of all true saints. It is very well known that this was a time of great trial and persecution; the Reformation was not introduced and established without much bloodshed; there were many martyrs in every country, but they were comforted with a solemn declaration from heaven in the next words.

Verse 13. *And I heard a voice from heaven*—This is most seasonably heard when the beast is in his highest power and fury; *saying unto me, Write*—He was at first commanded to write the whole book. Whenever this is repeated, it denotes something peculiarly observable. *Blessed*—*Μακάριοι*, *happy*, are the dead *which die in the Lord*—In the faith of the Lord Jesus Christ; and, in consequence of that faith, in a state of vital union with him, he being thereby made of God unto them wisdom, righteousness, sanctification, and redemption, and thereby imparting unto them, 1st, A satisfactory knowledge of the nature and greatness of their future felicity, in their

A. M. 4100. Yea, saith the Spirit, ⁱ that they may
A. D. 96. rest from their labours; and their
works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one sat* ^k like unto the Son of man, ^l having on his head a golden crown, and in his hand a sharp sickle.

^l 2 Thess. i. 7; Heb. iv. 9, 10; Chap. vi. 11.—^k Ezek. i. 26; Dan. vii. 13; Chap. i. 13.—^j Chap. vi. 2.

illumination; 2d, A title to it, in their justification; 3d, A meetness for it, in their sanctification; and, 4th, Bringing them to the enjoyment of it, in their complete redemption from all the consequences of the fall; *from henceforth*—Particularly, 1st, Because they escape the approaching calamities, or are *taken away from the evil to come*, as the expression is, Isa. lvii. 1, 2, to which passage there seems to be an allusion here; 2d, Because they already enjoy so near an approach to, and indeed an anticipation of, glory—the glory to be conferred at the second coming of Christ, and the resurrection of the dead; for *they rest*—No pain, no purgatory follows; but pure and unmixed happiness; *from their labours*—And the more laborious their life was, the sweeter is their rest. How different is this state from that of those (verse 11) who *have no rest day nor night!* Reader, which wilt thou choose? *And their works*—Each one's peculiar works, done from a principle of faith and love, with a single eye to the glory of God, and in a spirit of humility before God, resignation to his will, and patience under all trials and sufferings; and in meekness, gentleness, and long-suffering toward those who oppose them in their Christian course of cheerfully doing good, and patiently suffering ill; *follow them*—And will be produced as evidences of their faith and love; or of the genuineness of their religion at the day of judgment. But the words, *τα εργα αυτων ακολουθει μετ' αυτων*, properly signify, *their works follow with them*, or follow them immediately; that is, the fruit of their works; they reap this, in some measure, immediately on their admission into paradise. Observe, reader, their works do not go before, to procure for them admittance into the mansions of joy and glory, but they follow or attend them when admitted. Bishop Newton accounts for the expression, *From henceforth, blessed are the dead, &c.*, by observing, that though from the time of the Reformation, “the blessedness of the dead who die in the Lord hath not been enlarged, yet it hath been much better understood, more clearly *written* and promulgated than it was before, and the contrary doctrine of purgatory hath been exploded and banished from the belief of all reasonable men. This truth,” adds he, “was moreover one of the leading principles of the Reformation. What first provoked Luther's spirit was the scandalous sale of indulgences; and the doctrine of indulgences having a close connection with the doctrine of purgatory, the refutation of the one naturally leads to the refutation

b

15 And another angel ^m came out of A. M. 4100.
the temple, crying with a loud voice to A. D. 96.
him that sat on the cloud, ⁿ Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^o of the earth is ^p ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

^m Chap. xvi. 17.—ⁿ Joel iii. 13; Matt. xiii. 39.—^o Jer. li. 33; Chap. xiii. 12.—^p Or, *dried*.

of the other; and his first work of reformation was his ninety-five theses, or positions, against indulgences, purgatory, and the dependant doctrines. So that he may be said literally to have fulfilled the command from heaven, of *writing, Blessed are the dead, &c.*, and from that time to this, this truth hath been so clearly asserted, and so solemnly established, that it is likely to prevail for ever.” But though what the bishop here states might be one reason of the expression, *from henceforth blessed, &c.*, yet the principal reason of its being used seems evidently to have been that above suggested, namely, to intimate that the sufferings which the people of God would be exposed to at this period, from the persecutions of the antichristian power, would be so great that those individuals who escaped them by being taken out of the world by death before they came, would have reason to think themselves happy.

Verses 14–16. *And I looked, and behold a white cloud*—An emblem of the equity and holiness, as also of the victory of him that sat upon it, over all adverse power; *and upon the cloud one like unto the Son of man*—By the majesty of his form, as represented in Daniel; *having on his head a golden crown*—Signifying his high dignity, his extraordinary authority and power; *and a sharp sickle in his hand*—As if going forth to reap some remarkable harvest. *And another angel came out of the temple—Which is in heaven*, (verse 17,) out of which came the judgments of God in the proper seasons; *crying, by the command of God, with a loud voice, Thrust in thy sickle and reap, for the time is come, &c.*—Namely, the appointed time of judgment, for which the world is ripe; the voices of the three warning angels, spoken of from verse 6–11, not having their due effect, it is here predicted that the judgments of God would overtake the followers and adherents of the beast, which judgments are represented in this paragraph under the figures of *harvest* and *vintage*, figures not unusual in the prophets, and copied particularly from the Prophet Joel, who denounced God's judgments against the enemies of his people in the like terms, chap. iii. 13, saying, *Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow for their wickedness is great.*

“Having passed,” says Mr. Faber, “the epoch of the Reformation, we now advance into the times of God's last judgments upon his enemies, the days of the third wo-trumpet. Two remarkable periods of

A. M. 4100. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Chap. xvi. 8.—Joel iii. 13.—Chap. xix. 15.—Isa. lxxiii.

the most conspicuous of these judgments (the several steps of the whole of which are afterward described under seven vials) are here arranged under the two grand divisions figuratively styled the *harvest* and the *vintage*. In the days of Bishop Newton the third wo-trumpet had not begun to sound. Hence his lordship justly observed, 'What particular events are signified by this *harvest* and *vintage*, it appears impossible for any man to determine; time alone can with certainty discover, for these things are yet in futurity. Only it may be observed, that these two signal judgments will as certainly come, as *harvest* and *vintage* succeed in their season; and in the course of providence the one will precede the other, as in the course of nature the *harvest* is before the *vintage*; and the latter will greatly surpass the former, and be attended with a most terrible destruction of God's enemies.' But although both these signal judgments were future when Bishop Newton wrote, it has been our lot to hear the voice of the third wo, and to behold in the French revolution the dreadful scenes of the *harvest*. Still, however, a more dreadful prospect extends before us. The days of the *vintage* are yet future; for the time hath not yet arrived when the great controversy of God with the nations shall be carried on *between the two seas*, in the neighbourhood of the *glorious holy mountain*, in the blood-stained vale of *Megiddo*, in the land whose space extends one thousand six hundred furlongs." Mr. Faber, therefore, considers the *harvest* and the *vintage* here as predicting "two tremendous manifestations of God's wrath, two seasons of peculiar misery;" and that the apostle gives here only a general intimation of these, reserving a more particular account of them for future consideration under the pouring out of the seven vials, which are all comprehended under the *third wo*, and which he divides into three classes; the vials of the harvest, the intermediate vials, and the vials of the vintage.—*Dissertation on the Prophecies*, vol. ii. pages 378 and 382, edition 1810. Whether and how far these views of Mr. Faber appear to be just and consistent with the general tenor of this latter part of the prophecy, we shall be better able to judge when we come to consider the contents of the two next chapters.

Verses 17-20. And another angel came out of the temple which is in heaven.—As the former had done; he also having a sharp sickle.—To assist in

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

3; Lam. i. 15.—Chap. xi. 8; Heb. xiii. 12.—Ch. xix. 14.

this execution, and finish the destruction of the enemies of the truth. And another angel, just at that instant, came out from the altar—Of burnt-offering, from whence the martyrs had cried for vengeance. Which angel, it is said, had power over fire—This, according to Daubuz, is spoken in allusion to the office of that priest who was appointed by lot in the temple-service to take care of the fire upon the altar, and who was therefore called the priest over the fire. Grotius interprets it, *habens ministerium iræ divini, having the office of God's vengeance. And he cried with a loud voice*—With great vehemence; to him that had the sharp sickle.—Being sent to bring a message to him; saying, Thrust in thy sharp sickle, and gather the clusters, &c.—Begin to put in execution the righteous judgments of God on this wicked generation; for her grapes are fully ripe—The time of God's vengeance, his appointed time, is fully come, for the iniquities of the inhabitants of the earth have made them fully ripe for destruction. And the angel thrust in his sickle—Immediately upon this order the angel began to cut down those wicked persons whose iniquities had made them ripe for destruction; and gathered—Or lopped off the grapes of the vine of the earth, and cast them into the great wine-press of the wrath of God—Which seemed to stand ready to receive them; that is, delivered them over to divine vengeance, which should press them hard with grievous afflictions, as grapes are pressed in a wine-press. And the wine-press was trodden without the city—The images in this vision are very strong and expressive. The largest wine-presses used to be in some places out of the city. This expression, therefore, seems to intimate the great numbers that should be involved in this general destruction. And the blood came out of the wine-press even unto the horses-bridles, &c.—Which is a strong hyperbolical expression, to signify a vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for the Jerusalem Talmud, describing the woful slaughter which the Roman Emperor Adrian made of the Jews at the destruction of the city of Bitter, saith, that "the horses waded in blood up to the nostrils." Nor are similar examples wanting even in classic authors; for Silius Italicus, speaking of Hannibal's descent into Italy, useth a like expression of "the bridles flowing with much blood." The stage where this bloody tragedy

is acted is *without the city, by the space of a thousand and six hundred furlongs*, which, as Mr. Mede ingeniously observes, is the measure of *stato dello chiesa*, or the state of the Roman Church, or St.

Peter's patrimony, which, reaching from the walls of Rome unto the river Po and the marshes of Verona, contains the space of two hundred Italian miles, which make exactly sixteen hundred furlongs.

CHAPTER XV.

Here the apostle, (1.) Has a vision of seven angels prepared to execute the divine judgments on the antichristian kingdom, and on all that uphold it, with the triumphant song of the church on that occasion, 1-4. (2.) Their coming forth out of the temple, and receiving vials full of divine wrath, which they were to pour out for that purpose, 5-8.

A. M. 4100. AND I saw another sign in heaven, great and marvellous,

^b seven angels having the seven last plagues: ^c for in them is filled up the wrath of God.

2 And I saw as it were ^d a sea of glass mingled with fire: and them that had gotten

^a Chap. xii. 1, 3.—^b Chap. xvi. 1; xxi. 9.—^c Chap. xiv. 10. ^d Chap. iv. 6; xxi. 18.—^e Matt. iii. 11.

NOTES ON CHAPTER XV.

The prophecy proceeds, in this and the following chapters, to open further the appointed punishment of antichristian Rome for her oppression of the truth, and persecution of the saints. This chapter represents the solemn manner in which preparation is made for the execution of these judgments, as the next describes the actual execution of them. The happy state of God's faithful servants, and the joyful thanksgivings with which they celebrate the goodness of God in the protection of their cause, are very elegantly represented, to encourage their constancy and perseverance. God's judgments upon the kingdom of the beast, or antichristian empire, have been hitherto denounced, and described only in general terms, under the figures of *harvest and vintage*. A more particular account of them follows under the emblem of *seven vials*. These must necessarily fall under the seventh trumpet, and the four last of them, at least, under the third wo; so that as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials. Not only the concinnity of the prophecy requires this order, for otherwise there would be great confusion, and the vials would interfere with the trumpets, some falling under one trumpet, and some under another; but, moreover, if these seven last plagues, and the consequent destruction of Babylon, be not the subject of the third wo, the third wo is nowhere described particularly, as are the two former woes. Before the vials are poured out, the scene opens with a preparatory vision, which is the subject of this chapter. As seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence; and in order to show that these judgments are to fall upon the kingdom of the beast, the true worshippers of God and faithful servants of Jesus, who had escaped victors from the beast, are here

the victory over the beast, ^f and over ^g his image, and over his mark, and

over the number of his name, stand on the sea of glass, ^h having the harps of God.

3 And they sing ⁱ the song of Moses the servant of God, and the song of the Lamb, saying,

^f Chap. xiii. 15-17.—^g Chap. v. 8; xiv. 2.—^h Exod. xv. 1; Deut. xxxi. 30; Chap. xiv. 3.

described as praising God for their deliverance from its tyrannical power.

Verse 1. *And I saw a sign in heaven, great and marvellous*—Such as fixed my attention, and will demand that of the reader: *seven angels* (doubtless holy angels) *having the seven last plagues*—Hitherto God had borne with his enemies with much long-suffering, but now his wrath will go forth to the uttermost. But even after these plagues the holy wrath of God against his other enemies does not cease, chap. xx. 15.

Verses 2-4. *I saw as it were a sea of glass mingled with fire*—It was before *clear as crystal*, (chap. iv. 6,) but is now *mingled with fire*—Emblematical of the judgments whereby God's enemies were about to be devoured; and them that had gained—Or were gaining, as τῶν νικητῶν rather means; *the victory over the beast and his image*—And not submitted to his tyranny or religion, having steadfastly refused, though at the expense of their property, liberty, and lives, amidst so many who were devoted to him, to receive his mark, and the number of his name—Expressions which seem to mean nearly the same thing; *standing on the sea of glass*—Which was before the throne; *having the harps of God*—Given by him, and appropriated to his praise. *And they sing, &c.*—Like unto the people of Israel after their deliverance and escape out of Egypt, when, having passed through the Red sea, they stood on the shore; and, seeing their enemies overwhelmed with the waters, sung the triumphant song of Moses. So these, having passed through the fiery trials of this world, stand on a sea of glass, and, seeing the vials ready to be poured out upon their enemies, sing a song of triumph for the manifestation of the divine judgments, which is called the song of Moses and the song of the Lamb, because the words are, in a great measure, taken from the song of Moses and other parts of the Old Testament, and applied in a

A. M. 4100. ¹ Great and marvellous are thy works, A. D. 96. Lord God Almighty; ² just and true are thy ways, thou King of ¹ saints.

4 ¹ Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*: for ² all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, ² the temple of the tabernacle of the testimony in heaven was opened:

6 ⁰ And the seven angels came out of the

¹ Deut. xxxiii. 4; Psa. cxi. 2; cxxxix. 14.—² Psa. cxlv. 17; Hos. xiv. 9; Chap. xvi. 7.—³ Or, nations, or, ages.—⁴ Exod. xv. 14-16; Jer. x. 7.—⁵ Isa. lxvi. 22.—⁶ Chapter xi. 19; Num. i. 50.

Christian sense; but chiefly because Moses was the minister and representative of the Jewish Church, as Christ is of the church universal: therefore it is also termed, *the song of the Lamb*. *Saying, Great and marvellous are thy works*—We acknowledge and know that all thy works, in and toward all the creatures, are great and wonderful; *just and true are thy ways*—With all the children of men, good and evil. *Who shall not fear thee, O Lord*—Stand in awe of thee, reverence thy justice and thy power, and fear to offend thee; *and glorify thy name*—Honour and praise, love and serve thee; *for thou only art holy*—And in thy presence the holiness of all other beings disappears, as utterly unworthy to be mentioned. Or, as the words may be rendered, *thou only art gracious*, and thy grace is the spring of all thy wonderful works, even of thy destroying the enemies of thy people. Accordingly, in the 137th Psalm, that clause, *for his mercy endureth for ever*, is subjoined to the thanksgiving for his works of vengeance, as well as for his delivering the righteous. *For all nations shall come and worship before thee*—Shall serve thee as their king, and confide in thee as their Saviour with reverential joy: a glorious testimony this to the future conversion of all the heathen. The Christians are now a little flock; and they who do not worship God, an immense multitude. But all the nations, from all parts of the earth, shall come and worship him, and glorify his name. *For thy judgments shall be made manifest*—And then the inhabitants of the earth will, at length, learn to fear thee.

Verses 5-7. *After that I looked, and behold, the temple of the tabernacle*—In which was the ark of the testimony in heaven, was opened—Namely, the most holy place, disclosing a new theatre for the coming forth of the judgments of God, now made manifest. *And the seven angels came out of the temple*—From the immediate presence of God, to denote that their commission was immediately from him; *having the seven plagues*—Already mentioned; *clothed*—Like the high-priest, but in a more au-

temple, having the seven plagues, A. M. 4100. A. D. 96. ² clothed in pure and white linen, and ³ having their breasts girded with golden girdles.

7 ⁴ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, ⁵ who liveth for ever and ever.

8 And ⁶ the temple was filled with smoke ⁷ from the glory of God and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

⁰ Verse 1.—¹ Exod. xxviii. 6, 8; Ezek. xliv. 17, 18; Chap. i. 13.—² Chap. iv. 6.—³ 1 Thess. i. 9; Chap. iv. 9; x. 6.—⁴ Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4.—⁵ 2 Thess. i. 9.

gust manner; in *pure and white linen*—To signify the righteousness of these judgments; *and having their breasts girded*—To show their readiness to execute the divine commands; *with golden girdles*—As emblems of their power and majesty. *And one of the four living creatures*—The representatives of the church; *gave unto the seven angels seven golden vials*—Bowls, or censers; the Greek word signifies vessels broader at the top than at the bottom; *full of the wrath of God*—By which it is intimated that it is in vindication of the church and true religion that these plagues are inflicted; *who liveth for ever and ever*—A circumstance which adds greatly to the dreadfulfulness of his wrath, and the value of his favour; and that he is to be regarded as the most formidable enemy, as well as the most desirable friend, to immortal beings.

Verse 8. *And the temple was filled with smoke from the glory of God*—In the same manner the tabernacle, when it was consecrated by Moses, and the temple, when it was dedicated by Solomon, were both filled with a cloud, and the glory of the Lord; which cloud of glory was the visible manifestation of God's presence at both times, and a sign of God's protection. But in the judgment of Korah, when the glory of the Lord appeared, he and his companions were swallowed up by the earth. So proper is the emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorified. *And no man*—Not even those who ordinarily stood before God; *was able to enter into the temple*—As neither Moses could enter into the tabernacle, nor the priests into the temple, when the glory of the Lord filled those sacred places; a further proof of the majestic presence and extraordinary interposition of God in the execution of these judgments: *till the seven plagues of the seven angels were fulfilled*—Or were finished: till they had poured them out by the divine command.

CHAPTER XVI.

In this chapter is represented the pouring out of the seven vials of God's destructive vengeance upon antichrist: the first upon the earth, producing grievous sores, 1, 2; the second on the sea, turning it into blood, and killing the fish, 3; the third on the rivers and fountains, rendering the waters blood, to punish the Popish persecutions and murders, 4-7; the fourth upon the sun, causing him to scorch men with his heat, 8, 9; the fifth on antichrist's seat, darkening his kingdom, and tormenting his subjects, 10, 11; the sixth on the river Euphrates, followed by the ruinous battle of Armageddon, 12-16; and the seventh into the air, the seat of Satan's power, issuing in the universal and complete destruction of all antichristian enemies and opposition, 17-22.

A. M. 4100.
A. D. 96.

AND I heard a great voice out of the temple, saying ^a to the seven angels, Go your ways, and pour out the vials ^b of the wrath of God upon the earth.

2 And the first went, and poured out his

^a Chap. xv. 1.—^b Chap. xiv. 10; xv. 7.—^c Chap. viii. 7.

NOTES ON CHAPTER XVI.

This chapter contains the judgments themselves, signified by the seven vials full of the wrath of God; and gives us a prophetic representation of each of them in their order, being an exact description of the greater and more eminent judgments of God on the inhabitants of the earth for their enmity to true religion, and persecution of the saints during this third and last period; and especially on the Papacy and its dominions, or the antichristian kingdom. For, as the events comprehended under the trumpets raised antichrist up, those that occurred under the vials must bring him down. And, as he began to be brought down in a particular manner at the first rise of the Reformation, and his power has declined more and more ever since; insomuch that the Protestant religion is now established in many of the countries of Europe, and in the United States of America, why may we not suppose that the vials, which are the appointed instruments of effecting this happy change, began to be poured out at that time? This view of the vials was given by Mr. Robert Fleming, in his "Apocryphical Key," entitled, "An extraordinary Discourse on the Rise and Fall of Papacy; or the Pouring out of the Vials in the Revelation of St. John, chap. xvi., containing Predictions respecting the Revolutions of France; the Fate of its Monarch; the Decline of the Papal Power: together with the Fate of the surrounding Nations; the Destruction of Mohammedanism; the Calling in of the Jews; the Restoration and Consummation of all Things," &c., &c., published in the year 1701; some particulars of which have been remarkably verified by the events which have since taken place. Of his scheme of interpretation, which is not here maintained to be, in all respects, the true one, but which certainly carries with it, in several points, some striking marks of probability, the substance is given below.

Verse 1. *And I heard a great voice out of the temple*—All things being prepared, the angels having received their instructions from the oracle, and the vials being filled with the wrath of God, by one of the four living creatures, (see on chap. xv. 7.) I heard the word of command given to the seven an-

b

vial ^c upon the earth; and ^d there A. M. 4100. fell a noisome and grievous sore A. D. 96. upon the men ^e which had the mark of the beast, and upon them ^f which worshipped his image.

^d Exod. ix. 9-11.—^e Chap. xiii. 16, 17.—^f Chap. xiii. 4.

gels to pour out their vials in their order, the inhabitants of the earth being ripe for those judgments which the justice of God had appointed for their punishment. The epistles to the seven churches are divided into three and four; the seven seals, and so the trumpets and vials, into four and three. The trumpets gradually, and in a long tract of time, overthrow the kingdoms of the world; the vials destroy chiefly the beast and his followers, and that with a more swift and impetuous force. The four former affect the earth, the sea, the rivers, the sun: the rest fall elsewhere, and are much more terrible.

Verse 2. *And the first poured out his vial upon the earth*—This, according to Mr. Fleming, denotes God's judgments upon the foundation of the Papal kingdom; the earth being that on which we walk, and by the fruits of which we are supported. By this, therefore, he understands the Popish clergy, and the Papal dominions and revenues, by which they were upheld. This vial, he thinks, began with the Reformation, and continued until the time when these agents of Popery were thrown out of as many countries of Europe as embraced the Reformation. And we may easily conceive what a mortification it was to that party, when the pretended sanctity of their bishops, priests, monks, and nuns was discovered to be a mere cheat, and their miracles nothing but lies or tricks; and when their tales of purgatory were exposed to public contempt, and their pardons and indulgences would sell no longer; and consequently, when the pope and his mitred officers saw themselves driven out from so great a part of their dominions, their seminaries for training up their advocates and defenders, of all denominations and orders, pulled down, and so much of their yearly revenues lost. Whence they are said to fall under a noisome and grievous *ελκος*, ulcer, or sore—Being by this means pained and vexed inwardly, and rendered contemptible to the whole world, which looked upon them as no better than the plagues of mankind. So that this vial began with the rise of Zuinglius and Luther, and the other reformers, in the years 1516 and 1517, and continued to the year 1566; that is, about forty or fifty years; for by that time all the reformed churches were settled, and had

A. M. 4100. 3 And the second angel poured out
A. D. 96. his vial ^a upon the sea; and ^b it became as the blood of a dead man; ^c and every living soul died in the sea.

4 And the third angel poured out his vial ^a upon the rivers and fountains of waters: and they became blood.

5 And I heard the angel of the waters say, ^aThou art righteous, O Lord, ^b which art, and wast, and shalt be, because thou hast judged thus.

6 For ^a they have shed the blood ^b of saints and

prophets, ^a and thou hast given them A. M. 4100
blood to drink; for they are worthy. A. D. 96.

7 And I heard another out of the altar say, Even so, ^a Lord God Almighty, ^b true and righteous are thy judgments.

8 And the fourth angel poured out his vial ^a upon the sun; ^b and power was given unto him to scorch men with fire.

9 And men were ^a scorched with great heat, and blasphemed the name of ^b God, which hath power over these plagues: ^c and they repented not ^d to give him glory.

^a Chapter viii. 8.—^b Exodus vii. 17, 20.—^c Chapter viii. 9.
^d Chap. viii. 10.—^e Exod. vii. 20.—^f Chap. xv. 3.—^g Chap. i. 4, 8; iv. 8; xi. 17.—^h Matt. xxiii. 34, 35; Chap. xiii. 15.
ⁱ Chap. xi. 18; xviii. 20.—^j Isa. xlix. 26.

^k Chap. xv. 3.—^l Chap. xiii. 10; xiv. 10; xix. 2.—^m Chap. viii. 12.—ⁿ Chapter ix. 17, 18; xiv. 18.—^o Or, burned.
^p Verses 11, 21.—^q Dan. v. 22, 23; Chap. ix. 20.—^r Chap. xi. 13; xiv. 7.

published their creeds and confessions of faith against Rome, in opposition to the determinations of the Popish council of Trent, published A. D. 1563, and the creed of Pope Pius IV., which added twelve antichristian articles to the twelve primitive Christian ones, A. D. 1564.

Verse 3. *And the second angel poured out his vial upon the sea, &c.*—This, says the same pious author, must begin where the other ended, as to the period of time. Now I find that in the year 1566 the wars between the king of Spain and the states of the Netherlands began. The Spaniards, indeed, were often victorious at first, yet they were at length compelled to declare them free states. It was then that the sea became blood to the Romanists, their votaries being miserably defeated in their expectations. For after their cruelties under the duke of Alva, in the Low Countries, and their massacre of the Protestants, in France and other places, the scene was changed very quickly; so that, in the year 1588, the Spaniards lost their vast armada, and ever after declined in their power. And the duke of Guise, the inveterate enemy of the Protestants, was killed the same year; and A. D. 1598 Philip II. of Spain died, being eaten of vermin: the edict of Nantz was also issued the same year in France in favour of the Protestants. So that, as the Reformed interest was in peace everywhere, and conquered in Holland and England, the Popish party, on the other hand, saw Spain, the late terror of the Protestants, brought to a languishing condition, and all their allies weary of wars and persecutions. And as in the year 1609 the truce was made between the Spaniards and the Dutch, so the war, though renewed and carried on afterward, became languid and faint, so as hardly to be regarded by either party, especially the Dutch, who were generally victorious and successful. Hence, as the period of this vial began in 1566, so we may reckon it continued about fifty years, namely, till the year 1617, when the third vial began.

Verses 4-7. *And the third angel poured out his vial upon the rivers and fountains of waters, &c.*—Or those territories of the Papacy which were as

necessary to it as rivers and fountains are to a country: the kind of plague under this vial being the same as that of the former. For, as the former destroyed the living creatures, or living souls, that were in or upon the sea, namely, the Spaniards, the great mariners of the world at that time, as to their maritime power, who after the year 1588 lost their former sovereignty of the seas, it being transferred to the English and Dutch; so this latter plague makes it difficult for the Popish party to subsist and maintain their ground, even in the inland countries, particularly in the several dominions of Germany and the neighbouring countries. For in the year 1617, Ferdinand being forced upon the Bohemians by the Emperor Matthias, and crowned king, the foundation of new quarrels was thus laid. For, a little while after, another most bloody religious war ensued, which shook all the empire, and excited the terror of all Europe. And, though the Protestants lost Bohemia, the Palatinate in part, and were driven out of Moravia, Austria, and Silesia, at this time, and were not only persecuted in many places, but were in danger of being extirpated and rooted out universally; yet the tide turned all on a sudden. For after the emperor had ruled Germany with a veteran army for a considerable time, Gustavus Adolphus entered it in the year 1630, and conquered everywhere. And though he was killed about two years afterward, yet his army continued to be victorious; until at length all things were settled at the peace of Munster, A. D. 1648; with which therefore the period of this vial, consisting of thirty-one years, must be supposed to end. Now, as this began with persecutions against, and cruelties upon the Protestants; so at length the angel of the waters is heard to give thanks to God for causing the enemies of his people at last to drink of their own blood. To which song of praise another angel says, Amen: all which seems to denote the joy of the Protestant states and churches on the success of the Swedish arms against the emperor.

Verses 8, 9. *And the fourth angel poured out his vial upon the sun*—Namely, of the Papal kingdom; and power was given unto him—Unto the angel; to

scorch men with fire—Alluding to the heat of the sun, namely, the men who had the mark of the beast. And they were scorched with great heat; nevertheless, they repented not to give glory to God, who had power over these plagues; but blasphemed his name the more—"Now as this vial," says Fleming, "must begin where the other ends, namely, at, or a little after, A. D. 1648, so I cannot see but it must denote, first, the French wars in Flanders, that followed the peace of Munster, inflamed, after they had been apparently quenched, by the seizure of Lorraine, the new conquests of the French in Burgundy and Flanders, the wars in Germany, and invasion of the Low Countries; to which may be added the French king's quarrels with several popes, about the restitution of Castro, the rights of the duke of Modena, &c. Now, seeing the bombarding of towns and cities was chiefly made use of in these later wars, we may see how properly the scorching, or burning men from above, (as if the sun had sent down fire and heat from his own body,) is made use of to characterize the time of this vial. But the chief thing to be taken notice of here is, that the sun, and other luminaries of heaven, are the emblems of princes and kingdoms; therefore, the pouring out of this vial on the sun must denote the humiliation of some eminent potentates of the Romish interest, who cherished and supported the Papal cause. And these, therefore, must be principally the houses of Austria and Bourbon, though not exclusively of other Popish princes. Now it is not unusual with God to make his enemies crush and weaken one another, which has been done in that part of the vial which is already fulfilled, and will be perhaps more so afterward. [Reader, mark this: how manifestly has it been accomplished!] As, therefore, France was made use of, in the instances given, to vex and scorch the Austrian family, in both branches of it, so afterward the French king himself was vexed when he saw himself forced to leave Holland, which he was so near surprising, A. D. 1672; and especially when he was compelled to resign all his conquests in Flanders by the peace of Ryswick. The effect of this vial is also seen in darkening the glory of King James, (from whom the Papists expected new conquests,) by the hand of King William; by whom also God put a stop to the career of the French monarch in his conquests in Flanders and on the Rhine. And we see it further poured out by the eclipse of the Austrian family, in the loss of Spain and its dependant principalities. As to the remaining part of this vial, I do humbly suppose that it will come to its highest pitch about A. D. 1717; and that it will run out about the year 1794." [Mr. Fleming states at large his reasons for this conjecture, which, however, cannot be inserted here.] "At which time I suppose the fourth vial will end, and the fifth commence, by a new mortification of the Papacy, after this vial has lasted one hundred and forty-eight years, which is indeed a long period in comparison of the former vials; but if it be considered in reference to the fourth, fifth, and sixth

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trumpets, it is but short, seeing the fourth lasted one hundred and ninety, the fifth three hundred and two, and the sixth three hundred and ninety-three years." It seems probable, if Mr. Fleming had lived in our time, instead of fixing the termination of the fourth vial in the year 1794, he would have extended the period of it till after the battle of Waterloo, in the middle of the year 1815.

Mr. Faber, it may be observed, considers the French revolution, with all its consequences, as being comprehended in the fourth vial; for which he assigns the following reasons: "In the language of symbols, the sun of a kingdom is the government of that kingdom; and the sun of an empire, if it be a divided empire, is the government of the most powerful state within that empire. When the political sun shines with a steady lustre, and yields a salutary warmth, it is a blessing to a people. But when it glares with a fierce and unnatural heat, scorching all the productions of human industry with the intolerable blaze of a portentous tyranny, it is the heaviest curse which can befall a nation. Since the whole prophecy relates to the Roman empire, the sun mentioned under this vial must be the sun of the Roman firmament: since the pouring out of all the vials takes place long posterior to the division of the empire, this sun must be the sun of the divided empire; or the government of that state within the limits of the empire, which at the present era is the most powerful. The prediction then of the fourth vial obviously intimates, that the frantic scenes of the harvest should be succeeded by a systematic military tyranny, which should be exercised over the Roman empire by the government of the most powerful state then existing within its limits. The world, exhausted with the miseries of the symbolical harvest, and wearied with the wild struggles of licentious anarchy, should tamely submit to the lawless domination of an unrelenting despot. In pointing out the particular government intended by this scorching sun of the Latin or Papal firmament, the reader will doubtless have anticipated me. The present Popish states are France, Austria, Spain, Portugal, Naples, Sardinia, and Etruria. Of these, I apprehend, no one will be inclined to deny that France is by many degrees the most powerful, and consequently that its government must inevitably be esteemed the sun of the system. To observe then the accurate completion of the prophecy of the fourth vial, in which it is said that power was given to this sun to scorch men with fire, and that they were scorched with great heat, we have only to cast our eyes over the continent. A system of tyranny hitherto unknown in Europe, except in the worst periods of the Roman history, has been established, and is now acted upon, by him who styles himself emperor of the French: and the scorching rays of military despotism are at this moment felt, [namely, in 1804, when this was written,] more or less, throughout France, Holland, Switzerland, Italy, Spain, and the west of Germany. A regular plan of making each man a spy upon his neighbour destroys all the comfort and all the confidence of social life: and France, with her degraded provinces,

or, as they are termed, with diplomatic mockery, *allies*, groans under the weight of endless requisitions, levies, and extortions, at once tormented herself, and the savage tormentor of others. But the effect produced, both by these plagues and by the following ones, will only be blasphemy and hardness of heart, instead of a reformation of principles and practice. The earthquake which overthrew the tenth part of the city, (chap. xi. 13,) caused the remnant of the seed of the woman to give glory unto the Lord; but the effusion of the vials upon God's enemies produces not the least tendency to repentance. We must not therefore look for any further reformation from Popery; for the vials are instruments of God's wrath, not of mercy. France accordingly has nominally returned, like a dog to its vomit, to her old alliance with the blasphemous corruptions of Popery; but, according to every account of eye-witnesses, she still really and individually strengthens herself in the yet more blasphemous abominations of antichrist. Yet, although there will be no further reformation, it does not appear that the inspired writers give any intimations of some still more dreadful persecution of the witnesses than that which they have already undergone from the two Latin beasts; on the contrary, Scripture seems to me rather to lead to a directly opposite opinion. I mean not, indeed, to deny that individual Protestants, those, for instance, who reside in Popish countries, may experience persecution; these will continue to prophesy in sackcloth to the very end of the twelve hundred and sixty days: I would only be understood to intimate, that I can discover no warrant for expecting that Protestantism in general, as nationally professed, will ever be so far subdued by Popery as to undergo throughout the whole world a grand universal persecution resembling those of the pagan emperors, or the Roman pontiffs in the plenitude of their power."

But to return to Mr. Fleming. "Let the reader," says he, "call to mind what I premised to the consideration of these vials, namely, that seeing they suppose a struggle between the Popish and Reformed parties, every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon the other, the issue of which proves at length favourable to the latter against the former. For if this be duly considered, it will convince us that a great declining of the Protestant interest for some time, and great and formidable advances and new degrees of increase in the Romish party, are very consistent with the state of both these opposite interests under the vials. For as Rome pagan was gradually ruined under the seals, under many of which it seemed to increase, and to become more rampant than before, when yet it was indeed declining, so must we suppose it will be with Rome Papal. For monarchies, as they rise gradually and insensibly, wear out so likewise. And therefore we must not entertain such chimerical notions of the fall of the Papacy, as if it were to be accomplished speedily or miraculously, as many have done. For as it rose insensibly, and step by step, so must it fall in like manner. For it is with the church

as it is with particular Christians, who are often sorely buffeted by Satan, and sometimes brought even to extremities by temptations; but do ever carry the victory at last. Who would have believed that the Christian Church was about to triumph over the Roman pagan empire when the dreadful persecutions under Dioclesian and his collegiate emperors was at its highest pitch? But the darkest time of the night ushers in the dawning of the church's day, in the usual way of God's providence. And this is very conspicuously to be observed in the period of the third vial. Who would have thought that the loss of Bohemia, and the Emperor Ferdinand's ruling all Germany with a formidable army, were likely to issue in the victories of the Swedish arms, and the future security of the Protestant interest through the empire and elsewhere? So that we must not wonder if for sixteen years [this was published in 1701] the house of Bourbon be raised up to be a further terror and scourge to the world, and to Protestant nations particularly. And, as a confirmation of this conjecture, let it be observed further, that it is something very extraordinary, and peculiar in some sense to this vial, 'that the sun, upon which it is poured out, should yet be made the executor of the judgment of it upon others at the same time that he is tormented with it himself.' So that whosoever is denoted by the *sun* here, (as I suppose the house of Bourbon principally is,) is made use of, as the devil is, both to torment others, and to be tormented himself in so doing. And if the king of France, therefore, be denoted by this principally, I fear he is yet to be made use of in the hand of God, as Nebuchadnezzar was of old against the Jews, namely, as a further severe scourge to the Protestant churches everywhere. And besides this characteristic mark, which seems to forebode his further exaltation and our humiliation, there is yet another thing that I cannot think upon but with dread and trembling of heart, namely, that it is further said, 'that while this sun of the Popish world is running his fatal and dreadful career, and scorching men with fire, they are so far from being bettered by these judgments, that they go on more and more to blaspheme the name of God, who has power over these plagues. And while this continues to be the state of the Protestant world, and while atheism, deism, socinianism, irreligion, profaneness, skepticism, formality, hatred of godliness, and a bitter-persecuting spirit continue and increase among us, what can we expect but new and desolating judgments? For while we continue to walk thus contrary to God, we cannot but expect that he should walk contrary to us also. It is in vain for us to boast of our privileges, or plead exemption from judgments on this account. For where there is no national reformation and repentance, national sins are like to pull down miseries upon us so much the sooner and more certainly, in that we have been so singularly and peculiarly privileged. For we may in this case expect that God will say to us, as to the Israelites of old, (Amos iii. 2.) *You especially have I known of all the families, or nations, of the earth; therefore I will punish you for all your iniquities.*

A. M. 4100. 10 And the fifth angel poured out
A. D. 96. his vial ^a upon the seat of the beast;
^b and his kingdom was full of darkness; ^c and
they gnawed their tongues for pain,

11 And ^d blasphemed the God of hea-
ven, because of their pains ^e and their

^a Chap. xiii. 2.—^b Chap. ix. 2.—^c Chap. xi. 10.—^d Verses
9, 21.—^e Verse 2.

And therefore if we go on in sin as we have hitherto done, let us take heed to ourselves lest vengeance be near. I pray God I may be mistaken in my fears, but I am afraid I have but too just reason to turn prophet here, by applying to ourselves what Peter said to those of his time, 1 Epist. iv. 17, &c., *The time is come that judgment must begin at the house of God.* Though I do also conclude with him, that if it begin at us, dreadful will be the end of our enemies at last: and *if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* Wherefore, if we be called to suffer for our holy religion, let us do so according to the will of God, committing the keeping of our souls to him in well-doing, as unto a faithful Creator. Should it be asked, When will the tide turn for the Protestant Church? I answer, when they turn more universally to God, and no sooner. But if it be inquired further, Whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will, else this vial were not a judgment upon him and the Romish party. But if yet again the question be, *When this is to fall out, and how?* I must say, I have nothing more to add to what I have said, as to the time. But as to the manner how this is to be done, our text lays a foundation of some more distinct thoughts. And we may suppose, lastly, that the French monarchy, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last toward the end of this century, as the Spanish monarchy did before toward the end of the sixteenth age." Thus Mr. Fleming: and it is remarkable that in 1793 the French king was beheaded by the National Assembly; and great and unparalleled miseries fell upon the French nation, which nearly extinguished all their nobility, and brought about a war that has lasted twenty-three years, and has nearly ruined that country and all the nations of Europe.

Verses 10, 11. *And the fifth angel poured out his vial on the seat, or throne, of the beast*—The reader will recollect that mention has been made of two beasts, (see chap. xiii. 1, 11,) the *secular* and the *ecclesiastical*; and, as Mr. Faber observes, "it might be doubted which of the two was here intended, were we not assisted in our inquiries by the general context of the whole prophecy. Whenever the beast is simply mentioned, by way of eminence, as it were, it will invariably be found that the ten-horned or secular beast is meant, not the two-horned or ecclesiastical beast. In addition to this general proof, the particular context of the present passage may be

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sores, ^f and repented not of their A. M. 4100.
deeds. A. D. 96.

12 And the sixth angel poured out his vial
^g upon the great river Euphrates; ^h and the
water thereof was dried up, ⁱ that the way of
the kings of the east might be prepared.

^f Verse 9.—^g Chap. ix. 14.—^h Jer. l. 38; li. 36.—ⁱ Isa.
xli. 2, 25.

adduced. The angel pours his vial on *the throne of the beast*. Now the first beast is expressly said to have had a *throne* given him by the *dragon*; because, although nominally Christian, he exercised his secular authority like his predecessor, the pagan empire, in persecuting the church of God: (see chap. xii. 2:) whereas no mention is made of the *throne* of the second beast, and for this plain reason; the secular authority of the pope [and his clergy] was confined within the narrow limits of an Italian principality, and all the persecutions which he ever excited against the faithful were carried into effect by the first beast, through the instrumentality of his last head, or his ten horns. Hence it is manifest that the beast, upon whose throne the present vial is poured, is the first or secular beast. What is precisely meant by this judgment, it is impossible at present to determine with any certainty, inasmuch as it is yet future. If, however, we may argue from analogy, since *the great city* means the Roman empire, and since *the throne* means the authority exercised within that empire by its head, the pouring out of a vial upon *the throne of the beast*, so as to fill his whole kingdom with darkness, seems most naturally to mean some severe blow aimed directly at his authority, which should fill his whole kingdom with confusion." This judgment, which Mr. Fleming supposed would begin about A. D. 1794, (but which probably did not begin till after the termination of the horrors of the French Revolution by the battle of Waterloo, in the year 1815,) that pious divine thought would not expire till A. D. 1848. For, says he, "since the pope received the title of supreme bishop no sooner than the year 606, he cannot be supposed to have any vial poured upon his throne, so as to ruin his authority as signally as this judgment must do, until the year 1848, when the twelve hundred and sixty years in the prophetic account may be considered as ending. But yet we are not to imagine that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find it still in being and active when the next vial is poured out." Bishop Newton thinks the judgment here intended will fall upon Rome itself, and will darken and confound the whole antichristian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of repenting of their deeds, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation."

Verses 12–14. *And the sixth angel poured out his vial upon the great river Euphrates*—Affected also

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A. M. 4100. 13 And I saw three unclean ^h spirits like frogs *come* out of the mouth of ⁱ the dragon, and out of the mouth of the beast, and out of the mouth of ^m the false prophet.

14 ^a For they are the spirits of devils, ^o working miracles, *which* go forth unto the kings

^h 1 John iv. 1-3.—ⁱ Chap. xii. 3, 9.—^m Chap. xix. 20; xx. 10.—^a 1 Tim. iv. 1; James iii. 15.—^o 2 Thess. ii. 9; Chap. xiii. 13, 14; xix. 20.

by the sixth trumpet; and the water thereof was dried up—And of all the rivers that flowed into it. The Turkish empire seems to be here intended, lying chiefly on this side the Euphrates. The Romish and Mohammedan affairs ran nearly parallel to each other for several ages. In the seventh age rose Mohammed himself, and a little before him Boniface III., with his universal bishopric. In the eleventh, both the Turks and Gregory VII. carried all before them. In the year 1300 Boniface appeared with his two swords at the newly-erected jubilee. In the self-same year arose the Ottoman Porte; yea, and on the same day. And here the vial poured out on the beast is immediately followed by that poured out on the Euphrates; that is, as appears, on the Mohammedan antichrist, as the former were on the Papacy. And as the sixth trumpet brought the Turks from beyond the Euphrates, from crossing which river they date their rise, this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their heathenish and Mohammedan errors, in order to their receiving and embracing Christianity. To nearly the same purpose Mr. Faber interprets the effects of this vial. "Under the sixth trumpet," says he, "the four Turkish sultanies, the mystic waters of the Ottoman empire, issued from the river Euphrates: under the sixth vial the waters of the same Euphrates are to be dried up. We cannot, therefore, reasonably doubt that the symbolical Euphrates means, in both cases, the same power. Rivers typify nations; and when a particular river is specified, the nation immediately connected with that river is obviously intended. Such being the case, as the issuing forth of the four sultanies, those mystic waters of the Euphrates, which deluged the eastern empire, denotes the rise of the Turkish power, so the drying up of those waters must evidently denote its subversion." As a prelude to this, if we advert to the present state of the Turkish power we shall be convinced that, for several years, it has gradually been upon the decline; and the approaching termination of the Ottoman empire is so manifest, that even those whose attention is solely directed to politics, are sufficiently aware that the time of its extinction cannot be far distant. Of late it has been preserved rather by the jealousy of the great European powers than by any physical strength of its own; and it doubtless will be preserved by the hand of Providence, until his own appointed season shall approach for pre-

of the earth, ^p and of the whole world, A. M. 4100. to gather them to ^q the battle of that A. D. 96. great day of God Almighty.

15 ^r Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, ^s lest he walk naked, and they see his shame.

^p Luke ii. 1.—^q Chap. xvii. 14; xix. 19; xx. 8.—^r Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10; Chap. iii. 3.—^s 2 Cor. v. 3; Chap. iii. 4, 18.

paring a way for the kings of the east, and for gathering together the kings of the Latin world to the battle of the great day of God Almighty—By the kings of the east are probably meant the kings or kingdoms lying east from the Euphrates, namely, in Persia, India, and perhaps also China, for the conversion of whom to the Christian faith, it seems the removal of the Mohammedan empire will prepare the way. But though this seems probable, there can be no certainty of it; nor can the matters here predicted be more than the subjects of conjecture. Whoever these kings or kingdoms may be, they appear, Bishop Newton thinks, to threaten the ruin and destruction of the kingdom of the beast; and, therefore, the agents and emissaries of Popery, (verses 13, 14,) of the dragon, the representative of the devil, and of the beast, the representative of the antichristian empire, and of the false prophet, the representative of the antichristian church, (that is, as some think, the Dominicans, Franciscans, and Jesuits,) as disagreeable, as loquacious, as sordid, as impudent as frogs, are employed to oppose them, and stir up the princes and potentates of their communion to make their united and last effort in a religious war. These three unclean spirits, it is said, are the spirits of devils working miracles—Namely, pretended miracles, to impose upon the weak and credulous; which go forth to the kings of the earth—*της οικουμένης ολης*, of the whole Roman world, or empire, as the expression frequently means; to gather them to the battle of that great day of God Almighty. That is, they use all their evil arts and wicked policy to excite the princes and great men of the world to unite more firmly against all who aid and abet the cause of truth and righteousness, of God and religion.

Verses 15, 16. Behold, I come as a thief—Suddenly and unexpectedly. Observe the beautiful abruptness; I, Jesus Christ. Hear him! Thus, when it is foretold that these evil agents will use great art and address in support of their bad cause, the Spirit of wisdom adds a useful caution, warning the faithful servants of Christ to be on their guard against the emissaries of hell, lest they should be deceived to their own destruction. Blessed is he that watcheth—That looks continually for him that comes quickly; and keepeth his garments on him—Which men usually put off when they sleep; that is, that keepeth himself clothed with the robe of righteousness, the garment of salvation; lest he walk naked, and they see his shame—Lest he lose the graces which he

A. M. 4100. 16 ^a And he gathered them together
A. D. 96. into a place called in the Hebrew
tongue, Armageddon.

17 And the seventh angel poured out his
vial into the air; and there came a great voice
out of the temple of heaven, from the throne,
saying, ^a It is done.

18 And ^x there were voices, and thunders,
and lightnings; ^y and there was a great earth-
quake, ^z such as was not since men were
upon the earth, so mighty an earthquake, and
so great.

^a Chap. xix. 19.—^b Chap. xxi. 6.—^c Chap. iv. 5; viii. 5;
xi. 19.—^d Chap. xi. 13.—^e Dan. xii. 1.—^f Chap. xiv. 8;
xvii. 18.

takes no care to keep, and others see his sin and
punishment. *And he gathered them together*—The
true construction is, *And they gathered them to-
gether*; that is, the evil spirits and agents, before
mentioned, gather all the forces of the Popish
princes together; *into a place called, in the Hebrew
tongue, Armageddon*—That is, *the mountain of de-
struction*. Mageddon, or Megiddo, is a place fre-
quently mentioned in the Old Testament, well
known in ancient times for many memorable oc-
currences; in particular, the slaughter of the kings
of Canaan, related Judges v. 19. Here the narra-
tive appears to break off, but is resumed again chap.
xix. 19.

Verses 17-21. *And the seventh angel poured out
his vial into the air*—The seat of Satan's residence,
who is emphatically styled, (Eph. ii. 2,) *the prince
of the power of the air*, and is represented (ver. 13.)
as a principal actor in these latter scenes; so that this
last period will not only complete the ruin of the
kingdom of the beast, but will also shake the king-
dom of Satan everywhere. Upon the pouring out
of this vial, a solemn proclamation is made *from the
throne of God himself, It is done*—In the same
sense as the angel before affirmed, chap. x. 7, that
*in the days of the seventh trumpet the mystery of
God should be finished*. Of this vial, as indeed of
all the former, the completion is gradual; and the
immediate effects and consequences are, (verses 18-
21,) *voices, and thunders, and lightnings, and an
earthquake, and great hail*—Events portending
great calamities. *Voices, and thunders, and light-
nings*, are the usual attendants of the Deity, espe-
cially in his judgments. *Great earthquakes*, in
prophetic language, signify great changes and rev-
olutions; and this is such a one as men never felt
and experienced before; *such as was not since men
were upon the earth*. Not only *the great city is di-
vided into three parts*, or factions, but *the cities of
the nations fall* from their obedience to her. Her
sins are *remembered before God*, and, like another
Babylon, she will soon be made to drink of the
bitter cup of his anger. Nay, not only the works of
men, *the cities, fall*, but even the works of nature;
the islands flee away, and the mountains are not

b

19 And ^a the great city was divided A. M. 4100.
into three parts, and the cities of the A. D. 96.
nations fell: and great Babylon ^b came in remem-
brance before God, ^c to give unto her the cup
of the wine of the fierceness of his wrath.

20 And ^d every island fled away, and the
mountains were not found.

21 ^e And there fell upon men a great hail
out of heaven, *every stone* about the weight
of a talent: and ^f men blasphemed God be-
cause of ^g the plague of the hail; for the plague
thereof was exceeding great.

^b Chap. xviii. 5.—^c Isa. li. 17, 23; Jer. xxv. 15, 16; Chap.
xiv. 10.—^d Chap. vi. 14.—^e Chap. xi. 19.—^f Verses 9, 11.
^g Exod. ix. 23-25.

found; which is more than was said before, chap.
vi. 14, that they *were moved out of their places*;
and can import no less than an utter extirpation of
idolatry. *Great hail*, too, often signifies the judg-
ments of God, and these are uncommon judgments.
Diodorus, a grave historian, speaketh of hailstones
which weighed a pound and more; Philostorgius
mentions hail that weighed eight pounds; but these
are *about the weight of a talent*—Or about a hundred
pounds; a strong figure, to denote the greatness and
severity of these judgments. But still the men con-
tinue obstinate, *and blaspheme God because of the
plague of the hail*—They remain incorrigible under
the divine judgments, and shall be destroyed before
they will be reformed. This vial of consummation
was supposed by Mr. Mede to synchronize with the
vintage, mentioned chap. xiv. 18, 19, the conclusion
of the grand drama of one thousand two hundred and
sixty years, *the time of the end*.—When it shall be
poured out, says Faber, "the great controversy of
God with the nations will commence; his ancient
people will begin to be restored; and the sentence
of destruction will go forth against the beast and the
false prophet, even while they are in the midst of
their temporary success, and while they are vainly
flattering themselves with the hope of a complete
victory over the church of God. Such being its
contents, it is said to be poured out into the air, in
allusion to the dreadful storms of political thunder
and lightning which it will produce. Four import-
ant events are comprehended under it: *the earth-
quake*, by which *the great city* is divided into three
parts; the symbolical storm of hail; the overthrow
of Babylon, and the battle of Armageddon, to which
the kings of the earth had begun to gather them-
selves together under the preceding vial." On these
particulars we may observe as follows: 1st, *The
earthquake*, by which the great city is divided into
three parts, manifestly signifies, according to the
usual import of prophetic language, some great re-
volution by which the Latin empire shall either be
divided into three sovereignties, or prefectures, like
the ancient Roman empire. But what the precise
meaning of this prediction is, and how the city will
be divided into three parts, time alone can discover.

2d, *The hail-storm* seems to denote some northern invasion of the Roman empire. Since the northern incursions of the Gothic nations, under the first trumpet, are typified by a storm of hail, it is only natural to conclude, from analogy, that the hail-storm of this vial, which synchronizes with *the time of the end*, likewise typifies a northern invasion. 3d, The fall of the spiritual Babylon, described at large in chap. xviii., seems to be the same as the destruction of the little horn of Daniel's fourth beast; they both equally relate to the complete subversion of the Papacy. 4th, Exactly contemporary with the fall of the spiritual Babylon, or the adulterous Church of Rome, will be the overthrow of its supporter, the secular Babylon, or the ten-horned Roman beast. The power of both will be broken in the same battle of Armageddon, which is abundantly manifest from the concurring testimony both

of Daniel and St. John. Thus also Fleming: "This vial brings down thunder, lightning, hail, and storms; which, together with a terrible earthquake, destroys all the antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice, *It is finished*, so the church's sufferings are concluded with a voice out of the temple of heaven, and from the throne of God and Christ there, saying, *It is done*: and therefore with this the millennium, or thousand years of Christ's spiritual reign on earth, begins. Now how great and remarkable this last destruction of the Papal antichrist will be, we may guess by the representation given of it chap. xiv. 19, 20, (where see the note,) in which it is set forth under the emblem of the great wine-press of the wrath of God, which can refer to nothing so properly as the event of the seventh vial."

CHAPTER XVII.

This chapter contains an explanatory digression. (1.) One of the angels, who had the vials, to manifest the justness of the above fearful ruin of the Papal state, represents it by an awful, blasphemous, and infamous harlot, finely decked, drunk with the blood of the saints, and riding on a scarlet-coloured beast, all over marked with blasphemy, and having seven heads and ten horns, 1-6. (2.) He explains who and what she is, and what shall be her fate, 7-18.

A. M. 4100. **AND** there came ^a one of the seven
A. D. 96. angels which had the seven vials,
and talked with me, saying unto me, Come
hither; ^b I will show unto thee the judgment of
^c the great whore ^d that sitteth upon many waters;

2 ^e With whom the kings of the A. M. 4100.
earth have committed fornication, A. D. 96.
and ^f the inhabitants of the earth have
been made drunk with the wine of her forni-
cation.

^a Chap. xxi. 9.—^b Chap. xvi. 19; xviii. 16-19.—^c Nah. iii. 4; Chap. xix. 2.

^d Jer. li. 13; Verse 15.—^e Chap. xviji. 3.—^f Jer. li. 7; Chap. xiv. 8; xviji. 3.

NOTES ON CHAPTER XVII.

As the *seventh seal* and the *seventh trumpet* contained many more particulars than any of the former seals and former trumpets, so the *seventh vial* contains more than any of the former vials: and the more you consider, the more admirable you will find the structure of this book in all its parts. The destruction of the antichristian empire is a subject of such importance and consequence, that the Holy Spirit hath thought fit to represent it under a variety of images. Rome hath already been characterized by the names of *spiritual Egypt* and *Babylon*; and having seen how her plagues resemble those of *Egypt*, we shall now see her fall compared to that of *Babylon*. It was declared before in general, (chap. xiv. 8,) *Babylon is fallen, is fallen*; but this is a catastrophe deserving of a more particular description, both for a warning to some and for a consolation to others. But before the description of her fall and destruction, there is premised an account of her state and condition, that there may be no mistake in the application. Rome was meant, as all, both Papists and Protestants, agree; and I think it appears, almost to demonstration, that not pagan but Christian, not imperial but Papal, Rome was here

intended; and the arguments urged to the contrary by the bishop of Meaux himself, the best and ablest advocate for Popery, prove nothing so much as the weakness and badness of the cause which they are brought to defend.

Verses 1, 2. *And there came one of the seven angels which had the seven vials*—Most probably this was the seventh angel; for, under the seventh vial, *great Babylon came in remembrance before God*, and now St. John is called upon to see her condemnation and execution; saying, *Come hither, I will show thee the judgment of the great whore*—Which is now circumstantially described. This relation concerning *the great whore*, and that concerning the wife of the Lamb, (chap. xxi. 9, 10,) have the same introduction, in token of the exact opposition between them; *that sitteth* as a queen, in pomp, power, ease, and luxury, *upon many waters*—So ancient Babylon, which was seated upon the great river Euphrates, is described by Jeremiah, (chap. li. 13,) as *dwelling upon many waters*; and from thence the phrase is borrowed, and signifies, according to the angel's own explanation, (verse 15,) ruling over many peoples and nations. Neither was this an ordinary prostitute; she was *the great whore*, with

A. M. 4100. 3 So he carried me away in the spirit
A. D. 96. ^a into the wilderness: and I saw a woman sit ^b upon a scarlet-coloured beast, full of ⁱ names of blasphemy, ^k having seven heads and ^l ten horns.

^a Chapter xii. 6, 14.—^b Chapter xii. 3.—ⁱ Chapter xiii. 1.
^k Verse 9.—^l Verse 12.

whom the kings of the earth, both ancient and modern, have committed fornication—By partaking of her idolatry, and various kinds of wickedness. So Tyre is described, Isa. xxiii. 17, as *having committed fornication with all the kingdoms of the world upon the face of the earth*. Nay, not only the kings, but inferior persons, *the inhabitants of the earth*, the common people, *have been made drunk with the wine of her fornication*—No wine can more thoroughly intoxicate those who drink it, than false zeal does the followers of the great whore. Thus it was said of ancient Babylon, *The nations have drunk of her wine, therefore the nations are mad*. Fornication, in the usual style of Scripture, is idolatry; but if it be taken even literally, it is true that modern Rome openly allows the one as well as practises the other. Ancient Rome doth, in no respect, so well answer the character; for she ruled more with a rod of iron than with the wine of her fornication. Her ambition was for extending her empire, and not her religion. She permitted even the conquered nations to continue in the religion of their ancestors, and to worship their own gods after their own rituals. She may be said rather to have been corrupted by the importation of foreign vices and superstitions than to have established her own in other countries.

Verse 3. *So he carried me away, &c.*—Namely, in the vision. As Ezekiel, while he was a captive in Chaldea, was conveyed by the Spirit to Jerusalem, (Ezek. viii. 3,) so John is carried away in the Spirit into the wilderness; for there the scene is laid, being a scene of desolation. When the woman, the true church, was persecuted and afflicted, she was said (chapter xii. 14) *to flee into the wilderness*: and, in like manner, when the woman, the false church, is to be destroyed, the vision is presented *in the wilderness*. For they are by no means, as some have imagined, the same woman, under various representations. They are totally distinct and different characters, and drawn in contrast to each other, as appears from their whole attire and behaviour, and particularly from these two circumstances,—that during the one thousand two hundred and sixty years, while the woman is *fed in the wilderness*, the beast and the scarlet whore are reigning and triumphant, and, at the latter end, the whore is *burned with fire*, when the woman, *as his wife, hath made herself ready for the marriage of the Lamb*. And *I saw a woman sit upon a scarlet-coloured beast*—The same which is described chap. xiii., but he was there described as he carried on his own designs only; here he is connected with the whore. A woman sitting upon a beast is a lively and significative emblem of a church or city directing and governing

b

4 And the woman ^m was arrayed in A. M. 4100.
purple and scarlet-colour, ⁿ and ^o decked A. D. 96.
with gold, and precious stones, and pearls, ^p having a golden cup in her hand, ^q full of abominations and filthiness of her fornication:

^m Chap. xviii. 12, 16.—ⁿ Dan. xi. 38.—^o Gr. *gilded*.—^p Jer. li. 7; Chap. xviii. 6.—^q Chap. xiv. 8.

an empire. In painting and sculpture, as well as in prophetic language, cities are often represented in the form of women: and Rome herself is exhibited, in ancient coins, as a woman sitting upon a lion. Here the beast is a *scarlet-coloured beast*, bearing the bloody livery, as well as the person of the woman, called so for the same reason that the dragon (chap. xii. 3) was termed a *red dragon*, namely, to denote his cruelty, and in allusion to the distinguishing colour of the Roman emperors and magistrates. The beast is also *full of names of blasphemy*—He had before a name of blasphemy upon his heads, (chap. xiii. 1,) now he has many: from the time of Hildebrand, the blasphemous titles of the Roman pontiff have been abundantly multiplied; *having seven heads*—Which reach in a succession from his ascent out of the sea to his being cast into the lake of fire; *and ten horns*—Which are contemporary with each other, and belong to his last period. So that this is the very same beast which was described in the former part of chap. xiii.: and the woman, in some measure, answers to the two-horned beast, or false prophet; and consequently the woman is not pagan, but Christian Rome; because Rome was become Christian before the beast had completely *seven heads and ten horns*; that is, before the Roman empire experienced its last form of government, and was divided into ten kingdoms.

Verses 4, 5. *And the woman was arrayed*—With the utmost pomp and magnificence; *in purple and scarlet*—Which were the colours of the imperial habit,—the purple in times of peace, and the scarlet in times of war: and the scarlet is the colour of the popes and cardinals, as it used to be that of the Roman emperors and senators. Nay, the mules and horses which carry the popes and cardinals are covered with scarlet cloth, so that they may properly be said to ride upon a scarlet-coloured beast. The woman is also *decked with gold, and precious stones, and pearls*—And who can sufficiently describe the pride, and grandeur, and magnificence of the Church of Rome in her vestments and ornaments of all kinds? One remarkable instance of this we have in Paul II., whose mitre was set with diamonds, sapphires, emeralds, chrysolites, jaspers, and all kinds of precious stones: and another conspicuous instance is in the lady of Loretto; the riches of whose holy image, and house, and treasury are far beyond the reach of description. There silver can hardly find an admission, and gold itself looks but poorly among such an incredible number of precious stones. Moreover, the woman, like other harlots, who give filters and love-potions to inflame their lovers, hath a golden cup in her hand, like the ancient Babylon, Jer. li. 7,

A. M. 4100. 5 And upon her forehead *was* a
A. D. 96. name written, ¹ MYSTERY, BA-
BYLON ²THE GREAT, ³THE MOTHER
OF ⁴HARLOTS AND ABOMINATIONS
OF THE EARTH.

¹ 2 Thess. ii. 7. — ² Chap. xi. 8; xiv. 8; xvi. 19; xviii. 2, 10, 21.
³ Chap. xviii. 9; xix. 2.

full of abominations and filthiness of her fornication—Signifying the specious and alluring arts wherewith she bewitches and incites men to idolatry, which is an abomination, and spiritual fornication, and to many other abominable doctrines as well as practices. *And upon her forehead a name written*—Whereas the saints have the name of God and the Lamb on their foreheads. The allusion here seems to be to the practice of some notorious prostitutes, who had their names written in a label upon their foreheads, as we may collect from ancient authors; (see Seneca, Book i. contr. 2; Juvenal, Sat. vi. lin. 122;) MYSTERY, BABYLON THE GREAT—This name *mystery* can imply no less than that she dealeth in *mysteries*; her religion is a *mystery*,—a mystery of iniquity; and she herself is mystically Babylon the Great. Benedict XIII., in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, “To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity! Hasten to the place which the Lord hath chosen. Ascend to this new Jerusalem, whence the law of the Lord, and the light of evangelical truth, hath flowed forth into all nations, from the very first beginning of the church: the city most rightfully called The Palace; placed for the pride of all ages; the city of the Lord; the Sion of the Holy One of Israel. This catholic and apostolical Roman Church is the head of the world, the mother of all believers, the faithful interpreter of God, and mistress of all churches.” But God varies the style: he terms her *the mother of harlots*—The parent, ring-leader, patroness, and nourisher of many daughters, that closely copy after her; *and abominations*—Of every kind, spiritual and fleshly; *of the earth*—In all lands. In this respect she is indeed *catholic*, or *universal*.

The Papists would fain persuade us that pagan Rome is here intended: but, as Bishop Newton justly observes, “The title of *mystery* is in no respect proper to her more than any other city, and neither is there any mystery in substituting one heathen, idolatrous, and persecuting city for another; but it is indeed a mystery that a city, called Christian, professing and boasting herself to be the city of God, should prove another Babylon in idolatry and cruelty to the people of God. She glories in the name of *Roman Catholic*, and well therefore may she be called, *Babylon the Great*. She affects the style and title of our *holy mother* the church, but she is in truth the mother of fornications and abominations. Neither can this character, with any propriety, be applied to ancient Rome, for she was

6 And I saw ¹the woman drunken A. M. 4100.
A. D. 96. ²with the blood of the saints, and
³with the blood of ⁴the martyrs of Jesus: and
when I saw her, I wondered with great admi-
ration.

¹ Or, *fornications*. — ² Chap. xviii. 24. — ³ Chap. xiii. 15; xvi. 6.
⁴ Chap. vi. 9, 10; x. 11.

rather a learner of foreign superstitions than the mistress of idolatry to other nations; as appears in various instances, and particularly from that solemn form of adjuration which the Romans used when they laid siege to a city, calling forth the tutelary deities of the place, and promising them temples, and sacrifices, and other solemnities at Rome. It may be concluded, therefore, that this part of the prophecy is sufficiently fulfilled, though there should be reason to question the truth of what is asserted by some writers, that the word MYSTERY was formerly written in letters of gold upon the forepart of the pope's mitre. Scaliger affirms it upon the authority of the duke de Montmorency: Francis le Moynes and Brocardus confirm it, appealing to ocular inspection: and when King James objected this, Lessius could not deny it. If the thing be true, it is a wonderful coincidence of the event with the letter of prophecy. It is, however, much more certain, and none of that communion can deny it, that the ancient mitres were usually adorned with inscriptions.

Verses 6, 7. *I saw the woman, &c.*—Infamous as the woman is for her idolatry, she is no less detestable for her cruelty, which are the two principal characters of the antichristian empire. She is *drunken with the blood of the saints, and with the blood of the martyrs*—Or witnesses; *of Jesus*—So that Rome may well be called, *the slaughter-house of the martyrs*. “This may indeed be applied both to pagan and to Christian Rome, for both have in their turns cruelly persecuted *the saints and martyrs of Jesus*; but the latter is more deserving of the character, as she hath far exceeded the former both in the degree and duration of her persecutions. It is very true, as it was hinted before, that if Rome pagan hath slain her thousands of innocent Christians, Rome Christian hath slain her ten thousands. For not to mention other outrageous slaughters and barbarities, the croisades against the Waldenses and Albigenses, the murders committed by the duke of Alva in the Netherlands, the massacres in France and Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors put together. St. John's *admiration* also plainly evinces that Christian Rome was intended: for it could be no matter of surprise to him that a heathen city should persecute the Christians, when he himself had seen and suffered the persecution under Nero: but that a city, professedly Christian, should wanton and riot in the blood of Christians, was a subject of astonishment indeed; and well might he, as it is

A. M. 4100. 7 And the angel said unto me, A. M. 4100.
A. D. 96.

Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen,

Chapter xi. 7; xiii. 1.—Chapter xiii. 10; Verse 11.
Chapter xiii. 3.—Chapter xiii. 8.—Chapter xiii. 18.
Chap. xiii. 1.—Verse 8.

emphatically expressed, *wonder with great wonder.* And the angel said, *Wherefore didst thou marvel? I will tell thee the mystery*—It was not thought sufficient to represent these things only in vision, and therefore the angel, like the *αγγελος*, *nuntius*, or messenger, in the ancient drama, undertakes to explain the mystery, the mystic scene or secret meaning, of the woman, and of the beast that carries her: and the angel's interpretation is indeed, as Bishop Newton observes, the best key to the Revelation, the best clew to direct and conduct us through this intricate labyrinth.

Verses 8-14. *The beast that thou sawest, &c.*—The mystery of the beast is first explained, and the *beast* is considered first in general, (verse 8,) under a threefold state or succession, as existing, and then ceasing to be, and then reviving again, so as to become another and the same. He *was, and is not—καπερ εστιν*, and yet is, or, according to other copies, *και παρσαι*, and shall come, shall ascend out of the bottomless pit—A *beast* in the prophetic style, as we before observed, is a tyrannical idolatrous empire; and the Roman empire was idolatrous under the heathen emperors, and then ceased to be so for some time under the Christian emperors, and then became idolatrous again under the Roman pontiffs, and so hath continued ever since. It is the same idolatrous power revived again; but only in another form; and all the corrupt part of mankind, whose names were not enrolled as good citizens in the registers of heaven, are pleased at the revival of it; but in this last form it shall go into perdition—It shall not, as it did before, cease for a time and revive again, but shall be destroyed for ever.

After this general account of the beast, follows an explanation of the particular emblems, with a short preface, intimating that they are deserving of the deepest attention, and are a proper exercise and trial of the understanding. *Here is the mind which hath*

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and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

Dan. vii. 20; Zech. i. 18, 19, 21; Chap. xiii. 1.—Chap. xvi. 14; xix. 19.—Deut. x. 17; 1 Tim. vi. 15; Chap. xix. 16.
Jer. l. 44, 45; Chap. xiv. 4.

wisdom, verse 9—As it was said upon a former occasion, xiii. 8, *Here is wisdom: let him that hath understanding count, &c.* The *seven heads* have a double signification: they are, primarily, *seven mountains on which the woman sitteth*—On which the capital city is seated; which all know to be the situation of Rome. It is observed too, that new Rome, or Constantinople, is situated on seven mountains: but these are very rarely mentioned, and mentioned only by obscure authors in comparison of the others; and besides the seven mountains, other particulars also must coincide, which cannot be found in Constantinople. It is evident, therefore, that the city seated on seven mountains must be Rome; and a plainer description could not be given of it without expressing the name, which there might be several wise reasons for concealing.

As the *seven heads* signify *seven mountains*, so they also signify *seven kings* reigning over them. And they are *seven kings*—Or *kingdoms*, or *forms of government*, as the word imports, and hath been shown to import in former instances. *Five are fallen*—Five of these forms of government are already past; and one is—The sixth is now subsisting. The *five fallen are kings*, and *consuls*, and *dictators*, and *decemvirs*, and *military tribunes with consular authority*; as they are enumerated and distinguished by the two greatest Roman historians, Livy and Tacitus. The *sixth* is the power of the *Cesars* or *emperors*, which was subsisting at the time of the vision. An end was put to the imperial name, A. D. 476, by Odoacer, king of the Heruli. He and his successors, the Ostrogoths, assumed the title of kings of Italy; but though the name was changed, the power still continued much the same. This, therefore, cannot well be called a new form of government; it may rather be considered as a continuation of the imperial power, or as a renovation of the kingly authority. *Consuls* are reckoned but one form of

A. M. 4100. 15 And he saith unto me, ^b The
A. D. 96. waters which thou sawest, where
the whore sitteth, ¹ are peoples, and multitudes,
and nations, and tongues.

16 And the ten horns which thou sawest
upon the beast, ^m these shall hate the whore,
and shall make her desolate ⁿ and naked, and
shall eat her flesh, and ^o burn her with fire.

^b Isa. viii. 7; Verse 1.—¹ Chap. xiii. 7.—^m Jer. l. 41, 42;
Chap. xvi. 12.—ⁿ Ezek. xvi. 37-44; Chap. xviii. 16.

government, though their office was frequently suspended, and after a time restored again: and in the same manner *kings* may be counted but one form of government, though the name was resumed after an interval of so many years. A new form of government was not erected till Rome fell under the obedience of the eastern emperor, and the emperor's lieutenant, the exarch of Ravenna, dissolved all the former magistracies, and constituted a duke of Rome, to govern the people, and to pay tribute to the exarchate of Ravenna. Rome had never experienced this form of government before; and this was, perhaps, *the other* which, in the apostle's days, *was not yet come, and when he cometh he must continue a short space*—For Rome was reduced to a dukedom, tributary to the exarch of Ravenna, by Longinus, who was sent exarch A. D. 566 or 568; and the city revolted from the eastern emperor to the pope, A. D. 727; which is a *short space*, in comparison of the imperial power, which preceded, and lasted above five hundred years; and in comparison of the Papal power, which followed, and hath now continued about one thousand years. But still it may be doubted whether this is properly a new form of government, Rome being still subject to the imperial power, by being subject to the Greek emperor's deputy, the exarch of Ravenna: and, according as you determine this point, *the beast that was, and is not*—*Was*, while idolatrous, and *was not*, while not idolatrous, will appear to be the *seventh* or *eighth*. If you reckon this a new form of government, the beast that now is, is the *eighth*; if you do not reckon this a new form of government, the beast is of the *seven*; but whether he be the *seventh* or *eighth*, he is the last form of government, and *goeth into perdition*—It appears evidently that the sixth form of government, which was subsisting in St. John's time, is the imperial; and what form of government hath succeeded to that in Rome, and hath continued for a *long space* of time, but the Papal? The beast, therefore, upon which the woman rideth, is the Roman government in its last form; and this, all must acknowledge, is the Papal, and not the imperial.

Having thus explained the mystery of the *seven heads*, the angel proceeds to the explanation of the *ten horns*, (verses 12-14,) which, says he, are *ten kings*, who *have received no kingdom as yet*—And consequently they were not in being at the time of the vision; and indeed the Roman empire was not divided into ten kingdoms till some time after it was become Christian. *But they receive power as*

17 ^p For God hath put in their A. M. 4100.
A. D. 96. hearts to fulfil his will, and to
agree, and give their kingdom unto the
beast, ^q until the words of God shall be fulfilled.

18 And the woman which thou sawest ^r is
that great city, ^s which reigneth over the kings
of the earth.

^o Chap. xviii. 8.—^p 2 Thess. ii. 11.—^q Chap. x. 7.—^r Chap.
xvi. 19.—^s Chap. xii. 4.

kings one hour—Or rather, at the same time, or for the same length of time; *with the beast*—It is true in both senses, they rise and fall together with the beast; and consequently they are not to be reckoned before the rise and establishment of the beast. Kingdoms they might be before, but they were not before kingdoms or *horns* of the beast, till they embraced his religion, and submitted to his authority; and the beast strengthened them, as they again strengthened the beast. It is upon the seventh or last head of the beast that the horns were seen growing together, that is, upon the Roman empire in its seventh or last form of government; and they are not, like the *heads*, successive, but contemporary kingdoms. *These have one mind, and shall give their power and strength unto the beast*, verse 13—Which is easily understood and applied to the princes and states in communion with the Church of Rome. However they may differ in other respects, yet they agree in submitting implicitly to the authority of the Roman Church, and in defending its rights and prerogatives against all opposers. But where were ever ten kings or kingdoms who were all unanimous in their submissions to the Roman empire, and voluntarily contributed *their power and strength*, their forces and riches, to support and maintain it? *These shall make war with the Lamb, and the Lamb shall overcome them*, verse 14—They persecute the true Church of Christ, but the true church shall in the end prevail and triumph over them; which particulars have been fulfilled in part already, and will be more fully accomplished hereafter.

Verses 15-18. *And he saith unto me, The waters which thou sawest where the whore sitteth are peoples, &c.*—In the former part of this description, (verse 1,) *the whore* is represented like ancient Babylon, *sitting upon many waters*; and these waters are here, verse 15, said expressly to signify *peoples, and multitudes, and nations, and tongues*. So many words in the plural number fitly denote the great extensiveness of her power and jurisdiction; and it is a remarkable peculiarity of Rome, different from all other governments in the world, that her authority is not limited to her own immediate subjects, and confined within the bounds of her own dominions, but extends over all kingdoms and countries professing the same religion. She herself glories in the title of the *catholic church*, and exults in the number of her votaries, as a certain proof of the true religion. But notwithstanding the general current in her favour, the tide shall turn

against her; and the hands which helped to raise her shall also pull her down; *the ten horns shall hate the whore*, verse 16—That is, by a common figure of the whole for a part, *some of the ten kings*; for others (xviii. 9) *shall bewail her and lament for her*; and (xix. 19) *shall fight and perish in the cause of the beast*. Some of the kings, who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall *hate her*, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome, therefore, will finally be destroyed by some of the princes who are reformed, or shall be reformed, from Popery; and as the kings of France have contributed greatly to her advancement, it is not impossible nor improbable that some time or other they may also be the principal authors of her destruction. And such a revolution may more reasonably be expected, because (verse 17) this infatuation of Popish princes is permitted by Divine Providence only for a certain period, *until the words of God shall be fulfilled*—And particularly the words of the Prophet Daniel, vii. 25, 26, *They shall*

be given into his hand until a time, and times, and the dividing of time; but then, as it immediately follows, *the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end*.

Little doubt can remain after this, what idolatrous church was meant by *the whore of Babylon*; but for the greater assuredness it is added by the angel, verse 18, *the woman which thou sawest is that great city, &c.*—He hath explained the mystery of the beast, and of his seven heads and ten horns; and his explanation of the mystery of the woman is, *that great city, which reigneth over the kings of the earth*—And what city, at the time of the vision, *reigned over the kings of the earth*, but Rome? She hath, too, ever since *reigned over the kings of the earth*, if not with temporal, yet at least with spiritual authority. Rome, therefore, is evidently and undeniably *this great city*; and that Christian, and not heathen, Papal, and not imperial Rome was meant, hath appeared in several instances, and will appear in several more.

CHAPTER XVIII.

In this chapter, (1.) *A mighty and glorious angel proclaims the final fall and utter ruin of Rome, and of the Papal state, on account of her corrupting the nations with apostasy, idolatry, luxury, and unlawful traffic, 1-3.* (2.) *A voice from heaven admonishes the people of God to forsake her communion, lest, partaking of her sins, they should also partake of her fearful and expected plagues, 4-8.* (3.) *Her supporters, friends, and traders in indulgences, pardons, relics, and preferments, or even common merchandise, mournfully bewail her tremendous and sudden destruction, 9-19.* (4.) *Christ's glorified and militant saints and ministers are called to rejoice in her ruin, as sudden, furious, complete, and irretreivable, and a full punishment of her murdering the saints, 20-24.*

A. M. 4100. **AND** ^a after these things I saw another angel come down from hea-

ven, having great power; ^b and the earth was lightened with his glory. A. M. 4100. A. D. 96.

^a Chap. xvii. 1.

^b Ezek. xliii. 2.

NOTES ON CHAPTER XVIII.

In the former chapter the angel-interpreter, or messenger, has given us a key to the meaning of the prophecy, which describes this third and most lasting period, in which the saints were to suffer for their faith and constancy; that they might expect a time of temptation and suffering; that they might be more careful to confirm their faith and patience, and encourage their perseverance. This chapter represents another angel sent from heaven to reveal the sure judgments of God on these enemies of pure and genuine Christianity, to foretel their sure destruction, and in as eminent a manner as God ever appeared to punish Babylon or Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general design of it, to warn and caution true Christians against the corruption of the time and age in which they live, to give them consolation in all their sufferings, through hope in the protection of God, of deliverance in a proper time, and of a glorious reward in the end.

Verse 1. *And after these things*—After the angel-

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interpreter had so far explained the meaning of the vision, and mystery of the woman, and of the beast with seven heads and ten horns which carried her; *I saw another angel*—Termed *another*, with respect to him mentioned chap. x. 1; *come down from heaven*—To show the sure downfall of this antichristian power, which is here described in the same sublime figurative style as that in which Isaiah, Jeremiah, and Ezekiel have foretold the fall of ancient Babylon and Tyre, the types and emblems of the spiritual Babylon; and, together with her punishment, the crimes which deserved it, her idolatry and wickedness; *having great power, and the earth was lightened with his glory*—In this description of the angel there seems to be an allusion to the vision of Ezekiel, (chap. xliii. 2,) when he beheld the glory of the God of Israel, *and the earth, it is said, shined with his glory*. A bright and shining light, it seems, usually attended the appearance of angels; and it is likely the splendour of the appearance used to be greater in proportion as the angel appearing was more honourable. The sending an angel of superior

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A. M. 4100. 2 And he cried mightily with a strong voice, saying, ° Babylon the great is fallen, is fallen, and ^d is become the habitation of devils, and the hold of every foul spirit, and ° a cage of every unclean and hateful bird.

3 For all nations ^f have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with

^c Isa. xiii. 19; xxi. 9; Jer. li. 8; Chap. xiv. 8.—^d Isa. xiii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37.—^e Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3.—^f Chap. xiv. 8; xvii. 2.

rank alludes to the custom of courts in employing persons of dignity, according to the weight and importance of the commissions they were to execute. We may observe here, if such be the lustre of the servant, in lightening the earth with his glory, what images can display the majesty of the Lord, who has *thousands of thousands* of those glorious attendants ministering to him, and *ten thousand times ten thousand standing before him!*

Verses 2, 3. *And he cried mightily with a strong voice*—Proclaimed aloud with triumphant joy, in the words of Isaiah, chap. xxi. 9, *saying, Babylon the great is fallen, is fallen*—As if he had said, What was prophesied formerly concerning the celebrated seat of the Chaldean empire, shall presently be verified in this mystical Babylon. Her fall was announced before, chap. xiv. 8, but is now declared at large; *and is become a habitation of devils, &c.*—Here it is foretold, that after her fall she should be made a scene of desolation, as the ancient Babylon was, according to the predictions of the prophet respecting ancient Babylon, Isa. xiii. 19, *Babylon, the glory of kingdoms, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited, neither shall it be dwelt in from generation to generation. Neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there; but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there*; where the word *שַׂעִירִים*, which we translate *satyrs*, the LXX. render *δαίμονια*, *demons*, or devils, who were supposed sometimes to take the shape of goats, or satyrs, and to haunt forlorn and desolate places; and it is from the translation of the LXX. that the apostle hath borrowed his images and expressions. According to this prediction, how horrid were the inhabitants of desolate Babylon to be as long as the world shall stand! Of invisible beings, devils and unclean spirits; of visible beings, every unclean beast, every filthy and hateful bird. Suppose then Babylon to mean here heathen Rome, and the fall predicted in this chapter to have been effected by Totilas, king of the Ostrogoths, as Grotius would persuade us, or by Alaric, king of the Visigoths, as the bishop of Meaux contends, how can Rome be said ever since to have been the *habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*, unless they will allow

her, ° and the merchants of the earth are waxed rich through the ¹abundance of her delicacies. A. M. 4100. A. D. 96.

4 And I heard another voice from heaven, saying, ^h Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 ⁱ For her sins have reached unto heaven, and ^k God hath remembered her iniquities.

^g Verses 11, 15; Isa. xlvii. 15.—^h Or, *power*.—ⁱ Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17.—^k Gen. xviii. 20, 21; Jer. li. 9; Jon. i. 2.—^l Chap. xvi. 19.

the popes and cardinals to merit these appellations? *For all nations have drunk of the wine of her fornication, &c.*—She hath not only been guilty of idolatry herself, and with great wrath persecuted the true Christian faith, worship, and practice, but hath also corrupted the princes and nations of the earth, as if she had given them a cup of poisonous composition, to disorder their reason and inflame them into rage and fury, having prevailed upon them to commit the same sins of which she was guilty, and to propagate her corruptions by ambitious views, incitements to luxury, and prospects of gain. *And the merchants of the earth are waxed rich through the abundance of her delicacies*—“The Romish clergy,” says Daubuz, “by trading in spiritual matters, have gotten vast wealth; these are the merchants of the earth, who by their Popish tricks and trinkets have gotten a good part of the wealth of the world into their hands. In short, Rome is a great mart; the Romish clergy are the merchants and factors; the secular, inferior clergy, the monks and friars, are the pedlers and hawkers which retail the merchandise. As for the luxury of Rome, procured by this trade, it needs no proof.

Verses 4–6. *And I heard another voice from heaven*—Probably the voice of Christ, graciously warning his people of their danger of being infected by the prevailing corruptions of the mystical Babylon, and, in consequence thereof, of being involved in her ruin; *saying, Come out of her, my people*—Immediately forsake the communion of so corrupt a church; *that ye be not partakers of her sins*—Which you surely will be if you do not separate yourselves from her; *and that ye receive not of her plagues*—That ye share not in that guilt which would render you liable to all the plagues and judgments with which she shall assuredly be punished. But, as Bishop Newton observes, “was there any such necessity of forsaking the Church of Rome in the days of Alaric or Totilas, before she had degenerated again into idolatry? Or, what were then her notorious crimes, deserving of such exemplary punishment, unless Rome Christian was to suffer for the sins of Rome pagan?” What a remarkable providence it was that this book of the Revelation was printed in the midst of Spain, in the Great Polyglot Bible, before the Reformation! Else how much easier had it been for the Papists to reject the whole book, than it is to evade these

A. M. 4100. 6 ¹ Reward her even as she re-
A. D. 96. warded you, and double unto her
double according to her works: " in the
cup which she hath filled, " fill to her dou-
ble.

7 " How much she hath glorified herself, and
lived deliciously, so much torment and sorrow
give her: for she saith in her heart, I sit a
" queen, and am no widow, and shall see no
sorrow.

8 Therefore shall her plagues come " in one

¹ Psa. cxxxvii. 8; Jer. l. 15, 29; li. 24, 49; 2 Tim. iv. 14; Chap. xiii. 10.—" Chap. xiv. 10.—" Ch. xvi. 19.—" Ezek. xxviii. 2, &c.—" Isa. xlvi. 7, 8; Zeph. ii. 15.—" Isa. xlvii.

striking parts of it! *For her sins have reached unto heaven*—When sins are ripe for judgment, they are said to reach unto heaven, or to come up before the face of Jehovah. So the angels speak who were sent to punish the sins of Sodom, Gen. xix. 13, *We will destroy this place, because the cry of them is waxed great before the face of the Lord.* Thus God said to Jonah, *Cry against Nineveh, for their wickedness is come up before me:* and St. James uses a like expression concerning oppressors, *The cries of them which have reaped have entered into the ears of the Lord of Sabaoth.* It seems to be an elegant allusion to the methods of justice in human courts, when criminals are actually prosecuted, and their crimes are brought to light before the court of judgment. *Reward her*—God speaks to the executioners of his vengeance; *even as she hath rewarded*—Others, in particular the saints of God; *and double unto her double*—This, according to the Hebrew idiom, implies only a full retaliation; *according to her works*—The injuries and evils with which she has oppressed the faithful servants of God. *In the cup which she hath filled, fill to her double*—Let her suffer whatever the laws of justice have made the punishment of such great offences. By the laws of the Jewish government some offences were punished by retaliation, or by inflicting on the offender that evil which he had injuriously done to his neighbour. It was therefore enacted by the Jewish law, that life should be given for life, eye for eye, tooth for tooth, hand for hand, foot for foot, Exod. xxi. 23, &c. In other cases of damage it was enacted that the offender should pay double damages. Thus, in the case of theft, the law required the thief to restore double, (Exod. xxii. 4,) it being just that the thief should suffer for his offence, as well as make full restitution for the damage he had done. In allusion to these laws of the Jewish government, divine justice is represented as punishing Rome for her idolatry and persecution, by inflicting upon her, as an offender, such pains and penalties as the laws of equity direct, where injuries are so highly criminal.

Verses 7, 8. *How much she hath glorified herself*—By pride, and pomp, and arrogant boasting; and
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day, death, and mourning, and fa- A. M. 4100
mine; and " she shall be utterly A. D. 96.
burned with fire: " for strong is the Lord God
who judgeth her.

9 And " the kings of the earth, who have
committed fornication and lived deliciously
with her, " shall bewail her, and lament for
her, " when they shall see the smoke of her
burning,

10 Standing afar off for the fear of her tor-
ment, saying, " Alas, alas! that great city Ba-

9; Verse 10.—" Chap. xvii. 16.—" Jer. l. 34; Chap. xi. 17.
" Ezek. xxvi. 16, 17; Chap. xvii. 2; Verse 3.—" Jer. l. 46.
" Verse 18; Chap. xix. 3.—" Isa. xxi. 9; Chap. xiv. 8.

lived deliciously—In all kinds of elegance, luxury, and wantonness; *so much torment and sorrow give her*—Proportioning the punishment to the sin; *for, or because, she saith in her heart*—As did ancient Babylon, Isa. xlviii. 8, 9; *I sit*—Her usual style. Hence those expressions, *the chair, the see of Rome.* She sat so many years as a queen, over many kings, "mistress of all churches; the supreme, the infallible, the only spouse of Christ; a church out of which there is no salvation;" *and am no widow*—But the spouse of Christ; *and shall see no sorrow*—From the death of my children, or any other calamity, for God himself will defend "the church." *Therefore*—As both the natural and judicial consequence of this proud security; *shall her plagues come in one day*—All at once, in full extremity; *death*—The death of her children, with an incapacity of bearing more; *mourning*—Πενθος, sorrow, or lamentation, instead of carnal pleasure and delights; *and famine*—In the room of luxurious plenty; the very things from which she imagined herself to be most safe; *and she shall be utterly burned with fire*—Even ancient Rome, which gloried in the name of the eternal city; *for strong is the Lord God who judgeth her*—Expressions these which, as Bishop Newton observes, "can imply no less than a total destruction by fire; but Rome hath never yet been totally destroyed by fire. The most that Alaric and Totilas did was burning some parts of the city: but if only some parts of the city were burned, it was not an event important enough to be ascribed to the Lord God particularly, and to be considered as a strong exertion of his judgment."

Verses 9-11. *And the kings of the earth, &c.*—Even the chief rulers and great powers of the world, who were formerly in league with her, and supported her in her corruptions, practised her idolatries, *and lived deliciously with her*—Shared in the pomp and luxury of her prosperous state; *shall bewail her, &c.*—Shall not be able to afford her any support or defence, or to do any more than fruitlessly condole with her, and lament her sad condition, when they shall behold all these calamities come suddenly upon her. *Saying, Alas, alas!*—Only expressing their astonishment at so great and wonderful a revo-

A. M. 4100. bylon, that mighty city! ^a for in one hour is thy judgment come.

11 And ^a the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 ^b The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ^c thyine-wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and oint-

^a Ver. 17, 19.—^b Ezek. xxvii. 27-36; Ver. 3.—^c Ch. xvii. 4.

lution, so little expected, so little thought of; that great city, that mighty city—Rome was anciently termed by its inhabitants, *Valentia*, that is, *strong*; and the word *Rome* itself, in Greek, signifies *strength*. This name was given to it by the Greek strangers. *For in one hour is thy judgment come*—How strange, how awful, that so great and mighty a city should be so suddenly, so utterly destroyed! *And the merchants of the earth*—Her men of business, and those skilled in the affairs of life, who gained so much by her preferments, and by employments under her; the men of riches and credit in the several nations which she had corrupted, and who were supported in their pride and luxury by her means, shall not be able to help in this hour of her distress, any more than the kings of the earth; they can only weep and mourn for her misery, and for their own loss in her destruction. Now all commerce with her shall be utterly cut off; and no man by her means shall obtain wealth, credit, or power, any more.

Verses 12-14. *The merchandise, &c.*—There is an end of all traffic or commerce with her, whether spiritual or temporal; of gold and silver, &c.—Almost all the things here named are still in use at Rome, both in their idolatrous service and in common life; *fine linen*—The sort of which here mentioned, *βυσσος*, is exceedingly costly; *thyine-wood*—A sweet-smelling wood, not unlike citron, used in adorning magnificent palaces. *Vessels of most precious wood*—Ebony in particular, which is often, as here, mentioned with ivory, the one excelling in whiteness, the other in blackness, and both in uncommon smoothness. *And cinnamon*—Bengelius adds, *καὶ ἀμύμον*, and *amomum*, a shrub whose wood is a fine perfume; and *ointments*—*Μύρον*, liquid and fragrant ointment; and *beasts*—Cows and oxen; and *chariots*—*Πεδῶν*, a word purely Latin, but here inserted in the Greek, doubtless, on purpose to show more fully the luxury of Rome; and *slaves*—*Σούματα*, *bodies*; a common term for slaves; and *souls of men*—For these also have been and are continually bought and sold at Rome. And this, of all others, is the most gainful merchandise to the Roman traffickers. *And the fruits that thy soul lusted after*—And for which alone thy degenerate nature had any remaining relish. From what was im-

ports, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ³ slaves, and ⁴ souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 ^d The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

^a Or, sweet.—^b Or, bodies.—^c Ezek. xxvii. 13.—^d Ver. iii. 11.

ported, the narrative proceeds to the domestic delicacies of Rome; none of which is in greater request there than the particular sort of fruits here mentioned. The word *σώματα* properly signifies such fruit as pears, peaches, nectarines, and all the apple and plum kinds; and *all things*—*Διαπαρα καὶ τὰ λαμπρὰ* *dainty*—Or *delightful* to the taste; and *splendid*—To the sight; as clothes, buildings, furniture. "It is plain," says Lowman, "this is designed to be a figurative, and not a literal description; therefore readers seem to be at liberty to apply the figurative expressions to such literal meanings as will agree to the general and certain intention of them. But whether each of these wares is designed to point out some particular gainful corruption of Popery, may very well be questioned. It is sufficient, to answer the general intention of the prophecy, to observe, that Rome shall be deprived of all her wealth, which she procured by her management and intrigues, in the several places where her agents resided, who continually made her returns of great riches, and plentifully supplied her excessive pride and luxury. It is a pretty observation of Daubuz, "Rome receives all the luxurious wares mentioned, but she has so infatuated the world that she pays nothing for them but trumpery; her money is her enchantments and sorceries. Her merchants, her superior clergy, engross the real wealth of the world to bring it to her; and her returns and exportations are paper and bills drawn upon heaven and hell, never to be accepted; however, they pass among the common people for payment, as if they were of real value. The merchant who finds means to get shut of them takes no care about their intrinsic value, finding gulls who take them off his hands for real wealth." Whether these wares were designed to signify pardons, indulgences, dispensations, and the like trifles, with which Rome purchases gold, silver, and whatever ministers to pride and luxury, this is a plain and manifest meaning, that she shall be deprived of all her wealth and luxury at once, and of all the means by which she used to procure them.

Verses 15-21. *The merchants, ship-masters, and sailors, and as many as trade by sea, weep and wail*—For they can no longer import or export commodities for her, or convey strangers to and fro, for

A. M. 4100. 16 And saying, Alas, alas! that
A. D. 96. great city, ° that was clothed in fine
linen, and purple, and scarlet, and decked with
gold, and precious stones, and pearls!

17 † For in one hour so great riches is come to
naught. And ‡ every shipmaster, and all the
company in ships, and sailors, and as many as
trade by sea, stood afar off,

18 † And cried when they saw the smoke of
her burning, saying, † What city is like unto
this great city!

19 And † they cast dust on their heads, and
cried, weeping and wailing, saying, Alas, alas!
that great city, wherein were made rich all
that had ships in the sea by reason of her
costliness! † for in one hour is she made de-
solate.

20 † Rejoice over her, thou heaven, and ye
holy apostles and prophets; for † God hath
avenged you on her.

° Chap. xvii. 4. — † Verse 10. — ‡ Isa. xxiii. 14; Ezek. xxvii. 29. — † Ezek. xxvii. 30, 31; Verse 9. — † Chap. xiii. 4. † Joshua vii. 6; 1 Samuel iv. 12; Job ii. 12; Ezek. xxvii. 30. † Verse 8. — † Isa. xlv. 23; xlix. 13; Jer. li. 48. — † Luke xi. 49, 50; Chap. xix. 2.

there is an end of all her gains, wealth, and glory. These lamentations are copied from the like lamentations over Tyre, (Ezekiel xxvi. and xxvii.,) and are equal to the most mournful strains of the Greek tragedians over Thebes or Troy. In all, they stand afar off—In a mixture of terror and grief, but absolutely incapable of giving her any relief, verses 10, 15, 17. In all, they cry, *Alas! alas!*—*Ovas, vas, wo, wo*, (verses 10, 16, 19,) for this is the third wo before mentioned, chap. viii. 13; xi. 14. For, as the fall of the Othman empire is the end of the second wo, so the fall of Rome is the completion of the third wo. In all they lament the suddenness of her fall; for in one hour is her judgment come. At the same time, her destruction is matter of joy and triumph to the saints, apostles, and prophets; for it is added, verse 20, *Rejoice over her, thou heaven*—That is, all the inhabitants of heaven; *kas oi ayoi*, and ye saints; and among the saints, still more eminently, *the apostles and prophets, for God hath avenged you on her*—For it is to avenge the cause of his church and faithful servants, that God so severely punishes this persecuting city. And a mighty angel, &c.—And further, to confirm the irrecoverable ruin of this persecuting place, another mighty angel appeared in my vision, and took up a stone, like a great mill-stone, and cast it into the sea—Using the same emblem by which Jeremiah foreshowed the fall of the Chaldean Babylon; saying, *Thus with violence shall that great city, this mystical Babylon, be thrown down*—Shall sink never to rise again. Her utter desolation is further described in the two next verses, in phrases and expressions borrowed from the ancient prophets.

b

21 And a mighty angel took up a A. M. 4100.
stone like a great mill-stone, and cast A. D. 96.
it into the sea, saying, ° Thus with violence
shall that great city Babylon be thrown down,
and † shall be found no more at all.

22 † And the voice of harpers, and musicians,
and of pipers, and trumpeters, shall be heard no
more at all in thee; and no craftsman, of what-
soever craft he be, shall be found any more in
thee; and the sound of a mill-stone shall be
heard no more at all in thee;

23 † And the light of a candle shall shine no
more at all in thee; † and the voice of the bride-
groom and of the bride shall be heard no more
at all in thee: for † thy merchants were the
great men of the earth; † for by thy sorceries
were all nations deceived.

24 And † in her was found the blood of pro-
phets, and of saints, and of all that † were slain
upon the earth.

° Jer. li. 64. — † Chap. xii. 8; xvi. 20. — † Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13. — † Jer. xxv. 10. † Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 11. — † Isa. xxiii. 8. † 2 Kings ix. 22; Nah. iii. 4; Chap. xvii. 2, 5. — † Chap. xvii. 6. — † Jer. li. 49.

Verses 22-24. *The voice of harpers*—Players on stringed instruments; and *musicians*—Skillful singers in particular; and *pipers*—Who played on flutes, chiefly on mournful, whereas *trumpeters* played on joyful occasions; shall be heard no more at all in thee; and no craftsman—Greek, *τεχνιτης ποσης τεχνης*, no artificer, of whatever art. Arts of every kind, particularly music, sculpture, painting, and statuary, were there carried to their greatest height. No, nor even the sound of a mill-stone shall be heard any more in thee—Not only the arts that adorn life, but even those employments without which it cannot subsist, will cease from thee for ever: all which expressions denote absolute and eternal desolation. There shall be no more musicians for the entertainment of the rich and great; no more tradesmen or artificers to employ those of the middle ranks, and to furnish the conveniences of life; no more servants or slaves to grind at the mill, prepare bread, and supply the necessaries of life. Nay, there shall be no more lights, no more bridal songs: that is, no more marriages, in which lamps and songs were known ceremonies; and therefore the city shall never be peopled again, but shall remain depopulated and desolate for ever. The desolation of Rome is therefore described in such a manner as to show that neither rich nor poor, neither persons of middle rank nor those of the lowest condition, should be able to live there any more. For thy merchants were the great men of the earth—A circumstance which was in itself indifferent, and yet led them into pride, luxury and numberless other sins. For by thy sorceries were all nations deceived—That is, poisoned by thy pernicious practices. So that the reasons assigned

for her utter desolation are her pride and luxury, her superstition and idolatry, with various other vices; and especially her cruel persecutions of God's saints and servants: for it is added, *In her was found the blood of prophets, &c.*—These seem to be the words of St. John: *and of all that were slain upon the earth*—As if he had said, Her punishment shall be as severe and exemplary as if she had been guilty of all the persecutions that ever were upon account of religion; for by her conduct she hath approved, and imitated, and surpassed them all. Certainly there is no city under the sun which has so clear a title to general blood-guiltiness as Rome. The guilt of the blood shed under the heathen emperors was not removed under the popes, but hugely multiplied. Nor is Rome accountable only for what hath been shed in the city, but for that shed in *all the earth*. For at Rome, under the popes, as well as under the heathen emperors, were the bloody orders and edicts given: and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents! Charles IX. of France, in his letter to Gregory XIII., boasts that in, and not long after, the massacre of Paris, he had destroyed seventy thousand Huguenots. Some have computed that, from the year 1518 to 1548, fifteen millions of

Protestants perished by war and the inquisition. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs in ancient, middle, and late ages,—in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa, and Asia.

Now this tyrannical cruelty exercised against God's saints, apostles, and prophets being considered, we cannot wonder that the sentence of so terrible a desolation and destruction should be passed on this persecuting city. But the reader must observe, Rome hath never yet been depopulated and desolated in this manner. She hath been taken indeed and plundered by Alaric, king of the Visigoths, in the year 410; by Genseric, king of the Vandals, in the year 455; by Totilas, king of the Ostrogoths, in the year 546; and by others since that time: but yet she is still standing and flourishing, and is honoured by many nations as the metropolis of the Christian world; she still resounds with *singers and musicians*; she still excels in *arts*, which serve to pomp and luxury; she still abounds with *candles*, and *lamps*, and *torches*, burning even by day as well as by night: and consequently this prophecy hath not yet been, but remaineth still to be, fulfilled

CHAPTER XIX.

Here, (1.) The saints in heaven and on earth are represented as triumphing and praising God for his righteous judgments on the mystical Babylon, and for their own and others' honourable espousals to Christ, particularly in the general conversion of Jews and Gentiles to him, 1-8. (2.) An angel pronounces those blessed who are called to the marriage-supper of the Lamb; and refuses the adoration which John offered him, 9, 10. (3.) Christ and his people are represented as going forth to make war against antichrist and his armies, which are utterly and miserably destroyed, 11-21.

A. M. 4100. AND after these things I heard
A. D. 96. a great voice of much people in
heaven, saying, Alleluia: b Salvation, and glo-

a Chap. xi. 15.—b Chap. iv. 11; vii. 10, 12; xii. 10.

NOTES ON CHAPTER XIX.

The prophecies relating to the third period concluded with a severe punishment of Rome, for her pride, luxury, superstition, and idolatry; and especially for her cruel persecution of all who were found faithful to their duty, in preserving the purity of the Christian doctrines and worship. When Rome thus fell, like ancient Babylon, to rise no more, the heavenly church is introduced as a chorus, to praise God for his righteous judgments and faithfulness. This excellent hymn of praise, sung by the united voices of angels and saints, the whole assembly of heaven, strongly represents to all Christians, and to every church on earth, what a grateful sense they ought to have of God's faithfulness in their protection, and of his righteous judgments in punishing the persecutors of truth and righteousness. Though for wise reasons, and for a limited time, God may permit the righteous and faithful to suffer many things from the

ry, and honour, and power, unto the A. M. 4100.
Lord our God: A. D. 96.

2 For ° true and righteous are his judg-

c Chap. xv. 3; xvi. 7.

enemies of true religion, and of its professors, yet the final event of things will surely show God's faithfulness in the blessing of his people, and justice in the punishment of his enemies; a sufficient reason for consolation, gratitude, and praise.—Lowman.

Verses 1-3. *And after these things*—After this affecting representation of the certain destruction of Babylon, as the seat of the antichristian kingdom; *I heard a great voice of much people in heaven*—A great chorus, who, with united voices, began to praise God on the occasion, saying, *Alleluia*—That is, *Praise ye Jehovah*, or, *He that is, and was, and is to come*; a title which, of all others, is the most peculiar to the everlasting God. *Salvation, glory, honour, and power* be ascribed unto the Lord our God—To whom only they belong. The *salvation* spoken of is opposed to the destruction which the great whore had brought upon the earth: his *power* and his *glory* appear from the judgment executed on

A. M. 4100. ments: for he hath judged the great
A. D. 96. whore, which did corrupt the earth
with her fornication, and ^d hath avenged the
blood of his servants at her hand.

3 And again they said, Alleluia. And ^e her
smoke rose up for ever and ever.

4 And ^f the four and twenty elders and the
four beasts fell down and worshipped God
that sat on the throne, saying, ^g Amen; Alle-
luia.

5 And a voice came out of the throne, say-

^a Deut. xxxii. 43; Chap. vi. 10; xviii. 20.—^b Isa. xxxiv. 10; Chap. xiv. 11; xviii. 9, 18.—^c Chap. iv. 4, 6, 10; v. 14. ^d 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Chap. v. 14.—^e Psa. cxxxiv. 1; cxxxv. 1.

her, and from the setting up of his kingdom to endure through all ages. *For true and righteous are his judgments*—His judgments show him to be righteous, true, and faithful; *for he hath judged the great whore*—His punishment of mystical Babylon, for her pride, superstition, and idolatry, declares his righteousness; and his truth and faithfulness to his promises are illustriously manifested in his avenging the blood of his servants on her, who so cruelly put them to death for their faith in his word and constancy in his religion. *And again they said, Alleluia*—With their hearts inflamed with gratitude and joy. *And her smoke rose up*—*Ababauei, rises up*, for they seem to be the words of the same heavenly chorus which praised in the preceding language. As if they had said, Let our God be glorified, who in this last judgment hath put an end to this persecuting power for ever. It shall not henceforth, as formerly, rise up again to afflict his saints. This city shall lie waste from generation to generation, never to be restored. Mr. Daubuz observes: "The two alleluias in this part of the hymn correspond to the messages of the two angels, one of which proclaims the fall of Babylon, and the other shows its destruction to be perpetual." The expression, *her smoke rose up, &c.*, intimated that Rome should be made as signal a monument of divine vengeance as Sodom and Gomorrah had been. It is taken from Isa. xxxiv. 9, 10, where by *Edom* the Jews understand Rome; and in the genuine editions of the Chaldee paraphrase it is, *And the rivers of Rome shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch:—it shall not be quenched night nor day: the smoke shall go up for ever.* And this tradition of the rabbins may receive some confirmation from this verse. Indeed, such an event must appear the more probable, when we consider that the adjacent countries are known to be of a sulphurous and bituminous soil: and that even at Rome there have been eruptions of subterraneous fire, which have consumed several buildings, according to Dion, (lib. lxi.,) on one occasion, even a considerable part of Rome; so that the fuel seems to be prepared, and to wait only for the breath of the Lord to kindle it.

b

ing, ^h Praise our God, all ye his ser- A. M. 4100.
vants, and ye that fear him, ⁱ both A. D. 96.
small and great.

6 ^k And I heard as it were the voice of a
great multitude, and as the voice of many
waters, and as the voice of mighty thunder-
ings, saying, Alleluia: for ^l the Lord God
omnipotent reigneth.

7 Let us be glad and rejoice, and give honour
to him: for ^m the marriage of the Lamb is come,
and his wife hath made herself ready.

^h Chapter xi. 18; xx. 12.—ⁱ Ezekiel i. 24; xliii. 2; Chapter xiv. 2.—^j Chapter xi. 15, 17; xii. 10; xxi. 22. ^k Matthew xxii. 2; xxv. 10; 2 Corinthians xi. 2; Ephesians v. 32; Chapter xxi. 2, 9.

Verses 4, 5. *The four and twenty elders and the four living creatures*—After the preceding chorus had ended their hymn, the representatives of the Jewish and Christian Churches prostrated themselves before Jehovah, *saying, Amen*—So be it: let God be ever praised for the displays now made of his infinite perfections. *And a voice came out of the throne*—From the glory, or the oracle; this shows the great authority and solemnity with which this order was published; *saying, Praise our God, &c.*—The occasion and matter of this song of praise seem to be somewhat different from those of the foregoing hymn: that hymn was to celebrate the praises of God principally on account of his *faithfulness* and *justice* manifested in the punishment of a persecuting power, that had long oppressed Christ's faithful servants. But this, as appears by what follows, is principally to praise God for the happy and glorious state of his church, about to take place in consequence of this punishment of its enemies; even that state of it, as appears, wherein it is said to live and reign with Christ a thousand years, and which is more particularly spoken of in the following chapter: for which wonderful display of the divine goodness all the truly pious are prepared by this hymn for solemnly and devoutly praising God.

Verses 6-8. *And I heard, &c.*—Upon this order from the oracle, the whole church, in obedience to it, began to praise God with loud voices; which might be compared to the sound of *many waters, or of mighty thunders, saying, Alleluia, for the Lord God omnipotent*—The Almighty Maker and Upholder of universal nature; *reigneth*—Among men, more eminently and gloriously than ever before. *Let us be glad, &c.*—*Χαίρομεν και αγαλλιωμεθα, let us rejoice and exult with transport*, and ascribe to him the glory which is so justly due; *for the marriage of the Lamb is come*—Is near at hand, and will be speedily solemnized. His true church, his faithful servants, are now about to receive public and peculiar marks of his affection in a state of happiness and dignity suitable to their relation to him. The ancient prophets frequently express the favour of God to his people by the affection of a bridegroom to his spouse. See Isa. lxii. 5; Hos. ii. 19, 20; Zeph.

A. M. 4100. 8 And ^a to her was granted that
A. D. 96. she should be arrayed in fine linen,
clean and ¹white: ^o for the fine linen is the
righteousness of saints.

9 And he saith unto me, Write, ^p Blessed are
they which are called unto the marriage-supper
of the Lamb. And he saith unto me, ^q These
are the true sayings of God.

10 And ^r I fell at his feet to worship him.

^a Psa. xlv. 13, 14; Ezek. xvi. 10; Chap. iii. 18.—¹ Or,
bright.—^o Psa. cxxxii. 9.—^p Matt. xxii. 2, 3; Luke xiv. 15,
16.—^q Chap. xxi. 5; xxii. 6.

iii. 17. And the Church of Christ in the New Testa-
ment is often represented under the same similitude
of a bride. See Rom. vii. 4; 2 Cor. xi. 2; Eph.
v. 25, &c. And as marriages used to be celebrated
with great joy, this is a proper emblem to show the
state of prosperity and happiness to which God will
raise his church, after all its sufferings for the sake
of truth and righteousness. *And his wife hath made
herself ready*—Even while upon earth, being ac-
quitted from all guilt, purified from all pollution, and
adorned with all those graces and virtues which are
most excellent in themselves, and most agreeable to
him. As if he had said, She is not a harlot tainted
with idolatry, but a spouse prepared for her heavenly
husband. *And to her was granted*—By God,
from whom all her good qualities proceed; *that she
should be arrayed in fine linen*—Expressive of her
purity and holiness; *for the fine linen is an emblem
of the righteousness of the saints*—Including both
their justification and sanctification. Thus St. Paul,
(Eph. v.,) *Christ gave himself for his church, that
he might sanctify and cleanse it, and present it to
himself a glorious church, not having spot, or
wrinkle, or any such thing.*

Verses 9, 10. *And he* (the angel) *saith unto me,
Write*—Record this as an important truth, in which
all that read this book in future ages will be greatly
concerned; *Blessed*—*Μακάριοι*, happy; *are they
which are called unto the marriage-supper of the
Lamb*—Who shall be living at this time, and shall
obey the invitation to this marriage-feast, and par-
take of all the privileges and blessings belonging to
it. *And he saith unto me, after a little pause, These
are the true sayings of God*—They are to be regard-
ed by thee, and all that read them, as declarations
infallibly true, and infinitely momentous. *And*—
While he was speaking to me in this kind and con-
descending manner, being overawed by his majestic
appearance, and in such a rapture and ecstasy at
these discoveries that I knew not, or did not con-
sider, what I did; *I fell at his feet*—Prostrated my-
self before him; *to worship him*—Or to do him ho-
mage, as though I had owed all these discoveries to
him. *And he said, See thou do it not*—Greek, *ωρα
μη*, See not, with a beautiful abruptness. It does not
appear that St. John intended to pay religious wor-
ship to this angel; for he could not but know that he
was only a creature, and that religiously to worship

And he said unto me, ^a See thou do it A. M. 4100.
not: I am thy fellow-servant, and of A. D. 96.
thy brethren ^b that have the testimony of Jesus :
worship God : for the testimony of Jesus is the
spirit of prophecy.

11 ^c And I saw heaven opened, and behold,
^d a white horse; and he that sat upon him *was*
called ^e Faithful and True, and ^f in righteous-
ness he doth judge and make war.

^a Chap. xxii. 8.—^b Acts x. 2; xiv. 14, 15; Chap. xxii. 9.
^c 1 John v. 10; Chap. xii. 17.—^d Chap. xv. 5.—^e Chap. vi. 2.
^f Chap. iii. 14.—^g Isa. xi. 4.

any creature, however exalted, would be flat idola-
try. He seems only to have intended such civil re-
spect and reverence as the Asiatics were wont to
pay to superiors, and especially to persons in high
rank; which indeed is frequently all that is meant
by the word *προσκυνει*, here rendered *to worship*.
Thus Ruth complimented Boaz with this kind of
honour, when *she fell on her face, and bowed her-
self to the ground*, Ruth. ii. 10. Thus Abigail also
showed her respect for David: *she fell before him
on her face, and bowed herself to the ground*, 1 Sam.
xxv. 23. Indeed, the reason for which the angel
forbids this high act of respect, seems to intimate
that he did not understand it as an act of religious
honour, for he mentions nothing concerning the sin
or danger of idolatry, as implied in it: he only shows
that it was improper the apostle should pay such
respect to him, which he does, not by showing that
it was unlawful to give such respect to any created
being whatsoever, but because he was only a fellow-
servant with the apostle, and a servant of his breth-
ren, that had the testimony of Jesus. As if he had
said, I am now employed as your fellow-servant, to
testify of the Lord Jesus by the same Spirit which in-
spired the prophets of old. *Worship God*—Pay thine
homage, in such expressions of it, to God alone, to
whom alone thou owest these revelations. *The tes-
timony of Jesus is the spirit of prophecy*—That is,
the spirit of prophecy serves, in a glorious manner,
to confirm Jesus's divine mission, to all that know
and duly observe the circumstances of it; and that
which I now reveal to thee makes a considerable
article of the proof: or, this ability of foretelling
things to come is an argument or evidence of Christ's
speaking in and by me, as he does by thee.

Verses 11-16. *And I saw heaven opened*—This is
a new and peculiar opening of it, in order to show
the magnificent expedition of Christ and his attend-
ants against his great adversary; *and behold a white
horse*—Many paid little regard to Christ when he
came meek and lowly, *riding upon an ass*: but what
will they say or think, when he comes forth upon
his *white horse*, with the sharp sword of his mouth?
The *white horse*, on which Christ is represented as
riding, was intended to denote his justice and holi-
ness, and also that victory and triumph should mark
his progress. *And he that sat on him was called
Faithful*—In performing all his promises; *and*

A. M. 4100. 12 - His eyes *were* as a flame of
A. D. 96. fire, ^b and on his head *were* many
crowns; ^c and he had a name written, that no
man knew but he himself.

13 ^d And he *was* clothed with a vesture dip-
ped in blood: and his name is called ^e The
Word of God.

14 ^f And the armies *which were* in heaven
followed him upon white horses, ^g clothed in
fine linen, white and clean.

15 And ^h out of his mouth goeth a sharp
sword, that with it he should smite the nations:
and ⁱ he shall rule them with a rod of iron: and
^k he treadeth the wine-press of the fierceness
and wrath of Almighty God.

16 And ^l he hath on *his* vesture and on his

^a Chap. i. 14; ii. 18.—^b Chap. vi. 2.—^c Chap. ii. 17;
Verse 16.—^d Isa. lxiii. 2, 3.—^e John i. 1; 1 John v. 7.
^f Chapter xiv. 20.—^g Matthew xxviii. 3; Chapter iv. 4; vii. 9.
^h Isa. xi. 4; 2 Thess. ii. 8; Chap. i. 16; Verse 21.

True—In executing all his threatenings; and in
righteousness—With the utmost justice and equity;
he doth judge and make war—Often the sentence
and execution go together. *His eyes were as a
flame of fire*—Gloriously bright and piercing. He
is described in such characters as are appropriated to
him in this book, and in the ancient prophets; and
on his head *were many crowns*—In token of his nu-
merous conquests, and the many countries now be-
come the kingdoms of our God and of his Christ.
*And he had a name written upon them that no man
knew but himself*—The praise of his mediatorial
undertaking being ineffable and incomprehensible,
and his person mysterious and wonderful, Judg. xiii.
18; Isa. ix. 6. Hence we read, Matt. xi. 27, *No man
knoweth the Son but the Father. And he was clothed
with a vesture of pure white, emblematical of his
holiness; and dipped in blood*—In token of his suf-
ferings; or rather, as some think, of the blood of the
enemies already conquered. See Isa. lxiii. 1, &c.
And his name is called, The Word of God—Be-
cause he spoke every thing into being, and reveal-
eth his Father and his Father's will to mankind. In
other words, he has this name because he is that
glorious and Divine Person, said, John i. 1, 2, to have
been in the beginning with God, and to be himself
God; and who was the great medium of divine reve-
lation in all ages. *And the armies which were in
heaven*—The heavenly hosts; *followed him*—As
being most willingly and entirely under his com-
mand; *upon white horses*—All the inhabitants of
Heaven being pure and holy, and all in a state of joy
and triumph. *And out of his mouth goeth a sharp
sword*—Signifying that his word is quick and pow-
erful, and sharper than any two-edged sword; *that
with it he should smite the nations*—That he was
now about to use it in a strict execution of justice on
his enemies; *and he shall rule them*—Who are not
slain by his sword; *with a rod of iron*—That is, if

thigh a name written, ^m KING OF A. M. 4100.
KINGS, AND LORD OF LORDS. A. D. 96.

17 And I saw an angel standing in the sun;
and he cried with a loud voice, saying ⁿ to
all the fowls that fly in the midst of heaven,
^o Come, and gather yourselves together unto the
supper of the great God;

18 ^p That ye may eat the flesh of kings, and
the flesh of captains, and the flesh of mighty
men, and the flesh of horses, and of them that
sit on them, and the flesh of all *men, both free
and bond, both small and great.*

19 ^q And I saw the beast, and the kings of the
earth, and their armies, gathered together to
make war against him that sat on the horse,
and against his army.

^r Psa. ii. 9; Chap. ii. 27; xii. 5.—^s Isa. lxiii. 3; Chap. xiv.
19, 20.—^t Verse 12.—^u Dan. ii. 47; 1 Tim. vi. 15; Chapter
xvii. 14.—^v Verse 21.—^w Ezek. xxxix. 17.—^x Ezek. xxxix.
18, 20.—^y Chap. xvi. 16; xvii. 13, 14.

they will not submit to his golden sceptre; see on
Psa. ii. 9; and *he treadeth the wine-press of the
fierceness*—Τὸ θυμὸν, of the indignation; and *wrath
of Almighty God*—Signified, probably, by the blood
which stained his garments. The metaphor signi-
fies that he shall subdue the proudest of his enemies
with as much ease as men crush grapes by treading
them under their feet. *And*—To the everlasting
confusion of his enemies, and the perpetual joy of
his friends and followers; *he hath on his vesture and
on his thigh*—Or on the part of the vesture which
was upon his thigh; *a name written*—Different from
that mentioned above; KING OF KINGS, AND LORD OF
LORDS—To show that he was really possessed of a
just dominion over all the princes and kingdoms of
the earth; a dominion which the eastern monarchs,
and after them the Roman emperors, unjustly at-
tempted to acquire and establish, and a title which,
with great vanity, they assumed to themselves. It
was usual of old, for great personages in the eastern
countries to have magnificent titles inscribed on, or
affixed to, their garments.

Verses 17–19. *And I saw an angel standing in
the sun*—And therefore conspicuous to all; and *he
cried with a loud voice to all the fowls of heaven*—
To intimate the slaughter and desolation which were
soon to come upon the enemies of the church; *saying,
Come, gather yourselves together to the supper
of the great God*—To the great feast which his ven-
geance will soon provide; a strongly figurative
expression, taken from Ezek. xxxix. 17, denoting
the vastness of the ensuing slaughter. *And I saw
the beast*—Appearing again, as at the head of the
antichristian interest, see chap. xiii. 1, &c.; and *the
kings of the earth*—The ten kings mentioned chap.
xvii. 12, who aided and supported that persecuting
power, and had now drawn other kings of the earth
to them; and *their armies gathered together*—All
the forces they could collect, all the enemies of truth

A. M. 4100. 20 ^r And the beast was taken,
A. D. 96. and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and ^s them that worshipped his image. ^t These both were cast alive into

a lake of fire ^u burning with brim- A. M. 4100.
stone. A. D. 96.

21 And the remnant ^x were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: ^y and all the fowls ^z were filled with their flesh.

^r Chap. xvi. 13, 14.—^s Chap. xiii. 12, 15.—^t Chap. xx. 10; Dan. vii. 11.

^u Chap. xiv. 10; xxi. 18.—^x Verse 15.—^y Verses 17, 18.
^z Chap. xvii. 16.

and righteousness; to make war against him that sat upon the horse—To oppose the progress of his gospel, and the enlargement of his kingdom. All beings, good and bad, visible and invisible, will be concerned in this grand contest.

Verses 20, 21. *And*—The issue was such as might be expected: Christ and his saints obtained a full and entire victory; a victory as complete as when the generals and all the chief officers of an enemy's army are made prisoners of war, and the rest are cut to pieces in the field of battle. For *the beast*—The idolatrous persecuting power represented thereby; and *the false prophet, that wrought miracles before him*—That, by pretended miracles and false doctrine, had supported the apostacy; that is, the antichristian tyranny, and the corrupt clergy, were taken, were made prisoners, and condemned to suffer the most exemplary punishment by the hands of justice. *These both were cast alive*—Without undergoing bodily death; into the lake of fire, burning with brimstone—And that, it seems, before the devil himself, chap. xx. 10. Here is the last of the *beast* and of the *false prophet*. After several repeated strokes of divine vengeance, they are represented as delivered to suffer the vengeance of eternal fire. They are plunged at once into the extremest degree of torment, without being reserved in chains of darkness to the judgment of the great day. Surely none but the beast and false prophet of Rome, the persecutors and deceivers of that antichristian kingdom, could have hardened themselves thus against the God they pretended to adore; or refused to have repented under such dreadful and repeated visita-

tions. *And the remnant*—Those of inferior rank and power, who had aided and abetted the apostacy, and concurred in opposing the truth and religion of Christ; *were slain with the sword of him that sat upon the horse, which proceeded out of his mouth*—That is, with the word of Christ, like the common soldiers of a conquered army, who fall in the field of battle, and are left there unburied, a prey to the fowls of the air, which feed on them, and are filled with their flesh—Their substance being seized for other persons, and other uses. A most magnificent description this of the final overthrow of the beast and false prophet, and all their adherents. It has, in particular, one exquisite beauty, that, after exhibiting the two opposite armies, and all the apparatus for a battle, (verses 11–19,) then follows immediately (verse 20) the account of the victory, without one word of an engagement or fighting. Here is the most exact propriety; for what struggle can there be between Omnipotence and the power of all the creation united against it? Every description must have fallen short of this admirable silence. The intelligent reader will easily observe, that the description is not only incomparably sublime, but strongly figurative; and that, speaking in plain language, its design is to show, in the most expressive manner, the complete downfall of Popery, with all its delusive and destructive abominations, and the triumphs of the pure and genuine religion of Jesus; the true word of God will in the end prevail over every species of superstition and idolatry: all the powers of antichrist shall be completely subdued: and the religion of Rome, as well as Rome itself, be totally destroyed.

CHAPTER XX.

In this chapter we have, (1.) The binding or restraining of Satan for one thousand years, during which the gospel greatly prevails, and the church of Christ flourishes exceedingly, 1–6. (2.) Satan, being loosed for a little season from his restraint, deceives the nations, and unites them in a furious, but the last, attempt to destroy the church. They are, however, disappointed in their expectations, and are miserably and irretrievably overthrown, 7–10. (3.) Hereupon Christ appears to the last judgment, and having gathered before him the quick and the dead, as from opened books of account he judges the world with infinite exactness, and, after passing a righteous sentence upon all, shuts up devils, and impenitent, unbelieving sinners, in hell, to be tormented for ever, 11–15.

A. M. 4100.
A. D. 96.

AND I saw an angel come down from heaven, ^a having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on ^b the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

^a Chap. i. 18; ix. 1.—^b Chap. xii. 9; 2 Pet. ii. 4; Jude 6.

NOTES ON CHAPTER XX.

This chapter represents a new state of the church, upon its deliverance from the persecution and corruption of the third period, during the reign of the two beasts, or the twelve hundred and sixty prophetic days or years. That long state of oppression is to be followed by a long continuance of peace and prosperity. A fourth period is described, which, among other characters, is to last for one thousand years. The first two periods ended in a deliverance of the church; but those deliverances were of short continuance, and attended with considerable defects; but now, after the church shall have passed through this third trial of faith and patience, it is to attain a state of very great prosperity, and to remain in it for a considerable length of time. This is that happy state of the church which, from the continuation of it for one thousand years, is usually called *the millennium*, a term famous in the church. The description, however, which we have of it in this chapter is very short, being all contained in the first six verses. But interpreters have abundantly supplied what they thought wanting in the prophetic account; out of their own invention it is to be feared, rather than from sure and well-grounded principles of judgment. No wonder, then, that they have differed so much about the true meaning of a prophecy, in which they have mixed so many of their own imaginations. Let us then carefully endeavour to distinguish what the spirit of prophecy plainly intends, from what uncertain conjectures or doubtful reasonings may suggest to our minds, that we may obtain a more distinct and satisfactory account.—Lowman.

Verses 1-3. *And I saw an angel*—An especial minister of Providence; *come down from heaven*—With a commission from God; *having the key of the bottomless pit*—Invested with power to open or to shut it; see on chap. ix. 1; *and a great chain in his hand*—Emblematical of his power to perform the work here assigned him. *And he laid hold on the dragon*—Who, after the destruction of the beast and of the false prophet, (to whom he had delegated his power,) still remained; *that old serpent*—That ancient enemy of the human race, who, in the form of a subtle serpent, deceived the first parents of mankind, and brought sin and death into the world, with an incalculable train of evils attendant on them; *who is the Devil*—The malicious and false accuser of God's saints, as the word *diabolos*, so rendered, signifies; *and Satan*—The grand adversary both of God and man; *and bound him a thousand years*—That is, at least one thousand literal years; during which the light of the gospel shall be dif-

3 And cast him into the bottomless ^{A. M. 4100.} pit, and shut him up, and ^{A. D. 96.} set a seal upon him, ^o that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

^d Dan. vi. 17.—^e Chap. xvi. 14, 16; Verse 8.

fused through all the world, and the reign of truth and righteousness be established universally among men. "I think," says Doddridge, "we must despair of being able to interpret any passage of Scripture upon the plainest principle of reason, if this do not signify that there shall be such a period as this, in which Satan shall be remarkably restrained, and the Christian interest shall prevail. But whether the one thousand years are here to be taken literally, as is most probable; or whether here [as elsewhere in this book] each day is put for a year, and consequently the whole period be three hundred and sixty thousand years, I will not pretend to determine. This thought has been very lately started by an ingenious and worthy person, who, I doubt not, hath intended the service of Christianity; though I am very apprehensive he has failed in some of the mediums by which he has endeavoured to prove this point." *And cast him into the bottomless pit*—His infernal prison; afterward he is cast into the lake of fire; *and shut him up therein, and set a seal upon him*—These are strong figures, to show the certain, strict, and severe restraint which he shall be laid under; *that he might deceive the nations no more*—During this whole period. One benefit only is here expressed as resulting from the confinement of Satan; but how many and great blessings are implied! For the grand enemy and opposer of truth and righteousness being removed, the kingdom of God holds on its uninterrupted course among the nations; and the great *mystery of God*, so long foretold, is at length *fulfilled*—Namely, when the beast and false prophet are destroyed, and Satan bound. This fulfilment approaches nearer and nearer, and contains things of the utmost importance, the knowledge of which becomes every day more distinct and easy. In the mean time, it is highly necessary to guard against the present rage and subtlety of the devil; remembering that the events which are to precede the binding of him, and the commencing of these one thousand years, are awful, and shortly to be expected, one after another, namely, the calamities implied in the vintage, (chap. xiv. 18.) the pouring out of the last three vials, the judgment of Babylon, the last raging of the beast and false prophet, and their destruction. How great things are these! and how short the time! What is needful for us? Wisdom, patience, faithfulness, watchfulness. Surely this is not a time for us to settle upon our lees. This, if it be rightly understood, will not be an acceptable message to the wise, the mighty, the honourable of this world. Yet that which is to be done shall be done: there is no counsel against

A. M. 4100. 4 And I saw ^c thrones, and they
A. D. 96. sat upon them, and ^e judgment was
given unto them: and I saw ^b the souls
of them that were beheaded for the wit-
ness of Jesus, and for the word of God,
and ⁱ which had not worshipped the beast,
^k neither his image, neither had received
^h his mark upon their foreheads, or in
their hands; and they lived and ^l reigned

^f Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30.—^g 1 Cor. vi. 2, 3.—^h Chapter vi. 9.—ⁱ Chapter xiii. 12.—^k Chapter xiii. 15, 16.

the Lord. *After that he must be loosed*—So does the mysterious wisdom of God permit; for a little season—For a small time, comparatively: though, upon the whole, it cannot be very short, because the things that are to be transacted therein (see verses 8, 9) must take up a considerable space.

Verses 4-8. *And I saw thrones*—Such as were promised to the apostles, Matt. xix. 28; Luke xxii. 30; and they—Namely, the saints, whom St. John saw at the same time; sat upon them, and judgment was given to them—1 Cor. vi. 2. Error and sin being restrained, the reign of righteousness succeeds, and the administration of justice and judgment is given to the saints of the Most High, Dan. vii. 22. *And I saw the souls*—That is, the persons; of them that were beheaded—Namely, with the axe, as the word *πεπελεκισμένων* properly signifies: one kind of death, however, which was particularly inflicted at Rome, is mentioned for all kinds thereof: for the witness, or testimony, of Jesus—For testifying that Jesus of Nazareth is the true Messiah, the Son of God, the Saviour, Lawgiver, and final Judge of the world, and especially of those who believe in him; and for the word of God—In general, or for some particular and peculiarly important truth of it; or for bearing witness to the great truths of the everlasting gospel; and who had not worshipped the beast—Had not made any acknowledgment of subjection to the antichristian power of the beast, nor yielded to the prevailing corruptions; nor his image—The pope and his corrupt hierarchy; but had persevered in the true Christian faith against all opposition. See on chap. xiii. 4-8, 11-17. *Neither had received his mark in their foreheads, or on their hands*—Had neither made an open profession of his corrupt religion, nor had secretly complied with its idolatries or superstitions. *And they lived*—Their souls and bodies being reunited; and reigned with Christ—It is not said, on earth. Doubtless the meaning is, that they ascended and reigned with him in heaven; a thousand years—Namely, before the rest of the dead, even the one thousand years during which Satan is bound, and truth and righteousness prevail over all the earth. Although the martyrs, when thus raised from the dead, shall not continue on earth, it is highly probable that, in proof of their resurrection, they will appear to pious individuals, in the places where they were so cruelly martyred, and where

with Christ a thousand years. A. M. 4100.
A. D. 96. 5 But the rest of the dead lived
not again until the thousand years were finish-
ed. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such ^m the second death hath no power, but they shall be ⁿ priests of God and of Christ, ^o and shall reign with him a thousand years.

¹ Rom. viii. 17; 2 Tim. ii. 12; Chap. v. 10.—^m Chap. ii. 11 xxi. 8.—ⁿ Isaiah lxi. 6; 1 Peter ii. 9; Chapter i. 6; v. 10. ^o Verse 4.

they are raised: as those saints who, at Jerusalem, rose with Christ, went into the city, and appeared to many, Matt. xxvii. 52, 53. And if so, it is likely this circumstance will tend greatly to confirm the faith and hope of believers respecting the resurrection of the dead, and will check vice and profaneness, and contribute much to the spread of the gospel. "The martyrs and confessors of Jesus," says Bishop Newton, "who are here represented as being raised from the dead, at least one thousand years before others, are not only those who were beheaded, or suffered any kind of death, under the heathen Roman emperors, but also those who refused to comply with the idolatrous worship of the beast and his image. All these have this peculiar prerogative above the rest of mankind: they all share in this first resurrection. And all of them the apostle here pronounces, *Blessed and holy is he that hath part in the first resurrection*—He is holy in all senses of the word: holy, as separated from the common lot of mankind; holy, as endowed with all virtuous qualifications; and none but such are admitted to partake of this blessed state. On such the second death has no power—The second death is a Jewish phrase for the punishment of the wicked after death. The Chaldee paraphrase of Onkelos, and the other paraphrases of Jonathan Ben Uzziel, and of Jerusalem, on Deut. xxxiii. 6, *Let Reuben live, and not die*, say, *Let him not die the second death, by which the wicked die in the world to come*. The sons of the resurrection, therefore, shall not die again, but shall live in eternal bliss, and be priests of God and Christ, and reign with him a thousand years"—Before any others. For the Lord Jesus will not suffer any of his disciples to be, in the end, losers for their fidelity to him and his cause. These loved not their lives unto death, but voluntarily sacrificed them out of love to him; and he thus amply recompenses them. He gives each of them an infinitely better life than that given up for his sake—and this a thousand years before the other pious dead receive theirs. "Nothing is more evident," says Bishop Newton, "than that this prophecy of the millennium, and of the first resurrection, hath not yet been fulfilled, even though the resurrection be taken in a figurative sense. For reckon the thousand years from the time of Christ, or reckon them from the time of Constantine, yet neither of these periods,

A. M. 4100. 7 And when the thousand years are
A. D. 96. expired, ^pSatan shall be loosed out of
his prison.

^p Verse 2.—^q Verses 3, 10.

nor indeed any other, will answer the description and character of the millennium, the purity and peace, the holiness and happiness of that blessed state. Before Constantine, indeed, the church was in greater purity; but was groaning under the persecutions of the heathen emperors. After Constantine, the church was in greater prosperity, but was soon shaken and disturbed by heresies and schisms, by the incursions and devastations of the northern nations, by the conquering arms and prevailing imposture of the Saracens, and afterward of the Turks; by the corruption, idolatry, and wickedness—the usurpation, tyranny, and cruelty, of the Church of Rome. If Satan was then *bound*, when can he be said to be *loosed*? Or how could *the saints and the beast, Christ and antichrist, reign at the same period*? This prophecy therefore remains to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead, *who were beheaded, lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished, unless the dying and living again be the same in both places, a proper death and resurrection*? Indeed the *death and resurrection* of the witnesses before mentioned, chap. xi., appears, from the concurrent circumstances of the vision, to be figurative; but the *death and resurrection* here mentioned must, for the very same reasons, be concluded to be real. If the martyrs rise only in a spiritual sense, then *the rest of the dead rise only in a spiritual sense*; but if *the rest of the dead really rise, the martyrs rise in the same manner*. There is no difference between them: and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like those whom St. Paul mentions 2 Tim. ii. 17, 18. In the general, that there shall be such a happy period is the plain and express doctrine of Dan. vii. 27; Psa. ii. 8; Isa. xi. 9; Rom. xi. 25, 26, and of all the prophets, as well as of St. John; and we daily pray for the accomplishment of it in saying, *Thy kingdom come*. But, of all the prophets, St. John is the only one who hath declared particularly, and in express terms, that the martyrs shall rise at the commencement of it, though, as has been observed, probably not to remain on earth, but to ascend and be with Christ in heaven; and that this happy state of the church shall continue for one thousand years. And the Jewish Church before him, and the Christian Church after him, have further believed and taught, that these thousand years will be the seventh millenary of the world. A pompous heap of quotations might be produced to this purpose, both from Jewish and Christian writers; but to enumerate only a few of both sorts: among the Jewish writers

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8 And shall go out ^q to deceive A. M. 4100.
the nations which are in the four A. D. 96.
quarters of the earth, ^rGog and Magog, ^sto

^r Ezek. xxxviii. 2; xxxix. 1.—^s Chap. xvi. 14.

are, Rabbi Ketina, and the house of Elias; among the Christian writers are, St. Barnabas in the first century, Justin Martyr in the second century, Tertullian in the beginning of the third, and Lactantius in the beginning of the fourth century. In short, the doctrine of the millennium was generally believed in the first three and purest ages of the church: and this belief was one principal cause of the fortitude of the primitive Christians: they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection. Afterward, this doctrine grew into disrepute, for various reasons. Some, both Jewish and Christian writers, have debased it with a mixture of fables. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; it hath been abused to the worst purposes: it hath been made an engine of faction. Besides, wherever the influence and authority of the Church of Rome have extended, she hath endeavoured by all means to discredit this doctrine; and, indeed, not without sufficient reason, this kingdom of Christ being founded on the ruins of antichrist. No wonder, therefore, that this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of the Revelation. All the danger is, on the one side, of pruning and lopping it too short; and, on the other, of suffering it to grow too wild and luxuriant. Great caution and judgment are required to keep in the middle way. We should neither, with some, interpret into an allegory; nor, with others, indulge an extravagant fancy, nor explain too curiously the manner and circumstances of this future state. We must not imagine, as Fleming observes, that the appearance of Christ, to introduce this glorious state of the church, will be a personal one, any more than his appearance to destroy Jerusalem, and punish the Jewish nation by Titus, was such; for *the heavens must retain him until the time of the restitution of all things*. Nor are we to imagine that, in this prosperous state of the church, it shall be free from all mixture of hypocrisy, error, and sin, seeing that the sudden and general apostacy which will follow that period shows that all were not Israel that feigned themselves to be of it; otherwise it is not likely that God, in his equity and goodness, would suffer the enemies of his people so dreadfully to assault them as they are here represented to do. It is safest and best faithfully to adhere to the words of Scripture, and to rest contented with the general account, till time shall accomplish and eclaireise all the particulars.

Verses 7-10. The following verses of this chapter to verse 11 inform us that the happy days of the church, prophesied of in the foregoing vision, will at length have their period, though they are to continue for a long time, and are not to expire till after one

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A. M. 4100. gather them together to battle: the number of whom is as the sand of the sea.

9 ' And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 " And the devil that deceived them was

¹ Isaiah viii. 8; Ezek. xxxviii. 9, 16.—² Verse 8.—³ Chapter xix. 20.

thousand years: yet then there shall be one attempt more against the purity of religion, and against the peace and prosperity of the church. Satan will be released for a little season, but in that little season he shall deceive many, and so far seduce them as to prevail upon them to join with him in his apostacy. This new attempt against truth and righteousness shall end in the utter ruin of the enemies of Christ and his religion; they shall be totally defeated, and their obstinate wickedness punished with everlasting destruction. This state of the church and world, so different from the preceding, deserves to be considered as a new period, which will therefore be the fifth in order.—Lowman. *And when the thousand years are expired, &c.*—"At the expiration of the thousand years the restraint shall be taken off from wickedness; *Satan shall be loosed out of his prison*—And make one effort more to re-establish his kingdom. As he deceived our first parents in the paradisiacal state, so he shall have the artifice to deceive the nations in this millennium kingdom, to show that no state or condition on earth is exempted or secured from sinning. The nations whom he shall deceive are described as living in the remotest parts of the world; *in the four quarters*—*Εν ταῖς τεσσαρσὺν γωνίαις τῆς γῆς*, *in the four angles, or corners, of the earth*; and they are distinguished by the name of Gog and Magog, and are said to be as numerous as the sands of the sea. *Gog and Magog* seem to have been formerly the general name of the northern nations of Europe and Asia, as the *Scythians* have been since, and the *Tartars* are at present. In Ezekiel there is a famous prophecy concerning *Gog and Magog*, and this prophecy alludes to that in many particulars. Both that of Ezekiel and this of St. John remain yet to be fulfilled; and therefore we cannot be absolutely certain that they may not both relate to the same event, but it appears more probable that they relate to different events. The one is expected to take place before, but the other will not take place till after, the millennium. *Gog and Magog*, in Ezekiel, are said expressly (xxxviii. 6, 15; xxxix. 2) to come from the *north quarters* and the *north parts*; but in St. John they came from the *four quarters, or corners, of the earth*. *Gog and Magog*, in Ezekiel, bend their forces against the Jews resettled in their own land; but in St. John they march up against the *saints* and church of God in general. It may therefore be concluded that *Gog and Magog*, as well as Sodom, and Egypt, and Baby-

cast into the lake of fire and brimstone, A. M. 4100. ² where the beast and the false prophet are, and ³ shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face ² the earth and the heaven fled away; ³ and there was found no place for them.

¹ Chapter xiv. 10, 11.—² 2 Pet. iii. 7, 10, 11; Chapter xxi. 1. ³ Dan. ii. 25.

lon, are mystic names in this book; and the last enemies of the Christian Church are so denominated, because *Gog and Magog* appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say with any degree of certainty; but whoever they shall be, they shall come up from the four corners of the earth, on the breadth of the earth, and shall compass the camp of the saints about, and the beloved city—The new Jerusalem, with the saints encamped around it, as the Israelites encamped around the tabernacle in the wilderness. But they shall not succeed in their attempts; they shall not be able to hurt the church and city of God, but shall be destroyed in an extraordinary manner, by fire from heaven: and the devil himself, the promoter and leader of this new apostacy and rebellion against God and his Christ, shall not only be confined as before, but shall be cast into the lake of fire and brimstone, where he shall be punished together with the beast and the false prophet, who were cast in before him, and shall be tormented for ever and ever.

Verse 11. The course of these prophecies, after many important visions describing the state of the church and world in this present life, brings us at last to the great and final judgment, when the whole scene and mystery of Providence shall be finished. Then the great doctrine which runs through the whole of these prophecies will be fully verified, namely, that truth and righteousness shall surely prevail in the end, against error and all iniquity; eternal happiness shall be the reward of the faithful, and everlasting destruction the punishment of the wicked. This is represented as a sixth period of Providence, after which there will be in the seventh period an everlasting sabbath; a state of eternal rest and happiness for all the righteous, and of the most perfect worship of God, in the praises and devotions of the heavenly church.—Lowman. *And I saw*—A representation of the great day of the Lord; a great white throne—How great who can say? *White*—With the glory of God, and to show the holiness, justice, and equity of him that sits on it, the Lord Jesus. The apostle does not attempt to describe him here; he only adds that circumstance, far above all description; *from whose face the earth and the heaven fled away*—At least the aerial, if not also the starry heaven; and there was found no place for them—But they were wholly dissolved; the very elements melting with fervent heat. It is not said

A. M. 4100. 12 And I saw the dead, ^bsmall and
A. D. 98. great, stand before God; ^cand the
books were opened: and another ^dbook was
opened, which is *the book of life*: and the dead

^b Chap. xix. 5.—^c Dan. vii. 10.—^d Psa. lxxix. 28; Dan. xiii. 1;
Phil. iv. 3; Chap. iii. 5; xiii. 8; xxi. 27.

they were thrown into great commotions, but they *fell into dissolution*; not they removed to a distant place, but *there was found no place for them*: at least as to their present state; they ceased to exist, they were no more. See on 2 Pet. iii. 7-13. And all this, not at the strict command of the Lord Jesus, not at his awful presence, or before his fiery indignation, but at the *bare presence* of his Majesty, sitting with severe, but adorable dignity, on his throne.

Verse 12. *And I saw the dead, small and great*—Of every age and condition, rank and degree; as well those who perished at sea, and were buried in the waters, as those who died on land, and were buried in graves: all are raised, and *stand before the judgment-seat of God*, as also those who are found alive at Christ's second coming, and undergo a change equivalent to death, 1 Cor. xv. 51. All these stand before their Judge, whether they had been rich or poor, kings or subjects, in one grand assembly, waiting to receive their final doom from him who once stood at the bar of a weak and sinful mortal, by whom he was condemned to suffer the ignominious and painful death of crucifixion, but now, how unlike

The babe of Bethlehem! how unlike the man
That groan'd on Calvary! Yet he it is;
That Man of sorrows! O how changed!

And the books were opened—The records of the Divine Omniscience on the one hand, and those of the sinners' consciences on the other; and the book of the natural law, the rule by which those shall be judged who had not been favoured with the Holy Scriptures, and the book of the revealed law, including the Old Testament and the New: by which they shall be judged who were favoured, and as far as they were favoured, with these divine oracles. Human judges have their books written with pen and ink; but how different is the nature of these books, and how many hidden things will be brought to light when they are opened! And how many will have a quite different appearance, in the sight of men, from what they had before? With the book of God's omniscience that of conscience will exactly tally. It is not said *the books will be read*; the light of that day will make them visible to all: then particularly shall every man know himself, and that with the utmost exactness. This will be the first true, full, impartial, universal history that was ever published. And now, if these were the only books that will be opened, no flesh could be saved: for all heathen will be found to have violated the law of nature, or to have fallen short of its demands: all Jews to have transgressed the law of Moses, and to have contracted guilt thereby, though in different

b

were judged out of those things which ^{A. M. 4100.}
were written in the books, ^{A. D. 98.} according
to their works.

13 And the sea gave up the dead which were

^a Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; Chap. ii.
23; xxii. 12; Verse 13.

degrees; and all Christians, so called, to have deviated, more or less, from the spirituality and strictness of the law of Christ, at one time or another. But *another book was opened*—Wherein were enrolled all that had turned to God in true repentance and living faith, and had been *accepted in the Beloved*; had been both justified and sanctified through the mediation and grace of Christ, and had lived and died in the possession of that faith in God and his truth, which *worketh by love. Which is the book of life*—That is, without a figure, that divine wisdom or remembrance, whereby the Lord *knows them that are his*, namely, them that, in the days of their flesh, had been truly pardoned and renewed in the spirit of their minds; had been taken into God's favour, stamped with his image, possessed of communion with him, and had brought forth the genuine fruits of righteousness, *by a patient continuance in well-doing*. All these shall be acquitted at the bar of Christ, and acknowledged as his genuine followers. Nevertheless even these shall be *judged out of those things which were written in the books*—That is, in a manner agreeable to the tenor of them; *according to their works*—That is, according as their spirit and conduct, their intentions and affections, their tempers, words, and actions, had been agreeable or disagreeable to the discoveries which God had made to them of his will. In other words their reward shall be greater or less in proportion to the degrees of holiness which they had attained, the endeavours they had used to glorify God, and do good to mankind in their generation, and to the patience and resignation wherewith they had endured the various sufferings which, in the course of Divine Providence, they had been called to sustain for the trial of their grace, and to render them examples of patience to others. On the other hand, those who are *not found written in the book of life*, (verse 15,) who in the days of their flesh did not turn to God in repentance, faith, and new obedience, and therefore were not accepted of him through the mediation of his Son, are *cast into the lake of fire*, where they are punished in different degrees, according to their evil works; that is, according to the unholiness and unrighteousness of their tempers, words, and actions; their internal enmity against, or unlikeness to God, the dishonour they had done to him, and the evil they had done to their fellow-creatures by their iniquitous conduct, including their abuse of their time and talents, of the privileges afforded them, and the various means used in vain to reclaim and bring them to repentance.

Verses 13-15. *And*—That none might be exempt from being brought to judgment, the resurrection extended even to the waters; *the sea*—The lakes and rivers; *gave up the dead which were in them,*

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A. M. 4100. in it; and ^f death and ¹ hell delivered
 A. D. 96. up the dead which were in them:
^g and they were judged every man according to
 their works.
 14 And ^h death and hell were cast into the

^f Chap. vi. 8.—¹ Or, *the grave*.—^g Verse 12.—^h 1 Cor. xv.

and, ο θάνατος καὶ ὁ ἀδης, *death and hades*—Or, the state of separate souls, *delivered up the dead which were in them*—*Death* gave up all the bodies of men, and *hades* their souls, to be united to their bodies. *And death and hades were cast into the lake of fire*—That is, were abolished for ever. For neither the righteous nor the wicked were to die any more; their souls and bodies were to be no more separated. Consequently neither death nor hades could any more have a being. Such is the awful end of the whole human race: they are plunged into that flaming and eternal ruin signified by the lake of fire, or are received into those abodes of glory, which are described in the next two chapters under the figures of a new heaven and a new earth.

Here then we have before us a most affecting view of those important events in which we are all most intimately, yea, infinitely concerned; even the illustrious day of the passing away of the heaven and earth, and the final judgment of all mankind, whether small or great. Therefore let all the living, both small and great, seriously weigh these things; let them often look forward to the awful period when the glorious throne shall be set, the important volumes opened, and our whole lives, all our tempers, words, and works, which are now perfectly

lake of fire. ¹ This is the second A. M. 4100.
 death. A. D. 96.

15 And whosoever was not found written in the book of life ^k was cast into the lake of fire.

26, 54, 55.—¹ Verse 6; Chapter xxi. 8.—^k Chapter xix. 20.

known to God, shall be exhibited to the view of men, angels, and devils. Let us, therefore, judge ourselves impartially, that we be not condemned of the Lord; and, conscious how unable we shall be to stand in that judgment if he were to lay *justice to the line*, let us humbly and penitently apply to the throne of mercy, to the grace of the gospel covenant, through the blood of the Redeemer. So shall we find mercy of the Lord in that day, and reign with him, not a thousand years only, but for everlasting ages. In the mean time, let those who have no reverence for his majesty, nor esteem for his gospel, and who have never taken this awful alarm, have never fled for refuge to lay hold on the hope set before them, tremble at these awakening views. Let them all, of every condition, both small and great, say in their hearts, *Who shall dwell with devouring flames, with everlasting burnings?* Shall we have our portion in this lake of fire, into which every one who is not found written in the book of life shall be cast? and shall we be those wretched victims of the divine justice, who shall be *tormented for ever and ever?* Nay, rather let us turn to God in sincerity and truth that our *souls may live*, and an entrance be administered unto us into his everlasting kingdom!

CHAPTER XXI.

Here we have, (1.) A solemn introduction to the glorious vision of the new heaven and the new earth, with a declaration of the blessed state of those that are faithful unto death, and finally overcome their spiritual enemies, and of the misery to be inflicted on unbelieving and impious offenders, 1-8. (2.) A sublime and particular description of the splendour, glory, purity, and happiness, of the heavenly Jerusalem, 9-27.

A. M. 4100. **AND** ^a I saw a new heaven and a
 A. D. 96. new earth: ^b for the first heaven

^a Isa. lxx. 17; lxxvi. 22; 2 Pet. iii. 13.

NOTES ON CHAPTER XXI.

We are now come, in the course of these prophecies, to the consummation of all things. This vision stands in the prophecy, after the last attempt of the enemies of religion had been defeated; after the dead, small and great, had appeared before God's judgment-seat, and were judged according to their works; after all the wicked were doomed to everlasting punishment, and all who were not found written in the book of life were cast into the lake of fire. This order of the prophecies seems to point

and the first earth were passed away; A. M. 4100.
 and there was no more sea. A. D. 96.

^b Chap. xx. 11.

out to us, that the new heavens and new earth, represented in this vision, signify that state of unchangeable perfection and heavenly happiness to which the true and faithful servants of the living God shall be advanced, when all their trials and suffering in this life shall be ended. Nothing can be more proper to the useful design of these revelations than such a conclusion of them, with so affecting a representation of the final, complete, and everlasting happiness of all the true worshippers of God and faithful servants of Jesus. This is a powerful

A. M. 4100. 2 And I John saw ^o the holy city, A. D. 96. new Jerusalem, coming down from God out of heaven, prepared ^d as a bride adorned for her husband.

3 And I heard a great voice out of heaven,

^o Isa. lii. 1; Gal. iv. 26; Heb. xi. 10; xii. 22; xiii. 14; Chap. iii. 12; Verse 10.

motive to present patience, a firm foundation of present hope, a strong encouragement to zeal in the cause of true religion, and constancy in the incorrupt faith of Jesus. It is a very ancient observation, "that happiness is the reward of virtue in the end;" but here is a sure word of prophecy, which beforehand acquaints us what will be the last period and state of things. The present world for a few years, a very few in comparison of eternity, will be a state of various sorts of trials and troubles; of evils caused by wicked men, of evils wherewith the righteous Governor of the world punishes their wickedness; but the unchangeable purpose of God has appointed another state of things, when the dead shall be raised and judged according to their works. All the faithful servants of God and Christ will enjoy a state of eternal life in perfect peace and security, in complete prosperity and happiness. It is with great advantage this encouragement is given the church in such a prophecy. An observation of the faithful and punctual accomplishment of the former parts of this prophecy in times past, for several hundreds of years, serves much to confirm our faith and hope in as exact a performance of what remains. It must be owned, several interpreters of good reputation understand the following vision as a description of the happy state of the church during the thousand years in which it shall reign with Christ; or to describe the full and complete reformation of the Christian Church during the last period upon earth. But as there seems nothing in the prophetic description to confine it to this meaning, so the order of the prophecies, the chief and principal design of them, and the description itself, greatly favour the judgment of those learned writers, who understand these last visions of the future state of happiness in heaven, after the general resurrection and last judgment. Thus the seventh and last period concludes the whole plan of Providence, and finishes it in an endless sabbatism.—Lowman.

Verses 1-3. *And I saw*—So it runs, chap. xix. 11; xx. 1, 4; 11, in a succession. All these several visions follow one another in order, and this vision reaches into eternity; *a new heaven and a new earth*—That is, after the foregoing visions, in which I beheld a representation of the state of the church and world to the consummation of all things, I had the final happiness of the true worshippers of God, to be enjoyed after the resurrection and the general judgment, represented to me in a new vision, in which I beheld a perfectly new state of things; the heaven and earth, in which we now live, being quite passed away, melted with fervent heat and dissolved in fire, there was a new heaven and a new

saying, Behold, ^o the tabernacle of A. M. 4100. God is with men, and he will dwell ^{A. D. 96.} with them, and they shall be his people, and God himself shall be with them, *and be their God.*

^o Isa. liv. 5; lxi. 10; 2 Cor. xi. 2.—^o Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Chap. vii. 15.

earth, in which I perceived one thing very remarkable, that *there was no more sea*—A circumstance which, whether it be effected by the means which the theorists of the earth (see Burnet's and Whiston's theory) have prescribed, or by any other, time, or rather eternity, must show; for it is evident from hence that this new heaven and earth are not designed to take place till after the general judgment; for at that judgment, (chap. xx. 13,) the sea gives up the dead which were in it. Many, however, understand the expression figuratively, that there shall be no troubles or commotions in the world; but it seems much more probable that it is to be understood literally. *And I saw the holy city*—The new heaven, the new earth, and the new Jerusalem, are closely connected. This city is wholly new, belonging, not to this world, not to the millennium, but to eternity. This appears from the series of the vision, the magnificence of the description, and the opposition of this city to the second death, chap. xx. 11, 12; xxi. 1, 2, 5, 8, 9; xxii. 5. *Coming down*—In the very act of descending; *from God*—Its maker and builder; *out of heaven, prepared as a bride adorned for her husband*—Prepared to meet him, with all her charms set out to the greatest advantage, and full of glory and splendour. At the commencement of the millennium it was said, (chap. xix. 7,) *the marriage of the Lamb is come, and his wife hath made herself ready*. At the conclusion of the millennium, Gog and Magog went up against *the beloved city*; and here it is represented as the metropolis of the new heaven and the new earth. The new Jerusalem shall be the habitation of the saints of the first resurrection, and it shall also be the habitation of the saints of the general resurrection; the church of Christ shall endure through all times and changes of this world, and shall exist eternally in the world to come. It shall be glorious upon earth during the millennium, and it shall be more glorious still in the new earth after the millennium, to all eternity. Earth shall then become as heaven, or rather it shall be heaven on earth; God dwelling visibly among men, and sin and suffering being for ever done away! For the apostle adds, *I heard a great voice out of heaven*—A voice proceeding from the eternal Word and Son of the Father; *saying, Behold the tabernacle of God with men!*—So it is in the original, there being nothing for the verb *is*; *and he will dwell with them*—In token of his favour and great love to them; *and they shall be his people*—Protected and governed by him; *and God himself shall be with them*—Continually, as their Friend and Father; *and he shall be their God*—Their supreme good and final portion, their all in all.

A. M. 4100. 4 ¹ And God shall wipe away all tears
A. D. 96

from their eyes; ² and there shall be no more death, ³ neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And ¹ he that sat upon the throne said, ² Behold, I make all things new. And he said unto me, Write: for ¹ these words are true and faithful.

6 And he said unto me, ² It is done. ³ I am Alpha and Omega, the beginning and the end. ⁴ I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ¹ all things;

¹ Isa. xxv. 8; Chap. vii. 17.—² 1 Cor. xv. 26, 54; Chap. xx. 14.—³ Isa. xxxv. 10; lxi. 3; lrv. 19.—⁴ Chap. iv. 2, 9; v. 1; xx. 11.—⁵ Isa. xliii. 19; 2 Cor. v. 17.—⁶ Chap. xix. 9.—⁷ Chap. xvi. 17.—⁸ Chap. i. 8; xxii. 13.—⁹ Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Chap. xxii. 17.

Verses 4, 5. *And God shall wipe away all tears from their eyes*—Though here their tears have flowed plentifully, not one shall ever be found on the face of any of them; *and there shall be no more death*—This is a full proof that this whole description belongs to eternity and not to time. *Neither shall sorrow, or crying, or pain be any more*—Under the former heavens, and upon the former earth, there were death and sorrow, crying and pain; all which occasioned many tears. But now pain and sorrow are fled away, and the saints have everlasting life and joy; *for the former things*—All the mournful scenes, which were on earth so familiar to their eyes; *are passed away*—To return no more for ever. *And he that sat upon the throne said*—Not to St. John only; *Behold, I make all things new*—From the first mention of him that sat upon the throne, (chap. iv. 2,) this is the first speech which is expressly ascribed to him. He is the author of this second, as he was of the first creation; and he commands these things to be *written* for the edification, support, and consolation of his people, with a full assurance of their certainty and importance. *And he*—The same person; *saieth to me, Write*—Namely, as follows: *These words are true and faithful*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with ecstasy and the voice of him that spake.

Verses 6-8. *And he "that sat upon the throne" said to me, It is done*—All that the prophets have spoken is fulfilled. This is the consummation of all things: and now all the promises of God, and the desires of his faithful servants, shall be fully accomplished. *I am Alpha, &c.*—Greek, το αλφα, και το ωμεγα, the Alpha and the Omega; *the beginning and the end*—The latter clause explains the former; the everlasting. *I will give unto him that is athirst*—That sincerely and earnestly desires it; *of the fountain of the water of life*—Refreshing consolation, which shall abundantly satisfy his most en-

and ¹ I will be his God, and he shall
A. M. 4100.
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be my son.
8 ¹ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ² the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of ¹ the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee ² the bride, the Lamb's wife.

10 And he carried me away ¹ in the spirit to a great and high mountain, and showed me

¹ Or, *these things*.—² Zech. viii. 8; Heb. viii. 10.—³ 1 Cor. vi. 9, 10; Gal. v. 19-21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Chapter xxii. 15.—⁴ Chapter xx. 14, 15.—⁵ Chapter xv. 1, 6, 7.—⁶ Chapter xix. 7; Verse 2.—⁷ Chapter i. 10; xvii. 3.

larged desires and most exalted expectations; happiness which shall ever flow in upon him, as water from a perpetually flowing fountain; *freely*—*Δωρεαν*, as a free, unmerited gift. *He that overcometh*—To do which is much more than to thirst; *shall inherit all things*—Which I have made: the whole creation shall be laid open to his enjoyment. *And I will be his God*—A source of complete and everlasting blessedness to him; *and he shall be my son*—And consequently mine heir: the inheritor of my eternal kingdom, yea, and a joint-heir with my only-begotten and well-beloved Son. *But the fearful and unbelieving*—Who have not courage to face the difficulties which an open profession of my religion requires, and therefore do not overcome; *and the abominable*—All who indulge themselves in abominable vices to gratify their lusts; *and murderers*—Of the bodies, souls, or reputation of their fellow-creatures; *and whoremongers, sorcerers, idolaters, and all liars*—All who allow themselves, in their words or actions, to violate the eternal and immutable laws of truth and righteousness; *shall have their part in the lake, &c.*—All these shall have their portion with Satan, to whose party they joined themselves, and whose will they obeyed; *and shall with him undergo the punishment of the second death*. Let this therefore be recorded, that every future generation of men may carefully peruse and seriously consider it; that every sincere believer, however weak, may be encouraged, and that every obstinate sinner may be terrified, and, if possible, awakened; and that none, in the day of my final judgment, may complain that they have not been warned and cautioned, with the greatest plainness and the greatest solemnity.

Verses 9-14. *And there came unto me one of the seven angels*—Most probably the same who had (chap. xvii. 1, &c.) showed John the mystic Babylon and her destruction, and now shows him, by way of contrast, the new Jerusalem and her glory. *And he carried me away in the Spirit*—The same ex-

A. M. 4100. *that great city, the holy Jerusalem,
A. D. 96. descending out of heaven from God,

11 ^v Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had ^a twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 ^a On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

* Ezekiel xlviii.; Verse 2.—^v Chapter xxiii. 5; Verse 23.
^a Ezek. xlviii. 31-34.

pression as is used before, chap. xvii. 3; to a great and high mountain—Thus Ezekiel, chap. xl. 2, was brought in the visions of God, and set on a very high mountain: and showed me the holy city Jerusalem—The old city is now forgotten, so that this is no longer termed the new, but absolutely, Jerusalem. O how did St. John long to enter in! But the time was not yet come. Ezekiel also describes the holy city, and what belongs to it, (chap. xl.-xlviii.,) but a city quite different from the old Jerusalem, as it was either before or after the Babylonish captivity. The descriptions of the prophet and of the apostle agree in many particulars; but in many more they differ. Ezekiel expressly describes the temple and the worship of God therein, closely alluding to the Levitical service. But St. John saw no temple, and describes the city far more large, and glorious, and heavenly, than the prophet. His description, indeed, is an assemblage of the sublimest, richest imagery, not only of Ezekiel, but of other ancient prophets. *Having the glory of God*—For her light, verse 23; Isa. lx. 1, 2; Zech. ii. 5; and her light—Or the lustre thereof, as ο φωστη αυτης may be rendered; was like unto a stone most precious, even like a jasper—For brightness; clear as crystal—The divine shechinah illuminating the whole city, which, as it was represented to St. John pendant in the air, shone with an elegant and amazing lustre, expressive of the perfect illumination, purity, and holiness of its happy inhabitants. And had a wall great and high—To show its strength and security under the almighty protection of its founder and preserver; and had twelve gates—With angels for guards, still waiting upon the heirs of salvation; and names written thereon—On the gates; of the twelve tribes of Israel—To signify that it was the dwelling of the Israel of God, and that such as had been faithful members of the true church had a right to be admitted, and to show also the great glory of that city, where angels were appointed to keep guard; an honour properly due only to the majesty of God's presence, and to the seat of it. On the east, north, south, and west, three gates—To show that people of all climates and nations may have access to it. And the wall of the city had twelve foundations, inscribed with the names of the twelve apostles—Figuratively showing how

14 And the wall of the city had ^{A. M. 4100.} twelve foundations, and ^{A. D. 96.} in them the names of the twelve apostles of the Lamb.

15 And he that talked with me ^o had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

* Ezek. xlviii. 31-34.—^a Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20.
^o Ezek. xl. 3; Zech. ii. 1; Chap. xi. 1.

great dependance the church had on their testimony, what an influence the gospel which they preached had had on raising this divine structure, and that the inhabitants of it had built only on that faith which the apostles once delivered to the saints.

Verses 15, 16. *And he that talked with me*—Like the angel who appeared in vision to Ezekiel; a golden reed, &c.—A measuring-rod, with this circumstance of illustrious distinction, that it was golden; to measure the city, &c.—In the several parts thereof; by which measure was signified the greatness and extent of the city, with the exact order and just proportion of every part: to show figuratively that this city was prepared for a great number of inhabitants, how small soever the number of real Christians may sometimes appear to be; and that every thing relating to the happiness of this heavenly state was prepared with the greatest care and exactness. *And the city lieth four-square*—Upon measuring it appeared that the city was an exact square, of equal length and breadth, and of a very large extent. For it appeared on measure to be twelve thousand furlongs—Or one thousand five hundred miles, not, it seems, in circumference, but on each of the four sides. Jerusalem was thirty-three furlongs in circumference; Alexandria thirty in length, ten in breadth; Nineveh is reported to have been four hundred furlongs round, Babylon four hundred and eighty. *The length, and the breadth, and the height of it*—That is, says Bishop Newton, of its walls and buildings; are equal—Are everywhere of the same beauty, strength, and proportion. For this equality, as Grotius observes, seems to belong to the walls and buildings compared with each other, not with the length and breadth of the city. For to understand the height of the city, whether of its walls or buildings, to be equal to the length or breadth of it, would make its houses and walls to be out of all proportion. For how large soever men may conceive the extent of the city, and of the contiguous buildings, houses twelve thousand furlongs high are beyond all propriety in the boldest figures. Or, if the twelve thousand furlongs be understood of the whole circumference of the city, the length of each of its four sides (it being an exact square) would be three hundred and seventy-five miles; and houses

A. M. 4100. 17 And he measured the wall there—
A. D. 96. of, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 ⁴ And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius;

⁴ Isa. liv. 11.—⁵ Chap. xxii. 2.—⁶ John iv. 23.

even of such a height would be out of all due proportion. Some interpreters, to avoid this difficulty, have included the height of the mountain on which the city is supposed to stand; but it is not said that the city itself was situated on a mountain, but only that John was called up to a mountain to view the model of it. Nor is it easy to say what end could be answered by making the height of the buildings so enormous, unless to render the city a perfect cube, for which no reason can be assigned; a perfect square rendering the emblem full as perfect. The truth is, the numbers themselves are evidently typical, taken from twelve, the number of the apostles, multiplied by one thousand. For as before, the number of the members of the Christian Church was represented by one hundred and forty-four thousand, the square number of twelve multiplied by one thousand; so this manner of numbering will very properly signify a city, of which true Christians are to be the happy citizens and settled inhabitants; a city which shall have incomparably greater extent, and more strength and beauty, than ancient Babylon, Rome, or any other seat of empire ever known in this world.

Verses 17, 18. *And he measured the wall thereof*—That is, Lowman thinks, the height of the wall; *one hundred and forty-four cubits*—The square of twelve: about seventy-two yards high, according to the lesser cubit, or about eighty-six yards according to the greater, a height sufficient to express the most perfect security against all attempts of any surprise by an enemy. Doddridge understands these cubits of the thickness of the wall, with the same view, namely, to signify the great strength of the city, and that it might defy all assailants. *According to the measure of a man*—A measure common among men; *that is, of the angel*—For such was the measuring-rod made use of by the angel. *And the building of the wall was of jasper*—The wall appeared to be built with unparalleled strength and magnificence, not of brick, or squared and polished stones, but of some precious stone, as solid, firm, and beautiful as a jasper. *And the city was of pure gold*—Namely, its houses and other buildings, separate from the wall; *like unto clear glass*—Or crystal. It

the seventh, chrysolite; the eighth, A. M. 4100. beryl; the ninth, a topaz; the tenth, A. D. 96. a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl; ⁵ and the street of the city was pure gold, as it were transparent glass.

22 ⁶ And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 ⁶ And the city had no need of the sun, neither of the moon, to shine in it: for the

⁵ Isa. xxiv. 23; lx. 19, 20; Chap. xxii. 5; Verse 11.

seems it is the city in general, and not the gold, which is represented as shining like glass or crystal. It is not easy to understand how pure gold should shine like crystal: but a city adorned with crystal, set in gold, may easily be supposed to shine in that manner.

Verses 19, 20. *And the foundations of the wall*—That is, the lower parts of it; *were garnished with all manner of precious stones*—Were inlaid quite round, and beautified with a great variety of them; or were beautifully formed of them. The precious stones on the high-priest's breast-plate of judgment were a proper emblem to express the happiness of God's church in his presence, and in the blessing of his protection. The like ornaments on the foundation of the walls of this city may express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God. The colours of these are remarkably mixed. A *jasper*—A precious stone as hard as marble, and of various colours, as of green, yellow, red, violet; a *sapphire*—Of a sky-blue, speckled with gold; a *chalcedony*—Or *carbuncle*, an elegant gem, whose colour is deep red, with an admixture of scarlet; an *emerald*—Of a bright green; a *sardonyx*—Red, streaked with white; a *sardius*—Or *sardine-stone*, of a deep red; a *chrysolite*—Of a gold colour, as the word signifies; a *beryl*—Sea-green; a *topaz*—A mixture of green and yellow; a *chrysopterus*—A beautiful mixture of gold and green; a *jacinth*—Of a red purple; an *amethyst*—A violet purple. *And the twelve gates were twelve pearls*—Each one being a pearl, entire and undivided, with all their beautiful pillars, arches, mouldings, and cornices. *And the street was pure gold*—And yet transparent, reflecting the light that shone upon it with a lustre equal to that which is the most highly polished.

Verses 22-27. *And I saw no temple therein*—The whole city being, properly speaking, a temple; *the Lord God and the Lamb* surrounding, filling, and sanctifying the whole, and being more intimately present in every part of it, and with every individual, saint or angel, than had ever been known on earth. *And the city had no need of the sun*—To give light to its inhabitants; *for the glory of God*—

A. M. 4100. glory of God did lighten it, and the
A. D. 96. Lamb is the light thereof.

24 ^h And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 ⁱ And the gates of it shall not be shut at all by day: for ^k there shall be no night there.

^h Isa. lx. 3, 5, 11; lvi. 12.—ⁱ Isa. lx. 11.—^k Isa. lx. 20; Zech. xiv. 7; Chap. xxii. 5.—^l Verse 24.

Infinitely brighter than the shining of the sun; *did lighten it*—The illustrious manifestation of his presence rendered every other light unnecessary. It seems the whole city appeared to St. John like a luminous object, sending out rays on every side, which he knew to be the consequence of God's dwelling there in a peculiar sense. *And the nations of them which are saved*—From the guilt and pollution of sin before they leave this world; *shall walk in the light of it*—In a higher degree than they could possibly do on earth: for they shall no longer see through a glass darkly, but face to face; shall no longer *know in part*, but *shall know as they are known*. *And the kings of the earth*—Those of them who have a part there; *do bring their glory and honour into it*—Not their old glory, which is now supposed to be abolished, but such as becomes the new earth, and receives an immense addition by their entrance into this city. Or the sense may be, as Doddridge thinks, "If you were to conceive all the monarchs upon earth uniting all their treasures to

26 ^l And they shall bring the A. M. 4100.
glory and honour of the nations ^{A. D. 96.}
into it.

27 And ^m there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh a lie*; but they which are written in the Lamb's ⁿ book of life.

^m Isa. xxxv. 8; lii. 1; lx. 21; Joel iii. 17; Chap. xxii. 14, 15. ⁿ Phil. iv. 3; Chap. iii. 5; xiii. 8; xx. 12.

adorn one single place, they could produce nothing comparable to the glory of this city." *And the gates of it shall not be shut at all by day*—That is, shall never be shut; *for there shall be no night there*. *And they shall bring the glory, &c., of the nations into it*—Whatever is most desirable among all nations seemed to meet together to adorn that place, where good men of all nations shall dwell and reign with God for ever. Or all that can contribute to make any city honourable and glorious shall be found in it; as if all that was rich and precious throughout the world was brought into one place. *And there shall in no wise enter any thing that defileth*—Greek, κοινον, common; that is, unholy; or *that worketh abomination*—That is impure or vicious; or *maketh a lie*—Is chargeable with hypocrisy, falsehood, or deceit; *but they which are written in the Lamb's book of life*—Namely, true, holy, persevering believers. This blessedness is enjoyed only by such, and such as these only are registered among them who are to inherit eternal life.

CHAPTER XXII.

In this chapter, (1.) The description of the heavenly state is continued under the emblems of the water of life, and tree of life, and of the throne of God and the Lamb, 1-5. (2.) The conducting angel, who refuses adoration from John, and more especially Christ himself, attests the truth of the preceding revelations, and intimates that men would quickly be adjudged to everlasting happiness or misery, according as they improved or did not improve these revelations of God to them, 6-15. (3.) The Lord Jesus, after repeated declarations of his own dignity, intimations of his sudden coming to judge the world, and earnest invitation of sinners to receive his grace, denounces a solemn curse upon all such as should add to or take from the words of this prophecy, 16-20. (4.) The church and the apostle earnestly entreat Christ's gracious visits in time, and his glorious return to judgment, 20, 21.

A. M. 4100. **A**ND he showed me ^a a pure river of
A. D. 96. water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 ^b In the midst of the street of it, and on

^a Ezek. xlvii. 1; Zech. xiv. 8.—^b Ezek. xlvii. 12; Ch. xxi. 21.

NOTES ON CHAPTER XXII.

Verses 1, 2. *And*—Proceeding with his description of the heavenly city, the apostle observes, *he*—That is, the angel who condescended to be his guide on this occasion; *showed me a pure river of the water*

either side of the river, *was there* A. M. 4100
^{A. D. 96.} the tree of life, which bare twelve ^c manner of fruits, and yielded her fruit every month: and the leaves of the tree ^d were for the healing of the nations.

^c Gen. ii. 9; Chap. ii. 7.—^d Chap. xxi. 24.

of life—The ever fresh and fructifying influence of the Holy Spirit: see Ezek. xlvii. 1-12, where also the trees are mentioned which *bear fruit every month*, that is, perpetually. *Proceeding out of the throne of God and of the Lamb*—All things that the Fa-

A. M. 4100. 3 And ^a there shall be no more
A. D. 96. curse: ^f but the throne of God and
of the Lamb shall be in it; and his servants
shall serve him:

4 And ^g they shall see his face; and ^h his
name shall be in their foreheads.

5 ⁱ And there shall be no night there; and
they need no candle, neither light of the sun;

^a Zech. xiv. 11.—^f Ezek. xlviii. 35.—^g Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2.—^h Chap. iii. 12; xiv. 1.—ⁱ Chap. xxi. 23, 25.

ther hath, saith the Son of God, are mine; even the throne of his glory. In the midst of the street of it—Here is the paradise of God, mentioned chap. ii. 7; and on either side of the river was the tree of life—As this river ran through the chief street in the midst of the city, so there were planted on each side of it beautiful trees, not only to serve for ornament and refreshment, but which, like the tree of life in paradise, should make the inhabitants immortal; which bare twelve manner of fruits—Which produced a great variety of pleasant fruits, and in such plenty, that ripe fruit was yielded every month—So that all might freely partake of them at all seasons. And the leaves of the tree are for the healing of the nations—That is, for the preserving, not the restoring, of spiritual health; for no sickness or infirmity, of mind or body, is, or can be there: beneath the salutary shade of these trees no disease can ever invade any individual of the nations of the saved, but perpetual health shall exist and flourish in them all.

Verses 3-5. And then too there shall be no more curse—As there is in this present world, and has been ever since the fall of man; but only pure life and blessing, every effect of the displeasure of God for sin being now totally removed; but the throne of God and of the Lamb shall be in it—That is, the glorious presence and reign of God and the Lamb; and his servants—The most honourable title in the universe; shall serve him—The noblest employment. And they shall see his face—The blessed inhabitants shall enjoy the so much talked of beatific vision, a privilege not granted even to Moses. They shall have the nearest access to, and the most free intercourse with him. This is the strongest expression in the language of Scripture, to denote the most perfect happiness of the heavenly state, 1 John iii. 2. And his name shall be on their foreheads—Each of them shall be openly acknowledged as God's own property, and his glorious nature shall most visibly shine forth in them. There seems in this expression to be an allusion to the name of God being on the golden plate which the Jewish high-priest wore on his forehead. And there shall be no night there—In this blessed state there shall be no interruption of their happiness and joy, but they shall live in the continual light of God's countenance. And they need no candle, neither light of the sun—No instruction, aid, or comfort from any means of grace,

for ^k the Lord God giveth them A. M. 4100.
light: ^l and they shall reign for ever A. D. 96.
and ever.

6 And he said unto me, ^m These sayings are faithful and true. And the Lord God of the holy prophets ⁿ sent his angel to show unto his servants the things which must shortly be done.

^k Psa. xxxvi. 9; lxxxiv. 11.—^l Dan. vii. 27; Rom. v. 17; 2 Timothy ii. 12; Chapter iii. 21.—^m Chapter xix. 9; xxi. 5.—ⁿ Chap. i. 1.

ordinances of God, or any creature, as on earth; for the Lord God giveth them light—Their knowledge and wisdom, holiness and happiness, proceed immediately from God himself, from his constant and everlasting presence with them, and favour to them, so that they shall enjoy the same unspeakable happiness, without any interruption or diminution. And they shall reign for ever and ever—What an encouragement is this to the patience and faithfulness of these saints. That all their sufferings here on earth shall work out for them an eternal weight of glory! Observe, reader, the kingdom of God is taken by force; but the prize is well worth all the labour. What is high, amiable, or excellent in all the honours, riches, pleasures, titles, dignities, monarchies of the earth, has, if taken together, not the weight or value of a grain of dust, compared to the glory, riches, and felicity of the children of God. God is not ashamed to be called their God, for whom he hath prepared this city. But who shall come up into this holy place? Who shall have a right to the tree of life? They who, being justified by grace, are made heirs according to the hope of it, Tit. iii. 7; they who, having this hope in them, purify themselves as he is pure, 1 John iii. 3; they who do his commandments, verse 14; and give diligence to be found with him in peace without spot and blameless, 2 Pet. iii. 14. Thus ends the doctrine of the Revelation, in the everlasting happiness of all the faithful. The mysterious ways of Providence are cleared up, and all things issue in an eternal sabbath, an everlasting state of perfect peace and felicity, reserved for all who endure to the end.

Verses 6, 7. The glory and felicity set forth in the preceding chapter, and continued in the five verses we have just considered, being great above all imagination, certain as the word of prophecy, and lasting without end, must, if duly considered, be a powerful encouragement to us, and persuasive to constancy in the profession and practice of pure Christianity, whatever difficulties or dangers may attend it. What follows, to the end, is the conclusion of the whole book, or a sort of epilogue, which confirms the truth of the prophecies contained in these revelations, shows the importance and use of them, and is well fitted to leave them with strong impressions on the hearts of the readers, to preserve them from complying with any corruptions of the Christian faith and worship, and encourage their constancy. n

A. M. 4100. 7 ° Behold, I come quickly: ¹ blessed
A. D. 98. ² is he that keepeth the sayings of the
prophecy of this book.

8 And I John saw these things, and heard
them. And when I had heard and seen, ³ I fell
down to worship before the feet of the angel
which showed me these things.

9 Then saith he unto me, ⁴ See *thou do it*
not: for I am thy fellow-servant, and of thy
brethren the prophets, and of them which keep
the sayings of this book: worship God.

10 ⁵ And he saith unto me, Seal not the say-

¹ Chap. iii. 11; Verses 10, 12, 20.—² Chap. i. 3.—³ Chap.
xix. 10.—⁴ Chap. xix. 10.—⁵ Dan. viii. 26; xii. 4, 9; Chap.
x. 4.—⁶ Chap. i. 3.

the ways of truth and righteousness. *And he said, These sayings are true and faithful*—All the things which thou hast heard and seen shall be faithfully accomplished in their order, and are infallibly true. Thus the angel ratifies all the forementioned particulars, by a repetition of the same solemn assurance which he had before given, (chap. xix. 9; xxi. 5,) adding that he was commissioned by the same God who had inspired the ancient prophets, *to show the things which should shortly be done*—That is, which would very soon begin to be in part fulfilled, and would, in process of time, be completed. *Behold, I come quickly*—Here the angel speaks, not in his own person, but in the person and character of Christ, whose ambassador and representative he was. Christ is said to *come*, upon any notable and illustrious manifestation of his providence; and all these are but so many steps to prepare the way for his last coming to judgment. *Blessed, happy, is he that keepeth, without adding to or diminishing from, the sayings of the prophecy of this book*—And that is duly influenced by them. And, as Vitranga devoutly wishes, “May the Lord grant this favour to us who have bestowed some labour in meditating thereon, that we also may have some share in this blessing.”

Verses 8, 9. *And I John saw these things*—I, who have committed these revelations to writing for the constant use of the churches, do solemnly declare they are no invention of my own, but what I was an eye and ear witness to, having really seen and heard these things in the prophetic visions granted me, as I have faithfully related them. *And when I had heard, I fell down, &c.*—And now, my visions appearing to be at an end, I prostrated myself *before the angel* who had *showed me these things*—To express the great respect and gratitude I felt for a person who had laid me under such great obligations. See on chap. xix. 10. *Then saith he, See thou do it not*—The expression, as before, in the original is short and elliptical, as is usual in showing vehement aversion: as if the apostle had said, The angel hindered me again, as he had done once before, informing me that I should not consider him as the author of these prophetic visions, but as a fellow-servant of the prophets; and,

ings of the prophecy of this book: ⁶ for A. M. 4100.
the time is at hand. A. D. 98.

11 ⁷ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 ⁸ And behold, I come quickly; and ⁹ my reward *is* with me, ¹⁰ to give every man according as his work shall be.

13 ¹¹ I am Alpha and Omega, the beginning and the end, the first and the last.

¹ Esek. iii. 27; Dan. xii. 10; 2 Tim. iii. 13.—² Verse 7.
³ Isa. xl. 10; lxii. 11.—⁴ Rom. ii. 6; xiv. 12; Chap. xx. 12.
⁵ Isa. xli. 4; xlv. 6; xlvi. 12; Chap. i. 8, 11; xxi. 6.

as such, employed in the service of God with them: all the praise of the church should be therefore given to God alone, who only is to be acknowledged the author of these Revelations, and who only gives the Spirit of prophecy for the encouragement and consolation of the faithful.

Verses 10, 11. *And he saith unto me*—After a little pause; *Seal not the sayings of this book*—Conceal them not, like the things that are sealed up; *for the time is at hand*—When they shall begin to take place. *He that is unjust—Or unrighteous*; that is, who lives and dies unjustified, *let him be unjust, or unrighteous, still*—For after death his state can admit of no change, *he that is filthy—Unholy, un-sanctified, and dies in that condition; let him, that is, he shall be, filthy, or unholy, still; and he that is righteous—That lives and dies justified, or accounted righteous; let him be, he shall be, righteous still; and he that is holy—That is, renewed in the spirit of his mind, and stamped with the divine image, and perseveres until death in that state; shall be holy still*—Shall be found so at the day of judgment, and shall remain so for ever. Dr. Doddridge's paraphrase on the verse, connecting it with the preceding, is, “The time is just approaching when the last seal shall be put on the characters of men, and when it shall be said, on the one hand, *Let him that is unjust be unjust still, &c.*, for no more opportunities shall ever be granted for reforming what has been amiss, and recovering the unrighteous and polluted soul to rectitude and purity; and on the other hand, it shall be said, *Let him that is righteous be righteous still, &c.*; nothing shall ever happen to bring the virtues and graces of good men into any future danger, or under any cloud; but their righteousness and their holiness shall for ever shine, yea, shine with an increasing lustre.”

Verses 12-15. *And behold, I—Jesus Christ; come quickly*—To judge the world. *And my reward—Both of grace and vengeance; is with me*—The reward which I shall assign, both to the righteous and the wicked, shall be conferred at my coming; *to give to every man according as his work*—His spirit and conduct, his whole inward and outward behaviour,

A. M. 4100. 14 ^b Blessed are they that do his
A. D. 96. commandments, that they may have
right ^o to the tree of life, ^d and may enter in
through the gates into the city.

15 For ^o without are ^f dogs, and sorcerers, and
whoremongers, and murderers, and idolaters,
and whosoever loveth and maketh a lie.

16 ^e I Jesus have sent mine angel to testify
unto you these things in the churches. ^h I am
the root and the offspring of David, and ⁱ the
bright and morning star.

17 And the Spirit and ^k the bride say, Come.

^b Daniel xii. 12; 1 John iii. 24.—^c Verse 2; Chapter ii. 7.
^d Chap. xxi. 27.—^e 1 Cor. vi. 9, 10; Gal. v. 19-21; Col. iii. 6;
Chapter ix. 20, 21; xxi. 8.—^f Phil. iii. 2.—^g Chapter i. 1.
^h Chap. v. 5.—ⁱ Num. xxiv. 17; Zech. vi. 12; 2 Pet. i. 19;

shall be. And to confirm it further, I repeat it again, *I am Alpha, &c.*—Rather, *the Alpha and the Omega, &c.*—Who exist from everlasting to everlasting. How clear, incontestable a proof does our Lord here give of his divine glory! He is the Lord of the whole creation, by whom all things began to be formed, and by whom all things are to be finished; so that he will do all his pleasure, through all the ages of time, to the consummation of all things; and nothing can prevent or hinder the sure and full accomplishment of his word. Therefore, *blessed, happy, are they*, and they alone, *that do his commandments*—And so prepare for his important appearance; *that they may have a right*—Through his gracious covenant; *to the tree of life*—To all the blessings signified by it. When Adam broke his commandment, he was debarred from the *tree of life*. They who *keep his commandments*, who show their faith by their works, shall have access to it, and shall eat of it. *For without are dogs*—That is, the unclean, the contentious and quarrelsome, the fierce and rapacious. The sentence, in the original, is abrupt, as expressing abhorrence. The gates are ever open; but not for *dogs*. These are, and ever shall be, shut out, as also *sorcerers, &c.*—All that live in the violation of the known laws of God. See on chap. xxi. 8.

Verse 16. *I Jesus have sent mine angel*—It was not thought sufficient to represent the angel as speaking in the person of Christ, but Christ himself also is here introduced speaking in his own person, and confirming the divine authority of this book, and attesting it to be properly his revelation; *to testify unto you these things*—Primarily to you, the seven angels of the churches; then to those churches, and afterward to all other churches in succeeding ages. *I, as God, am the root*—And source; *and, as man, the offspring of David*—And his family; *and the bright and morning star*—Who wear a glory exceeding that of the most brilliant and celestial luminary, and who put an end to the night of ignorance, sin, and sorrow, and usher in an eternal day of light, purity, and joy.

And let him that heareth say, Come. A. M. 4100.

¹ And let him that is athirst come. A. D. 96.

And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, ^m If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, ⁿ God shall take away his part ¹ out of the book of life, and

Chap. ii. 28.—^k Chap. xxi. 2, 9.—^l Isa. lv. 1; John vii. 37; Chap. xxi. 6.—^m Deut. iv. 2; xii. 32; Prov. xxx. 6.—ⁿ Exod. xxxii. 33; Psa. lxxix. 28; Chap. iii. 5; xiii. 8.—^o Or, *from the tree of life.*

Verse 17. *And the Spirit*—With which I inspire my servants; *and the bride*—The church, whom I have espoused, or the Spirit of adoption in the bride, says, with earnest desire and expectation, *Come*—And accomplish all the words of this prophecy. *And let him that heareth say, Come*—Let every one echo the invitation; and let my people, in all ages, consider it as their duty so to do; *and let him that is athirst*—That sincerely and earnestly desires the blessings of the gospel, whether the blessings of grace, or those of glory; *come*—And partake of those blessings. Let him apply to the Lord Jesus, in repentance and faith, to be pardoned and renewed; taken into God's favour, and stamped with his image here, and put in possession of eternal life hereafter, and he shall not apply in vain; *and whosoever will*—Here they also, who are farther off, are invited; *let him take of the water of life*—He may partake of spiritual and eternal blessings; *freely*—Yea, as freely as he makes use of the most common refreshments, as freely as he drinks of the running stream. Such a declaration of free grace seems to have been wisely inserted just in the close of the sacred canon, to encourage the hope of every humble soul that is truly desirous of the blessings of the gospel; and to guard against those suspicions of divine goodness, which the dark mind of man is so ready to imbibe. The word *λαμβάνετω*, which we render *take*, often signifies *receive*; and the word *δωρεαν*, rendered *freely*, implies the same as *gratis*, namely, the perfect freedom of the gift, and may probably refer to the celebrated invitation, Isaiah lv. 1-3.

Verses 18, 19. *For I testify*—Here the Lord Jesus adds a solemn admonition, not only to the churches of Asia, but to all who should ever hear or read this book. To him that *adds to the things* contained in it, shall all the plagues mentioned in it be added; and from him that *takes away from the words of this prophecy* shall the blessings spoken of in it be taken. And doubtless this guilt is incurred by all those who lay hinderances in the way of the faithful, in order to prevent them from hearing their

A. M. 4100. out of ° the holy city, and from
A. D. 98. the things which are written in this
book.

20 He which testifieth these things saith,

° Chap. xxi. 2.—→ Verse 12.—→ John xxi. 25.

Lord's words, *I come*, and answering, *Come, Lord Jesus*. This may likewise be considered as an awful sanction given to the whole New Testament; in like manner, as Moses guarded the law, (Deut. iv. 2; xii. 32,) and as God himself did, (Mal. iv. 4,) in closing the canon of the Old Testament. It is true, however, that this solemn caution particularly refers to this book of the Revelation. But, as Doddridge observes, "God forbid we should imagine every honestly mistaken criticism, where there is a question respecting receiving or excluding any particular verse, should affect a man's salvation, in consequence of what is here said. Such a passage, however, should make men very cautious, that they may not rashly incur any censure on this account; though, undoubtedly, the terror of the threatening is planted against any designed erasure or addition." It may be observed further on this verse, that since God threatens *the plagues written in this book*, and the loss of a *part in the holy city*, as what might be the portion of those who should presume to corrupt it, and such corruption might happen in any age of the church,—it is very evident that *the holy city* spoken of in the preceding chapter is a representation of *the heavenly state* to be enjoyed by all good men, how applicable soever it may seem to any glorious scene preceding the final judgment: and that Rev. xx. 11, 12, refers to the universal judgment.

Verse 20. *He which testifieth these things*—Even all that is contained in this book; *saith*—For the encouragement of the church in all her afflictions, and the warning of all her opposers and persecutors; *Surely I come quickly*—To judge and punish all my enemies, and the enemies of my cause and people; and to establish my church in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of this, by answering, *Amen*. *Even so, come, Lord Jesus*—Accomplish thy promises in order: and finally crown the faith, patience, and constancy of thy servants with eternal life.

Verse 21. *The grace*—The free love; *of our Lord Jesus Christ*—And all its fruits; *be with you all*—Who thus long for his appearing, and with all true Christians. The conclusion, as Bishop Newton says, is truly excellent, as well as all other parts of this book; and nothing could be contrived to leave these things with a stronger impression upon the mind of the reader. In the whole, from first to last, appears the majesty of the divine revealer—*The Alpha and Omega, the beginning and the end, the Author and Finisher of every good work*, and of this more especially. *This is the sure word of prophecy, whereunto Christians, as St. Peter saith, do well to*

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Surely, I come quickly: Amen. A. M. 4100.
A. D. 98.

Even so, come, Lord Jesus.

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

* 2 Tim. iv. 8.—→ Rom. xvi. 20, 24; 2 Thess. iii. 18.

take heed, and attend, 2 Pet. i. 16. Attention, then, to this book is recommended to us upon the authority of St. Peter, as well as of the writer, St. John: a double blessing, as we have seen in the book itself, is pronounced upon those who shall study and observe it; first in chap. i. 3, and here again chap. xxii. 7. Imboldened by which blessings, with Nehemiah, we would pray, *Remember us, O my God, concerning this also, and spare us, according to the greatness of thy mercy*, Neh. xiii. 22.

And now, to use the words of the pious and excellent Dr. Doddridge, "How sweetly and delightfully the canon of Scripture concludes, leaving, as it were, the music of heaven upon the attentive ear! O thou blessed root and offspring of David! O thou bright and morning star, impress on all our hearts these thy gracious words, which thou hast condescended to speak from the throne of thy glory; thereby, as it were, to aid the weakness of our faith in those which thou didst deliver while dwelling in mortal flesh! *Then* did the compassionate Saviour proclaim, from an eminence in the temple, to a crowded assembly, on a day of peculiar solemnity, *If any man thirst, let him come unto me and drink*, John vii. 37. And now, behold, he makes the same proclamation from the celestial temple: he points as it were, to the fountain-head of happiness, to the springs of the water of life, near the throne of God; and says, *Whoever will, let him come, let him take, let him freely take, of this living water*, verse 17. Yea, and not content with speaking this language by his Spirit only, he calls on his *bride* to lift up her melodious voice, to publish this kind invitation. He calls on every one who hears it to echo it back, as if the excess of his goodness overcame him; as if it were necessary to his happiness that men should accept of their own salvation!

"With what sacred observance should these books be guarded, which contain a message of such infinite importance! of what dreadful curses are they worthy who presume to *add* to what is already perfect, or to *take away*, from that which is in every part divine! verse 18. God forbid that any of us should ever presumptuously attempt to do it! And may we be preserved from those mistaken interpretations, in consequence of which we should teach the world, as by *his* authority, any thing which *he* has not dictated, or deny any thing which carries along with it the stamp of such an authority! Have pity, O Lord, upon our weakness! Impute not prejudices which thou knowest we do not allow; and give us a greater penetration of mind to understand the true sense of thy word; a simplicity of heart to receive it; an integrity, so far as the duty of our station requires, to declare it; and a zeal to inculcate and defend it.

"While we are thus employed,—or employed in any other services which Providence may assign us;—whatever labours may exercise us, whatever difficulties may surround us, whatever sorrows may depress us, let us with pleasure hear our Lord proclaiming, *Behold, I come quickly*: I come to put a period to the labour and suffering of my servants; I come, and *my reward of grace is with me*; to recompense, with royal bounty, every work of faith and labour of love. I come to receive my faithful, persevering people to myself, to dwell for ever in that blissful world where the sacred volume, which contains the important discoveries of my will, shall

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be no more necessary; but knowledge, and holiness, and joy, shall be poured in upon their souls, in a more immediate, a more noble, and a more effectual manner. *Amen! even so, come, Lord Jesus!* Hasten the blessed hour to us, and to all the churches, so far as it may consist with thy wise and holy counsels. And, in the mean time, may thy *grace be with us*, to keep alive the remembrance of thy love, and the expectation of thy coming, in our hearts; and to animate us to a temper and conduct which may suit the blessings we have already received, and the nobler felicity after which thou hast taught us to aspire! *Amen and Amen!*"

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END OF THE NEW TESTAMENT.

1875



