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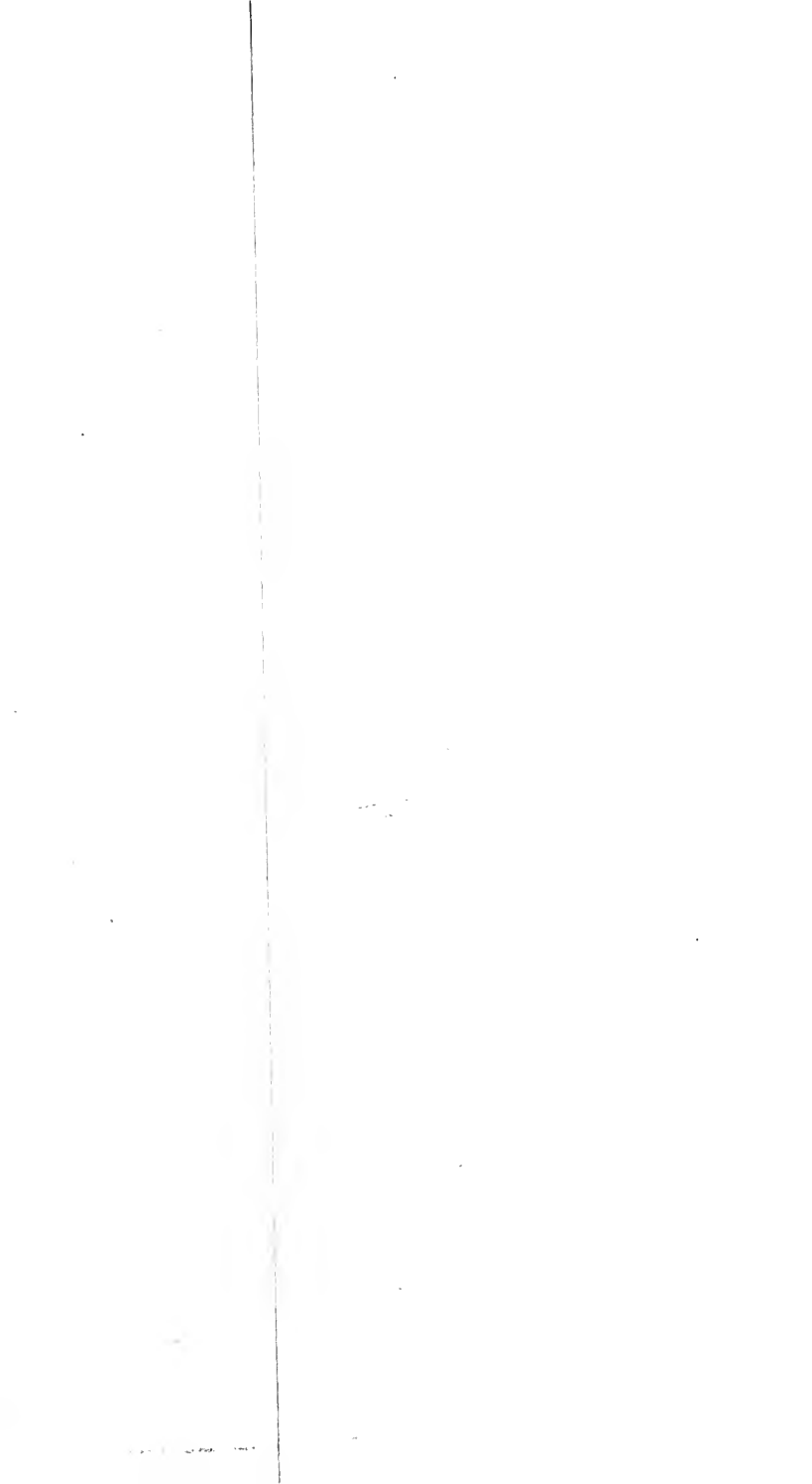




A NEW  
LITERAL TRANSLATION  
OF ALL THE  
APOSTOLICAL EPISTLES.

VOL. I.

Strahan and Pinfon,  
Printers-Street, London.





The Balkan Peninsula, 1878, after the Treaty of Berlin.



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

WITH  
A COMMENTARY, AND NOTES,  
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.  
TO WHICH IS ADDED,  
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

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By *JAMES MACKNIGHT, D. D.*

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

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THE SECOND EDITION.—IN SIX VOLUMES.  
TO WHICH IS PREFIXED,  
*AN ACCOUNT OF THE LIFE OF THE AUTHOR.*

VOL. I.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW;  
AND WILLIAM CREECH, AND OGLE AND AIKMAN, EDINBURGH.

1806.



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ACCOUNT  
OF THE  
LIFE AND CHARACTER  
OF  
*JAMES MACKNIGHT, D.D.*

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**F**EW men have distinguished themselves, by greater ardour and perseverance, in the study of the Sacred Scriptures, than the Author of the following Work. Possessed of a vigorous and penetrating mind, he was indefatigable in applying its best efforts, almost exclusively, to the illustration of those inspired writings which contain the sublime doctrines of our faith and hope; and on the result of his critical labours, the Public has pronounced a most favourable judgment. To those, accordingly, who feel an interest in the success of religious truth, the noblest department of human knowledge, it is presumed that a brief account of the life and character of Dr. MACKNIGHT will not prove unacceptable. Some information of this kind is, indeed, commonly regarded as a tribute due to the memory of those who have distinguished themselves in the walks of learning, and may be useful to animate the exertions of others who dedicate their talents to similar pursuits. — The following

short biographical notice, of which the particular facts and dates were furnished by Dr. MACKNIGHT's family, at the time of publishing the octavo edition of his Harmony of the Gospels, was at first intended as an outline of a fuller account to be prepared for this edition of his work on the Apostolical Epistles. After the most careful enquiry, however, it has been found, that no further particulars, which seemed worthy of the public attention, could be learned, respecting either his early studies, or the subsequent occurrences of his life. The sketch alluded to, is therefore still retained here, in its original form.

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

which Dr. MACKNIGHT afterwards inherited in right of his mother.

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

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

Having completed the usual course of academical discipline at Glasgow, Mr. MACKNIGHT went to Leyden, in order to prosecute the study of Theology, to which he had shewn an early attachment. While he staid in Holland, he had an opportunity of procuring many valuable books written by foreign Divines, which afterwards assisted his own labours in explaining Scripture.— After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow; a situation which at that time could be held by a Licentiate

ciate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr. ROBERT HENRY, afterwards the well known Historian of Great Britain. It is somewhat remarkable, that the same Gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the Charge of the Old Parish Church of Edinburgh; a connection which subsisted till the death of Dr. HENRY, in the most cordial habits of friendship and intimacy.

From the Gorbals, Mr. MACKNIGHT went to Kilwinning, in consequence of an invitation from Mr. FER-  
GUSSON, then Minister of that place; and acted for some time as his Assistant in the Charge of the Parish. Here he conducted himself with such propriety, that his character began to be established; and on the death of Mr. FISHER at Maybole, he obtained the vacant living there, with the concurring wish of the heritors and people. Of this Charge, accordingly, he was ordained as Minister, on the 10th of May 1753. At Maybole, Mr. MACKNIGHT continued sixteen years; and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock. It may be mentioned, as a pleasing evidence of attachment, that when he proposed accepting a Presentation to the living of Jedburgh, many respectable inhabitants of the parish of Maybole, joined together in earnestly soliciting him to remain as their Pastor; and in order to obtain his compliance with this request, they offered not only to augment the value of his income, but to provide him an Assistant, should the state of his health render it necessary.



fary. — This generous propofal, however, he judged it proper, from prudential confiderations, to decline.

It was at Maybole that, amidft his professional occupations in a populous Charge, Dr. MACKNIGHT compofed the firft and fecond of his Works. Of the former, indeed, or the Harmony of the Gofpels, it appears from his papers, that the plan had been conceived by him fo early as the third or fourth year of his attendance at the univerfity ; and from that time he began to collect materials for the publication. The firft edition of this book was publifhed in 1756. Although the plan of it differed confiderably from that of former Harmonies, in fuppoſing that the Evangelifts have not neglected the order of time in the narration of events, the reception it met with from the moſt competent judges was fo favourable, that the Author was encouraged to undertake a fecond edition, with confiderable improvements and additions. This edition appeared in 1763. In the fame year, was alfo publifhed by Dr. MACKNIGHT, another Performance of great merit, entitled, The Truth of the Gofpel Hiftory ; which had been the fruit of the Author's ftudies during the interval between the firft and fecond editions of his Harmony. Its object is, to illuſtrate and confirm, both by argument and by appeal to the teſtimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gofpel Hiftory.

By theſe publications, Dr. MACKNIGHT ſoon obtained a high reputation for theological learning. The Univerfity of Edinburgh conferred on him (among the firft who obtained that diſtinction in Scotland) the Degree of Doctour of Divinity ; and he was choſen Moderator of the General Affembly of the Church of Scotland in

1769.—During the course of the same year, he was translated to the Parochial Charge of Jedburgh; in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness. In 1772, he was elected one of the Ministers of Edinburgh; a preferment for which he was chiefly indebted to the long continued and steady friendship of the very respectable and highly esteemed family of Kilkerran. His first Charge in Edinburgh was the Parish of Lady Yesters; from which he was translated, in 1778, to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life Dr. MACKNIGHT, which can be made the subject of narration.—Besides performing the ordinary duties of the pastoral function, a Minister of Edinburgh, in virtue of his office, is much occupied with public meetings on business of various kinds, especially the management of the different charitable Foundations, which have long been the boast of the Capital of Scotland. On these, accordingly, Dr. MACKNIGHT, though he entertained some doubts respecting the good effects of such institutions, bestowed much of his attention; and his judicious counsels of management, were undoubtedly productive, at that time, of considerable benefit, in maintaining the strictness of their discipline, as well as the purity of their administration. Among other objects of such official care, is the Fund established by

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Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, he had long taken a leading part in conducting the business of this Charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, Dr. MACKNIGHT was nominated by the Trustees, along with the celebrated Dr. WEBSTER, (to whose benevolent exertions this valuable institution was much indebted for its establishment) as a Commissioner to solicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at 100,000*l.* and making other alterations for the benefit of the Fund. After the death of Dr. WEBSTER, Dr. MACKNIGHT was appointed joint Collector with Sir H. MONCRIEFF WELLWOOD, Bart; a colleague whose great ability and talents for business peculiarly qualified him, as experience has since shewn, for the important office which he still holds, with the highest credit to himself and advantage to the Fund.

The line of conduct which Dr. MACKNIGHT pursued, with regard to the points of Ecclesiastical Policy that have long divided the Members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics, which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-decision which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of Ecclesiastical Policy, which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly  
resisted

refisted whatever appeared to him as any infringement on the constitutional law or practice of the Church ; and accordingly, when some of his friends seemed to wish for the abolition of Calls, as an unnecessary form in the settlement of Ministers, he moved and carried a Resolution of the Assembly 1782, (relative to certain overtures on the subject, then under the discussion of the house), “ Declaring, That the moderation of a Call in settling Ministers, is agreeable to the immemorial and constitutional practice of this Church ; and that it ought to be continued :” A resolution which was afterwards converted into a Declaratory Act, and printed as such in the Proceedings of the Assembly for that year.

Of Dr. MACKNIGHT it may in general on this head be recorded, that no member of the Church to which he belonged, ever, perhaps, entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinctive powers of her several judicatories ; and that in relation to the business which usually occupies the General Assembly, either in its judicative or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court. If he had made the business of the Church a *principal* object of his attention, it is probable that he would have attained a still more distinguished place in the number of those whose counsels direct the ecclesiastical affairs of Scotland.—It happened likewise, that on several important occasions, his professional advice and assistance were of essential service to the Magistrates of Edinburgh, with regard to the ecclesiastical arrangements of the city.

But

But what chiefly engaged his mind, and occupied his time, after he became a Minister of Edinburgh, was the execution of his last and greatest Work on the Apostolical Epistles; which was published in 1795, in four volumes quarto. Respecting this Work it is, perhaps, not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the Author, while composing it, was seldom less than eleven hours every day employed in study; and that before it came to the press, the whole manuscript had been written no less than five times with his own hand.—At the time of publishing ‘The New Translation of the Apostolical Epistles, with a Commentary and Notes,’ Dr. MACKNIGHT was highly indebted to the patronage of the Duke of Grafton; and after the Work made its appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable Dignitaries of the Church of England, as well as from the ablest Divines of all descriptions.

After the publication of this Work, Dr. MACKNIGHT considered himself as having accomplished the greatest object of his life; and wishing to enjoy at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in the explaining the other parts of the New Testament.—But soon after this period, from the want of their usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family. This fact is a striking instance of

the analogy between the powers of the body and those of the mind, both of which suffer by inaction: and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against at once desisting *entirely* from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

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

Having finished the task he had prescribed to himself as an Author, he mingled frequently in the society of his friends, from which at intervals, he had always received much enjoyment; and long retained the same cheerfulness of temper, for which at the hours of relaxation from severe study, he had been remarkable, when in the company of those whom he esteemed. Even after the symptoms of his decline were become visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances. And so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had

had wished him to withdraw from public labour. It was not, indeed, without much intreaty, that he at last consented to accept the services of an Assistant.

At this period of his life, it was peculiarly fortunate for him, that in Dr. GREIVE, who became his Colleague after the death of Dr. HENRY, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness. When he was at length no longer able to prosecute his favourite studies, the judicious opinions, and extensive information of his very accomplished and learned Colleague, frequently afforded him in conversation a source of interesting entertainment.—These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world, without an acknowledgment of the friendly assiduities which cheered and supported his declining years.

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

delight to its precious words of peace to the righteous; he may be truly said to have slept in Jesus.

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THE CHARACTER of a man whose life was devoted to a single object of incessant study, can hardly be expected to afford scope for much variety of delineation. Perhaps, the circumstances which have been related, sufficiently indicate its prominent features; and we might leave the consideration of it, with observing that it was strongly marked by vigour, firmness, good sense, and unbending integrity.—Yet we shall find, on a nearer inspection, that it is not unworthy of being contemplated more minutely; because it exhibits some traits of professional virtue, on which the mind may, for a little, dwell with pleasure and advantage. Such examples in real life illustrate the excellence of pure religion; and it is with peculiar interest that we read descriptions which make us familiarly acquainted with those who have contributed by their labours, to the instruction or the consolation of mankind.

As a Clergyman, the sentiments and conduct of Dr. MACKNIGHT were equally characterized by consistence and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, he was regular and steady. He knew and felt what became the sacred office which he held; and never departed on any occasion from the dignity or decorum of his professional character. *Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was steadfast and faithful to the end.*—His piety was at once sincere, rational, and with-



out ostentation. To be useful in the cause of truth and virtue, was his highest ambition : And with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called Lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions to the graces of elocution, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. *In doctrine he shewed uncorruptness, gravity, sincerity* ; his sentiments were just, energetic, and impressive. And his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness.—With this view he may be said to have affected a greater than usual plainness of diction. It is true, that to be perspicuous and intelligible to the most illiterate of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language ; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit.—It may be added, that his inexhaustible variety of thought and expression in Prayer, bespoke a mind richly stored with religious ideas ; and at once surpris'd and delighted those who regularly attended his ministry.

When engaged, either in private controversy or in the public debates of the Church Courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper; he listened with patience to the arguments of his opponents; and in delivering his opinions, he shewed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions, or managing the humours of mankind—a qualification rarely possessed but by minds of a superior order.—In the management of the Public Charities officially intrusted to the Ministers of Edinburgh, his rigid integrity, and impartial firmness in resisting the effects of all personal interest or solicitation, which he regarded as interfering with the real advantage of these Institutions, are still in the recollection of many with whom he then acted. On every occasion, indeed, he thought and acted with the energy of a self-deciding, upright mind. And hence it is, that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus, his taste for classical literature was early formed. He perused the writers of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his Commentary, are a sufficient proof. In the speculations, also, of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is,

his powers were such as might have been turned with advantage to any department of knowledge or learning.

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

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AGREEABLY to the plan of this sketch, any critical account of Dr. MACKNIGHT's Works cannot with propriety be given here. It may only be observed in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and he must be acknowledged to have been one of the most intelligent, judicious, and candid Expositors of the Scriptures, that ever appeared. Even during his own life-time, his diligence was rewarded by an ample portion of respectable fame.—The 'Harmony of the Gospels' has long been esteemed a work of standard excellence for the students of evangelical knowledge. His 'Truth of the Gospel History' has hitherto attracted the notice of the Public less than any of his other productions. But it well deserves to be more ge-

nerally read; since of what it proposes to establish, it contains the most satisfying views that can be suggested by learning, acuteness, and good sense, and is admitted by the best judges to be a performance as useful and instructive as any we have on that important subject.

‘The Commentary on the Apostolical Epistles’ is now held in peculiar estimation; and it may be doubted, whether the scope of the sacred authors of these writings was ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been done by Dr. MACKNIGHT, in the general Views and Illustrations which he has prefixed to the several Chapters of the Epistles.—In this able, judicious and learned Work, the Author’s method of explaining the Scriptures is every where employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the established standards of the Church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines, every passage which zeal without knowledge may have employed for that purpose. Nothing, in fact, tends more to injure the cause of truth and religion, than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, quoted singly, without regard to what precedes or follows them, and thus invested with a meaning, more than probably, entirely different from what was intended by the sacred writers. Of this mistaken application, Dr. MACKNIGHT has shewn various instances; remarking, that when a doctrine

doctrine is sufficiently established by any passage in which it is expressly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal.—Accordingly, it must be allowed, that in this method of eliciting the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the expositions and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

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

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DR. MACKNIGHT enjoyed the friendship and esteem of many eminent Characters among his cotemporaries of the same profession. In the number of these were DR. BLAIR and Dr. ROBERTSON; to whose attachment he owed much on different occasions.—If the portrait which has been given in this account, is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men in whose society, during his life-

time,

time, he had often the happiness of passing his hours, and whose works will live as the glory of Scottish literature, while civilization and refinement exist.

Dr. ERSKINE and Dr. FINDLAY had been the companions of his early youth; and although in his opinions on some points of Church policy, he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.—From Lord HAILES he received many valuable hints, relative to the early state of Christianity, of which he availed himself in his last Work. To that learned and truly estimable Character, he was also under peculiar obligations of another kind, through the friendship of the Kilkerran family, with which Lord HAILES was connected by marriage. The character and learning of Dr. MACKNIGHT had long pointed him out as worthy of being promoted to a distinguished station in the Church. And it was on this ground, that by the immediate influence of JOHN DALRYMPLE Esq. brother of Lord HAILES, and Provost of Edinburgh at that time, he obtained his election as a Minister of the City.

The proofs of respect which he experienced from many of his younger Brethren in the Church, were highly gratifying to Dr. MACKNIGHT. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and they will forgive the mention of their names on the present occasion, because the public tribute of regard which they have each had an opportunity of paying to his memory, in the General Assembly of the Church of Scotland, was so honourable to him, that it ought not to pass unrecorded. Principal HILL, with that impressive and dignified eloquence which has long been celebrated

celebrated as having a powerful influence on the decisions of the Assembly, characterized him as—"A venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced; who often spoke in this House with great ability, and profound knowledge of the subject on which he delivered his opinion; who was a Master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit." To Dr. FINLAYSON, of whose firmness, sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr. MACKNIGHT was strongly attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect.—It accorded with the sentiments of all his brethren, when Dr. FINLAYSON, officially reporting to the Assembly, the death of Dr. MACKNIGHT, as joint Collector of the Fund already mentioned, said that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church."

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SOON after the time of his being ordained, Dr. MACKNIGHT married ELIZABETH M'CORMICK, eldest daughter of the worthy and respectable SAMUEL M'CORMICK Esq. General Examiner of the Excise in Scotland—a Lady whose humane and charitable character endeared her to the people in every parish where her husband

husband has officiated as Pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation, in the circle where Providence has blessed her with opportunities of doing good. By her Dr. MACKNIGHT had four Sons. The eldest, a very promising child, died at the age of seven. Another reached the age of thirty-three, after having suffered much from a lingering distemper, which at last proved fatal to him. The loss of this very amiable young man, was the chief distress which Dr. MACKNIGHT experienced in the course of his long and useful life.—Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

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THIS plain and cursory narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography.—Continually occupied with the duties of his office, with his studies, and his writings, Dr. MACKNIGHT seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little qualified, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation  
superior



superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the passions of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.



## GENERAL PREFACE.

THE new translation of the apostolical epistles being the principal part of the work now offered to the public, it will, no doubt, be expected that the author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the scriptures already published.—The principles also on which this translation is formed, must be explained, that the reader may understand in what respects it will differ from other versions.—And as the commentary and notes, with the prefaces and essays, have greatly increased the size of the work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

### SECT. I. *Of the ancient translations of the Scriptures; and of their influence on the modern versions.*

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

The learned, in reading the ancient and modern versions of the scriptures, must be sensible that there is a remarkable agree-

ment among them, especially in their translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so, will appear from what follows.

During the first and following age, the disciples of **Christ** being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the new testament was very early made, for the use of the christians in the east, who did not understand the Greek. This, with the Syriac translation of the Hebrew scriptures, is what the Maronites, who use that translation, call *The pure and ancient Syriac version*, (*simplicem et antiquam*. Mill's Prolegomena, No. 1237. Kuster's edition.) But the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the new testament is very ancient. For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the revelation, and from some other marks of antiquity, Walton and Mill, with great probability, infer that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. i.) This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his apostles used, was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe, from Ignatius, the patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Widmanstad, he printed it at Vienna, in the year 1555; since which it hath been well known

known to the learned in Europe, and well received by them all\*.

The reasons which occasioned a Syriac translation of the scriptures to be made in the east, operated likewise in producing a Latin translation of the same writings, for the use of the christians in the west. This is what hath been called *the old Italic version*, which, as Mill conjectures, (No. 308.) was made in the time of Pope Pius I. that is, in the middle of the second century, not long after the first Syriac version was made. In the Italic version, the new testament was translated from the Greek, and the old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 382; at the desire of pope Damafus, translated the old testament into Latin from the LXX. as set forth in Origen's Hexapla; and, at the same time, corrected the Italic translation of the new testament by the Greek. (See Mill, No. 852, 853.) In his preface, however, Jerome informs us, (No. 1356.) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the old testament from the Hebrew. This second version, as well as his corrections of the Italic translation of the new testament, being disapproved by many of the bishops and learned men of that age, as lessening the credit of the old

\* Mill, by testimonies perfectly convincing, (No. 1237.) hath established the antiquity and authenticity of the first Syriac version. Afterwards, in the fifth century, as is supposed, a second Syriac translation of the old testament was made from the Septuagint, as set forth in Origen's Hexapla, and of the new, according to Mill, from a Greek copy precisely the same with that from which the Italic or vulgate version was taken. But, for the reasons afterwards to be mentioned, (page 5.) it is more probable that it was taken from the vulgate itself. In this second Syriac version, the epistles wanting in the first, together with the history of the adulteress, John viii. are translated.

translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the old testament, were retained, (Simon Hist. Crit. L. ii. c. 7.) and Jerome's second version of the rest were adopted, together with his corrected translation of the new testament. The Italic version of the bible, thus modelled and amended, is what hath long been known in the church by the name of *the Vulgate*. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form; yet the prejudices of the public subsiding by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Africa, (No. 546.) And thus the vulgate became the only version of the scriptures, used in the Latin church, down to the times of the reformation.

The Italic translation of the new testament having been made from copies of the original, nearly as ancient as the apostolical age, the readings of these copies exhibited in the vulgate, were considered as so authentic, that in the fifth and following centuries, some of the transcripts of the Greek testament were corrected by the vulgate. In this manner, the famous Alexandrian MS. was corrected, if we may believe Wetstein, (see Pref. to his Greek testament) as likewise, according to Mill, (No. 1457. 1479.) were the Vatican and the St. Germain copies; and, according to Kuster, some others. (See his Preface.) Nay, Mill himself thought the readings of the vulgate so authentic, that he imagined certain passages of our present Greek testament might, by these readings, be restored to what he calls their primitive integrity. (No. 1309. 133.) Be this as it may, if the vulgate edition of the Italic version was in such esteem as to be used anciently in correcting the Greek copies, we may well believe that the persons who translated the new testament into the Syriac, the second time, and into the other eastern languages, would be much guided by the vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the vulgate, that Mill once thought them translations actually made from it. (No. 1249.) Afterwards, indeed, to give the greater authority to the readings of the vul-

gate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italic was taken. (No. 1250.) But it can hardly be thought that these translators met with copies of the original exactly similar to that from which the Italic was made. The general esteem in which that version first, and afterwards the vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italic, or vulgate\*, as the Italic itself seems to have been copied from, or corrected † by the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four gospels was made from the Italic, before it was corrected by Jerome. (No. 1401.) This version was printed at London in the year 1571, by John Fox, the martyrologist, from a copy now in the Bodleian library.

As most of the ancient translations of the new testament copied the vulgate, it may be presumed that the persons who, in later times, translated the inspired writings into the different European languages, made their translations from the vulgate likewise. Accordingly, when Peter Waldus, in the year 1160, got the gospels and some other books of scripture translated into the French language, and John Wickliff, in the year 1367, translated the new testament into English, these translations were not made from the originals, but from the vulgate. About that time, likewise, there were other vernacular translations of the scriptures used in different countries, which were all made from the vulgate. (See Simon Hist. Crit. V. T. L. ii. c. 22.) Nor could they be otherwise made, very few in that age having any skill in the original languages. Nay, in times more en-

\* If what is alleged above be true, namely, that the most ancient copies of the Greek testament were corrected by the vulgate, and that the Ethiopic, the second Syriac, the Arabic, and other oriental versions of the new testament, were translations from the vulgate, it will follow that the readings of these ancient MSS. and versions, are to be considered in no other light than as the readings of the vulgate. The same judgment must be passed on the readings of the Saxon version; for it was made from the vulgate. Wherefore, though, at first sight, the agreement of so many MSS. and versions, in any reading, may seem to add weight to that reading; yet, in so far as these MSS. were corrected by the vulgate, and the versions mentioned were made from it, their agreement in that reading is of less consequence, as the authority of the whole resolves itself ultimately into that of the vulgate.

† The agreement of the Italic with the first Syriac, is shewn by Beza, in many passages of his notes.

lightened, I mean about the beginning of the reformation, when Luther translated the new testament into the German language, and Tyndal into the English, and Olivetan into the French, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal, as shall be shewn afterwards. These fathers of the reformation, before their eyes were a little opened, having known no other word of God but the Latin bible, it was natural for them to follow it in their translations, where the doctrines in dispute between them and the Papists did not interfere. The high esteem in which the vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in their fourth session, after enumerating the books of scripture, they decreed as follows: *If any person does not esteem these books, with all their parts, as contained in the vulgate edition, to be scriptures and canonical, let him be anathema\**. Then, to strengthen their decree, they added, *That in all public readings, disputations, preachings, and expositions, the vulgate edition of the scriptures is to be held as authentic.* (Fra. Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the vulgate translation, so far as to place it on an equality with the originals. Yet, it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

\* The above decree must seem strange to those who know, that before it was made, the edition of the vulgate mentioned in it was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, pope Sixtus V. employed a number of learned men to compare the common edition of the vulgate with the best copies thereof. And they having finished their task, Sixtus published his corrected edition in the year 1589, and, by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheless, the succeeding popes endeavoured to suppress this edition, as inaccurate and imperfect. And, in the year 1592, pope Clement VIII. published a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it; as Dr. Thomas James keeper of the Bodleian library, who compared the two editions, hath shewn in a book, which he entitled, *The Papal War.* See Lewis's Complete History, 2d. edit. p. 288.



Beza, perhaps, may be thought an exception from this charge. He translated the new testament into Latin, professedly to amend the vulgate version. Yet any one who compares his translation with the vulgate, will find that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous\*. Many of the Greek particles he hath translated with more latitude than is done in the vulgate. Yet, having followed its uniform translations of the particles in other passages, he hath perpetuated, in his version, a number of its errors. Besides, being deeply tinctured with the scholastic theology, by adopting the readings of the vulgate which favoured that theology, (No. 1258.) and by strained criticisms, he hath made texts express doctrines, which, though they may be true, were not intended by the inspired writers to be set forth in them. And thus, by presenting his favourite doctrines to the view of the reader, more frequently than is done in the scriptures, he hath led the unlearned to lay a greater stress on these doctrines than is done by the Spirit of God. Nor is this all; he hath mis-translated a number of texts, for the purpose, as it would seem, of establishing his peculiar doctrines, and of confuting his opponents: of all which examples shall be given afterwards. Farther, by omitting some of the original words, and by adding others without any necessity, he hath, in his translation, perverted, or at least darkened some passages: so that, to speak impartially, his translation is neither literal, nor faithful, nor perspicuous. Nevertheless, Beza having acquired great fame, both as a linguist and a divine, the learned men who afterwards translated the new testament, for the use of the reformed churches, were too much swayed by his opinions.

Since, then, the first translators of the scriptures were considered as patterns, and copied by those who succeeded them, to judge whether the versions of the new testament, hitherto published, stand in need of amendment, it will be proper to inquire a little into the character and qualifications of the first translators of these inspired writings. It is true, neither their names, nor any particulars by which we might have judged of

\* In the following texts, Beza has adopted the erroneous translations of the vulgate, Rom. i. 17. 2 Cor. ix. 4. Ephes. ii. 10. Heb. x. 15,—18. 1 Pet. ii. 8. iv. 6.

their learning and ability, are preserved in the history of the church. Yet both may be estimated, by the well-known characters of their contemporaries, whose writings still remain; particularly *Tatian*, *Ireneus*, and *Tertullian*; and by the characters and talents of the Christian writers of the ages immediately following; such as *Origen*, *Chrysostom*, *Jerome* and others. These ancient writers, however learned in other respects, were not well acquainted with the meaning of the scriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three first mentioned fathers, in which we find them misinterpreting particular passages, for the purpose of establishing their own erroneous tenets. In like manner the three last mentioned ancients, in their writings, have perverted a number of texts, to support the doctrines of *purgatory* and *celibacy*, and to bring *monkery* and *rigid fasting*, and other bodily mortifications into vogue; and to confirm the people in their superstitious practice of *worshipping angels and departed saints*\*: all which corruptions had then taken place in the church. We find these fathers, likewise, misinterpreting passages, without any particular design. Of this number was *Origen*, as may be seen in his exposition of the epistle to the Romans. Even *Jerome* himself was not faultless in the respects above mentioned, as shall be shewn in the author's notes on Gal. ii. 11. iii. 16. Not to mention, that in his criticisms on St. Paul's style, he hath discovered that he was not well acquainted with the use and propriety of the Greek language †. Wherefore, though we do not know who were the first translators of the new testament, we may believe that they were not more intelligent, nor more skilful in the scriptures, than their contemporaries, whose writings still remain; consequently, that they were not perfectly qualified for making an accurate translation of writings divinely inspired, wherein many

\* Of the texts perverted by the fathers, for supporting the doctrine of *purgatory*, Beza hath produced examples, in his notes on Rom. ii. 5. Col. ii. 18.—And for recommending *virginity* and *celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.—And to establish the *worship of angels*, Col. ii. 18.

† Of *Jerome's* improper criticisms on St. Paul's style, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 18. Col. i. 18, 19. ii. 19. Gal. vi. 1. See also the author's notes on 2 Cor. xi. 9.

ideas, respecting religion, are introduced, which they did not fully comprehend.

More particularly, the ancient translators, that their versions might be strictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and syntax into their versions, by which they rendered them not a little obscure. Nevertheless, by closely following the original, they were restrained from indulging their own fancy in the translation, and have shewn us what were the readings of the Greek copies which they made use of, which certainly are no small advantages. Farther, so great was their anxiety to give an exact representation of the original, that when they did not know the meaning of any Greek word in the text, they inserted it in their version, in Latin characters, without attempting to explain it. This method is followed, not only in *the vulgate*\*, but in *the Coptic* or Egyptian version, which is supposed to have been made in the fifth century, (No. 1509).—Some words of the text, the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words † they translated erroneously. Besides, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and sometimes erroneous ‡. In other passages, they have added words and clauses, without any necessity ||.

\* Greek words in Latin characters are found in the following passages of the Vulgate: Mat. v. 29. *Si oculus tuus dexter* (σκανδαλιζει) *scandalizat te.*—John vii. 2. *Σκηνωπηγια*, *Scenopogia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητις) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omnium* (περιψημου) *peripsoma usque adhuc.*—1 Cor. v. 7. *Sicut estis* (αζυμοι) *azymi.*—Heb. xi. 37. *Circueverunt* (εν μηλοταις) *in melotis.*—1 Pet. ii. 18. *Σκολιαις*; is interpreted by *Dyscolis*, which is a Greek word of equally difficult interpretation

† Of erroneous translations in the vulgate, numerous examples might be given; but the following may suffice: Mat. vi. 11. *Panem nostrum* (επιβασιον) *superfluentialem.*—James v. 16. *ενεργεμενη*, *assidua.*—In nine passages the vulgate hath translated the word *μυστηριον*, by *sacramentum*. See also the following notes.

‡ The words wanting to complete the sense in the two following passages, are not supplied in the vulgate, Rom. i. 4. *Ex resurrectione mortuorum Jesu Christi.*—Heb. xi. 21. *Et aderavit fonsignium virgæ suæ.*

|| The following are examples of words added in the vulgate, without necessity: Rom. iii. 22. *In eum.*—Rom. iv. 5. *Secundum propositum Dei.*—Rom. v. 2. Instead of *gloriæ Dei*, the vulgate hath *gloriæ filiorum Dei.*—Rom. xii. 17. *Non tantum coram Deo.*

Nay, some passages they have translated in such a manner as to convey no meaning at all, or meanings extremely absurd\*. Above all, the unskilfulness of the ancient translators appears in their assigning the same meaning to the same particle †, almost every where, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

The qualifications of the ancient translators of the scriptures, and the character of their versions, being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorise Mosheim's harsh censure of the vulgate in particular; namely, that *it abounds with innumerable gross errors, and in many places exhibits a striking barbarity of style, and the most impenetrable obscurity with respect to the meaning of the sacred writers.* The barbarisms and obscurities of its style proceeded from its being a strict literal translation: and with respect to its errors, though some of them may have been occasioned, partly by the carelessness of transcribers, and partly by wrong readings in the copy from which it was made, the far greatest part of them have originated in the unskilfulness of the authors of the Italic translation, of which the vulgate is a transcript. I say *authors*, because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions.

Upon the whole, since most of the ancient translators of the scriptures, on account of the antiquity and reputation of *the Italic*, or *vulgate* version, have followed it, not indeed in its manifest absurdities, but in many of its less apparent mis-translations, and since the subsequent translators have generally copied

\* The following are examples of absurd unintelligible translations in the vulgate: Rom. iv. 18. *Qui contra spem, in spem credidit, ut fieret pater multarum gentium.*—2 Cor. i. 11. *Ut ex multarum personis facierum, ejus quæ in nobis est donationis, per multos gratiæ agantur pro nobis.*

† The following are examples of a Greek particle, translated uniformly in the vulgate: Mat. vii. 23. *Et tunc confitebor illis (ὅτι) quod nunquam novi vos.*—Mat. xxii. 16. *Magister scimus (ὅτι) quia verax es.*—Rom. xv. 11. *Nunc ego dico Dominus (ὅτι) quoniam mihi fiet.*

the vulgate, or have been guided by it, we may now, with some degree of confidence, affirm, that the *agreement* observable in the ancient and modern versions of the new testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old Italic version, as it was corrected by Jerome in the vulgate edition. This being the case, it cannot be thought strange, that the errors and obscurities of the vulgate have entered more or less into all the ancient versions of the new testament, and that from them they have crept into many of the modern versions likewise\*.

SECT. II. *Of the modern versions of the new testament; and particularly of the English translations of the greatest note.*

As the author does not pretend to be acquainted with all the vernacular translations of the scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the vulgate. But this he may affirm, that most of the vernacular versions of the scriptures made by the Roman catholics since the reformation, are translations of the vulgate. And with respect to the protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon's opinion be true, namely, that neither the one nor

\* To prove what is asserted above, the following examples are produced: Matth. x. 29. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.* This translation implies, that the other might fall without their Father. The same error is found in the Syriac and vulgate versions, and in Beza, and most of the Latin translations, not excepting Erasmus, and in all the old English versions, and in the Geneva bible. But the absurdity may easily be removed by contruing the negative particle with the word (εἷς) *one*, thus: *Yet not one of them falleth on the ground, &c.*—1 uke xxiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This translation most falsely represents Jesus as a malefactor; and being found in the first Syriac and Vulgate versions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the vulgate. Wickliff also, Erasmus, Castalio, the Rhemish, and even our English translators, have all followed the vulgate in this gross error. Yet the original, *Ἦγοντο δὲ καὶ ἕτεροι δύο κακῆργοὶ σὺν αὐτῷ ἀναγεῖθαι, by supplying the word οὗτοι, as Thomson hath done, may justly be rendered; Now with him also two others who were malefactors were led to be put to death; or rather, without any addition, thus: Now, there were led also two others, malefactors, with him to be put to death: and so the shocking absurdity will be avoided.*

the other understood Hebrew so well as to be able to translate the scriptures from that language. Be that, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther's German bible, and that most of those used by the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin new testament; consequently, neither the Lutheran nor the Calvinist vernacular versions can be supposed as exact as they should be. But without insisting on this, the author supposes the utility of a new *English* translation of the apostolical epistles will be sufficiently evinced, if it can be shewn that the first English translators made their versions from the vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

WICKLIFF'S NEW TESTAMENT.—If we except the Saxon translation of the four gospels mentioned, p. 5. the most ancient English version of the new testament now remaining, is that which was made by *John Wickliff*, a fellow of Merton college, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-saxon, the only English version of the scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the new testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the scriptures, Wickliff put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy, and a bill was brought into the house of lords *anno* 1390, for suppressing it. But the duke of Lancaster, a favourer of Wickliff, and uncle to king Richard II. opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff

Wickliff did not make his translation of the new testament from the Greek, which it is thought he did not understand, but from the Latin bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A translation of the new testament, made in that manner, from such an incorrect copy as the Latin bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery: and the rather, that to the books of the new testament, Wickliff had prefixed a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 29.) revised it; or rather made *another translation, not so strictly literal as his, and more according to the sense*. Of this revised translation, the MS. copies are more rare, though some of them are still preserved in the public libraries. In the advocates library at Edinburgh, there is a beautiful MS. of Wickliff's translation, on vellum. But whether it is of the first, or of the revised translation, the author does not know.

TYNDAL'S TRANSLATION.—The next English translation of the new testament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to shew their opposition to the word of God, he formed the design of translating the new testament into English, and of publishing it from the press; a measure at that time necessary, as both the language and orthography of Wickliff's translation was become in a great measure obsolete. While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one *John Frith*, he finished his translation of the new testament, and published it either at Antwerp or Hamburg, in the year 1526.—When the copies of Tyndal's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was  
in possible

impossible to translate the scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were displeas'd, likewise, because Tyndal, like Wickliff, had interpreted the *sacred words*, (see p. 10.) whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleas'd, for aggrandising their own order. Wherefore, when they found that Tyndal, in his translation, had put the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were so enraged, that, by various constitutions, they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndal's translation was condemned, the more it was sought after and read; insomuch that the Dutch bookfellers printed four editions of it, before Tyndal thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign bookfellers were making gain of Tyndal's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by *Myles Coverdale*, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndal printed it at Malborrow (Marpurg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the ark, the candlestick, &c. About this time, likewise, he translated the prophesy of Jonah, and some other books of scripture.

In the year 1534, the Dutch bookfellers having resolved to print a fourth edition of Tyndal's new testament, they hired one George Joye, (a Bedfordshire man, bred in Peterhouse, Cambridge,) to correct the press. But as Joye tells us in his preface,



face, *He not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before.* This edition was printed at Antwerp, in August 1534.

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

This year, Tyndal published his new testament a second time; because, in his former edition, as he acknowledges in the preface, *There were many faults, which the lack of help, and oversight had occasioned.* The title of this edition is, *The Newe testament, diligently corrected, and printed in the year of our Lord 1534, in November.* And at the end: *Printed at Antwerp, by Marten Emperour.* But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndal's.

It hath been commonly said, that Tyndal made his translation of the new testament from the Greek: but no such thing is said in the titles of any of the editions published by himself\*, or by Joye. In the library of St. Paul's church, London, there is an edition with this title: *The Newe testament, diligently corrected and compared wyth the Grecke, by William Tyndal, and finished in the yere of our Lord God 1534, in the moneth of November.*

\* If, as Lewis informs us, Tyndal translated an oration of Isocrates, he must have had some knowledge of the Greek: but as that language was very little studied in these days, it may be doubted whether he understood it so well as to be able to translate the new testament from the Greek. The Hebrew being still less studied in England, it is generally believed, that neither he nor Coverdale understood that language. Besides, the short time they spent in finishing their translations of the books of the old testament, renders it more than probable that they did not make their translations from the Hebrew, but from the Latin bible. Perhaps they compared their translations with the originals. For, with a very slender knowledge of the languages, they may have done what Olivetan says he did, when he made his French translation from the Hebrew. "On meeting with any difficult text, which he did not understand, or which he doubted of, he consulted the translations and commentaries of others, and took what he judged best." (Simon, Crit. Hist. du V. T. L. ii c. 24.) This, I suppose, is all that the learned men meant, who, in the title of the bible which they published in the year 1539, say, they translated it true'y after the write of the Hebrew and Greek textes. See page 20.

But this edition was not published by Tyndal. For, in a later edition, mentioned by Lewis, which was printed in 1536, the title is, *The Newe testament, yet once agayne corrected by William Tindale*. This, with other circumstances, to be mentioned afterwards, shews, that Tyndal's translation was made from the vulgate Latin, as most of the vernacular translations of the new testament, made in that age, undoubtedly were.

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

Tyndal's translation of the books of the old Testament, to Nehemiah, together with his translation of Jonah, and of the books of the new testament, make what is called *Tyndal's bible*.

COVERDALE'S BIBLE.—While Tyndal was in prison, the whole bible, translated into English, was finished at the press, in the year 1535, with a dedication to Henry VIII. subscribed by *Myles Coverdale*. In this dedication, Coverdale speaks with great bitterness against the bishop of Rome, and his usurpations, and tells the king, that *he took upon him to set forth this special translation, not as a checker, reprover, or despiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction*. Of these, he said, *he made use of five different ones, who had rendered the scriptures, not only into Latin, but also into Dutch*. Here it is to be observed, that Coverdale does not pretend that he made his translation from the originals; he only followed his interpreters, that is, other translators. And by calling his, a *special translation*, he wished to have it considered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's translations, both of the old testament and of the new, with some small alterations. Only he omitted

Tyndal's

Tyndal's prologues and notes, because they had given offence to the papists. That Coverdale adopted Tyndal's translations, appears likewise from his saying in his preface, that *Tyndal's helpers and companions would finish what Tyndal had left unfinished, and publish it in a better manner than himself had now done*; referring to the books of the old testament, and of the apocrypha, which Tyndal had not translated, but which Coverdale had now published. These, therefore, are the only translations in this bible which are properly Coverdale's own; and joined with Tyndal's translations, are what hath been commonly called *Coverdale's bible*, or rather, *Tyndal and Coverdale's translation*. Soon after the publication of this bible, Cromwell, as vicar-general to the king in matters ecclesiastical, ordered a copy of it to be laid in the quire of each church, that every one, who pleased, might read it.

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

Before this edition of Coverdale's bible was finished, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it, might occasion its being ill received by the common people, he published it under the feigned name of *Thomas Matthew*, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the bible called *Matthew's*, is not a new translation, but, as Wanley observes, to the end of Chronicles it is

Tyndal's, and from that to the end of the apocrypha, it is Coverdale's. He ought to have excepted *Jonah*, which is of Tyndal's translation, having his prologue prefixed to it. The translation of the new testament is likewise Tyndal's, as are the prologues and notes. Farther, that the translation, which goes under the name of *Matthew's*, was not made from the originals, is evident from the title, which runs thus: *The Bible, which is all the Holy Scripture, in which are contain'd the Olde and Newe testament, truelye and purelye translated into Englysh: By Thomas Matthewe.* This, which is commonly called *Matthew's bible*, was begun and finished under the patronage of archbishop Cranmer; for it was presented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought, and used by all persons without distinction.—Rogers returned to England in Edward VI.'s time, and was made a prebendary of St. Paul's. But when Mary came to the throne, he was apprehended and condemned, under the name of *Rogers, alias Matthew*, for having published this translation of the bible under the name of *Matthew*. He was the first martyr in that reign.

HOLLYBUSHE'S NEW TESTAMENT.—It seems the papists, about this time, to discredit the English translations of the scriptures before mentioned, affirmed that they were contrary to the Latin bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as *truer than the original itself*; by which they meant the copies of the Greek testament then used. For in the year 1538, Coverdale, to shew that his translation of the new testament was not different from the common Latin bible, allowed one *Johan Hollybushe*, to print, in a column opposite to the vulgate Latin, the English translation of the new testament, which Coverdale had formerly set forth in his bible. This Hollybushe published, while Coverdale was abroad, with the following title: *The Newe Testament, both in Latine and Englyshe, eche correspondent to the other, after the Vulgate text, communely called St. Jerome's, faithfully translated by Johan Hollybushe, anno 1538\**.

GREAT

\* To this edition Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the translation of the bible in English, which he had published, as if he intended to pervert the scripture, and to condemn the commune translation  
into

GREAT BIBLE.—In the year 1539, Grafton and Whytchurch published a new edition of the English bible, with the following title: *The Byble in Englishe, that is to say, the content of all the holy scripture, bothe of the Olde and Neave testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of diuerse excellent learned men, expert in the forsayde tonges.* 'This is the first time any English translation of the bible was set forth as made after the verity of the originals. (See page 15. note.) Who the diuerse excellent learned men were, by whose diligent

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into Latyn, which custumably is red in the church. To obviate these false suggestions, he tells his majesty, *he has here set forth this commune translation in Latin, and also the English of it.* Next he observes, *concerning this present Latin text, forasmuch as it has been, and was yet so greatly corrupt, as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowlidge, and tyme, wolle, under his grace's correction, examine it better, after the most ancient interpreters, and most true textes of other languages.* Accordingly, in his epistle to the reader, speaking of the Latin text, he says, *wherein, though in some places be used the honest and just libertye of a grammarian, as was needful for the reader's better understandyng; yet, because he was lothe to swerue from the text, (the vulgate Latin) he so tempered his pen, that if the reader wolde, he might make plain construction of it, by the English that standeth on the other side.* In 1539, Coverdale set forth a second edition of this new testament, with a dedication to the lord Cromwell, in which, speaking of his inducement to publish the former edition, he says, *Inasmuch as the new testament which he had set forth in Englis before (namely in his bible), did so agree with the Latyn, he was hartely well content that the Latyn and it shoulde be set together, (namely, by Hollybushe) provyded alwaye, that the corrector shoulde followe the true cople of the Latyn in any wyse, and to kepe the true and right Englyshe of the same; and so doing, he was content to set his name to it; and that so he did, trusting that, though he was out of the land, all should be well. But when he had perused this copie, he found, that, as it was disagreeable to his former translation in Englysh, (Tyndal's translation, which he had copied in his bible) so was not the true cople of the Latyn text obserued, neither the Englysh so correspondent to the same as it ought to be. Therefore he had endeavoured himself to wede out the faults that were in the Latyn and Englysh, &c.* From these quotations, it is evident, that the translation of the new testament which Coverdale allowed Hollybushe to print with the Latin text was the one which he had published in his bible; consequently it was Tyndal's translation. It is evident, likewise, that that translation was made from the vulgate, and in so literal a manner, that the reader might make plain construction of the Latin by the English. It is true Coverdale, in some places, corrected the Latin text; but it was only as a grammarian: and in these corrections he was careful to swerve as little as possible from his text. Wherefore Coverdale, having assisted Tyndal in making his translation, they followed one and the same method; that is, both of them translated the scriptures from the vulgate; both of them translated the vulgate literally; and both of them corrected the text of the vulgate as grammarians, making use of other translations for that purpose; such as, for the old testament, the Septuagint, Luther's German version, and Munster's Latin translation; and for the new, Wickliff's and Erasmus's versions, and what others they could find.

study this translation was made, is not known. Johnson says, it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronised by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revival only of *Matthew's*, that is, *Roger's* edition, with some small alterations. However, to make it appear different, *Matthew's* name was omitted, as were Tyndal's prologues and notes, because they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the vulgate Latin, are translated, and inserted in a smaller letter than the text, particularly the three verses in Pf. xiv. which were omitted by Coverdale and Matthew; likewise the famous text, 1 John ch. v. 7. which Tyndal, in his new testament, (published in 1526) had printed in small letters, to shew that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called *The Great Bible*.

When the liturgy was first compiled, in the reign of Edward VI. the epistles, gospels, and psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II. when the Epistles and gospels were inserted from king James's bible; but the psalms of the great bible were allowed to remain.

CRANMER'S BIBLE.—In 1540, another edition of the English bible was printed in folio, with this title: *The Byble in Englyshe, that is to say, the content of al the holy scripture, both of the Olde and Newe testament, with a prologe therinto made by the Reverende Father in God, Thomas Archbbyssop of Canterbury*. On account of this prologue, and because Cranmer amended the translation in this

this edition, in some places, with his own pen, it hath been called *Cranmer's bible*, though it is little different from the great bible. In this, as in the great bible, the verses of the Psalms, Proverbs, &c. which are not in the Hebrew, but which are translated from the vulgate, are printed in smaller letters, and the order of the Psalms is different from that of the vulgate, being according to the Hebrew.

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

Of Tyndal and Coverdale's translation of the bible, and of its revisions by Cranmer and others, many complaints were made, even by the protestants. B. Sandys wrote to abp. Parker, that *the setters forth of this our common translation followed Munster too much* \*. And of the new testament in the great bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words not in the original which it hath superfluously added; nay, he charged this translation even with errors in doctrine. The en-

\* Sebastian Munster was a learned protestant, well skilled in the Hebrew language, and in rabbinical learning. He published a Latin translation of the Hebrew bible at Basil, in the year 1534. And in 1546 he gave a second edition of it in two vols. folio, containing not only his Latin translation, but the Hebrew text with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: *He always adapted his style to the Hebrew; and at the same time is not neglectful of the Latin, though he be not over attentive to the elegance of it.* F. Simon preferred Munster's version, both to Pagnin's translation, and to that of Arias Montanus.

couragers also of the Geneva edition represented this bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted bible.

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

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

GENEVA BIBLE. — Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the Popish service and sacraments, and persecuted the favourers of the reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made bishop of Exeter. He with some others fixed their residence at Geneva, where they employed themselves in making a translation of the bible. They began with the new testament, which they published in 12mo. printed with a small but beautiful letter, in 1557. This is the first printed edition of the new testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in his annals of the reformation, tells us, that the Geneva brethren, after publishing their new testament, proceeded to revise the old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the old testament, they published the whole bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *the Geneva Bible*; concerning which F. Simon affirms, that it is only a translation of a French version, made at Geneva some time before. But he said this, perhaps, to disparage the work. In this translation cuts are inserted, representing the garden of Eden,



Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the scriptures. There is also an epistle to queen Elizabeth, in which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions.—The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to, and 8vo, printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason, it was better esteemed at its first appearance than it hath been in later times.

THE BISHOPS BIBLE.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI. suppressed the Romish superstition in all her dominions, and filled the sees with protestants. After this, abp. Matthew Parker, having represented to the queen that many churches either were without bibles, or had incorrect copies, she resolved that a revival and correction of the former translation should be made, in order to publication. The archbishop, therefore, appointed some of the most learned of the bishops and others to revise the bible commonly used, and to compare it with the originals: and to each of them he assigned a particular book of scripture, with directions not to vary from the former translation, except where it was not agreeable to the original; and to add marginal notes for explaining the difficult texts; reserving to himself the oversight of the whole. A revival of the English bible, on the same plan, had been proposed by Cranmer, (see p. 21.) but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568: for in that year the bible of the bishops' revival was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the apocrypha,

the chapters are divided into verses, as in our bibles; and the several editions from the vulgate Latin, which in the great bible were printed in small characters, are omitted, except 1 John, ch. v. 7. which is printed in the same character with the rest of the text. To this edition, Parker added some good notes, different from those of Tyndal and Coverdale, and two prefaces. In the one to the old testament, he exhorted the people to study the scriptures, which, after St. Jerome, he termed *the scriptures of the people*. In the preface to the new testament, he advised the reader not to be offended with the diversity of translation. After the preface to the old testament, Cranmer's prologue is inserted; and before the Psalms there is a prologue of St. Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This bible, on account of the pains which the bishops took in perfecting it, was called *the bishops bible*, and was authorized to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the old testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX. and is disfigured with divers errors. But Lewis says, the bishops bible *hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation*. In 1572, the bishops bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. THOMSON'S NEW TESTAMENT.—In the year 1583, one Laurence Thomson, an under secretary to Sir F. Walsingham, published an English version of Beza's Latin translation of the new testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva bible, that it was sometimes printed with the Geneva translation of the old testament.

RHEMISH NEW TESTAMENT.—The English papists, who, after queen Mary's death fled to Rhemes, finding it impracticable to hinder their countrymen from having the scriptures in their mother-tongue, published an English translation of the new testament from *the authentical Latin*; that is from the vulgate, printed at Rhemes by John Fogy, in the year 1582. At the same time they promised a translation of the old testament in the same language. Their translation of the new testament, the Rhe-

mists rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek, nor Latin, nor English, but a barbarous mixture of the three languages; such as, *Azymes, Tunic, Holocaust, Prepuce, Pasche, Parasceue, Neopyte, Evangelize, Penance, Chalice, Host, &c.* These are what the Romish clergy call *ecclesiastical and sacred words*; and by affirming that they contain certain deep and inexplicable meanings, they have raised in the minds of the vulgar a superstitious veneration of the clerical orders, to the enslaving of their consciences (See p. 14.) To their translation, the Rhemists added notes, from what they called catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Romish errors. 'This is' what goes by the name of *the Rhemish new testament*.—In the year 1589, Dr. Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the bishops bible, in two columns; and in his notes confuted all its *arguments, glosses, annotations, manifest impieties, and slanders against the translations used in the church of England*; and dedicated the whole to queen Elizabeth.

**DOWAY BIBLE.**—About 27 years after the publication of the Rhemish new testament, an English translation of the old testament, *from the authentical Latin*, came forth from the English college of Doway, in two vols. 4to; the first in the year 1609, the second in 1610, both printed at Doway, by Laurence Kellam. But this translation is of the same complexion with the Rhemish new testament, having been made many years before in the college of Rhemes, by the very same persons who translated the new testament: for it was only revised and published by their brethren of the college of Doway.

**KING JAMES'S BIBLE.**—Queen Elizabeth dying in March 1603, was succeeded by James VI. king of Scotland, who, soon after his arrival at London, received a petition from the puritan ministers, desiring a reformation of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deans, together with the principal petitioners, to meet him at Hampton-court, January 12, 1603, to confer with him on these abuses. On the second day of the conference, the puritans proposed that a new translation of the bible should be made; and no one opposing the proposition, the  
king,

king, in the following year 1604, appointed 54, or according to others 47 persons learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he allotted certain books of scripture to be translated or amended by each individual of the company separately. And that they might execute their work in the best manner, he prescribed to them certain rules which they were to observe.—The first was; the ordinary bible read in the churches, commonly called the bishops bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words to be kept; as the word *church* not to be translated *congregation*, &c.—The fifth; the division of the chapters to be altered, either not at all, or as little as might be.—The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words, which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndal, Coverdale, Matthew, Whitechurch, (the great bible) and Geneva, to be used where they agree better with the original than the bishops bible.—This, therefore, was not to be a new translation, but a correction only or amendment of the bishops bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, *The king's translators took an excellent way. That part of the bible was given to the person who was most excellent in such a tongue. And then they met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on.*

After long and earnest expectation, the bible, thus revised, came out in the year 1611, dedicated to the king: and is that which at present is used in all the British dominions.

To this edition of the bible, it hath been objected, 1. That it

often differs from the Hebrew, to follow the LXX. if not the German translation; particularly in the proper names.—2. That the translators, following the vulgate Latin, have adopted many of the original words, without translating them; such as, *hallelujah*, *hosannah*, *mammon*, *anathema*, &c. by which they have rendered their version unintelligible to a mere English reader. But they may have done this, in compliance with the king's injunction concerning the old ecclesiastical words, and because, by long use, many of them were as well understood by the people, as if they had been English.—3. That by keeping too close to the Hebrew and Greek idioms, they have rendered their version obscure.—4. That they were a little too complaisant to the king, in favouring his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's.—5. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.—6. That where the original words and phrases admitted of different translations, the worse translation, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithstanding all the pains taken in correcting this, and the former editions of the English bible, there still remain many passages mis-translated, either through negligence or want of knowledge: and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 23. where by adding the words, *it shall be given*, it is insinuated, that some other person than the Son, will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the protestants. They are mentioned here as historical facts. How far they are just, lies with the reader to consider. The objections made by the papists, were the same with those which were made to the former translations; and particularly, that several texts are mis-translated, from the translators' aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the bible, he may consult Anthony Johnson's historical account, published at London in 1730; also John Lewis's complete history of the several translations of the bible

in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the bible, mentioned in this section, are taken.

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

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

As Tyndal and Coverdale made their translation from the vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable, they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts, which they did not understand, they implicitly followed the vulgate, as Luther, Erasmus and others had done before them. It is true, their translation was often corrected, in the editions of the English bible, which were published from

from time to time. But the corrections were made chiefly in the phraseology. The alteration of the English language made it necessary, in every revival of the translation, to substitute modern words and phrases, in place of those which were becoming obsolete. But few alterations were made in the sense, except in the passages which had a relation to the popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English bibles. For, in these acts, they are all called *Tyndal and Coverdale's translation*.

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

Sect. III. *Of the principles on which the translation now offered to the public is formed.*

The history of the ancient and modern versions of the scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. In this persuasion, the author formed the design of translating the apostolical epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic version

version of the new testament. And in an age much more enlightened, when the correction of the bishops bible was proposed, there were some who did not approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings, more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation, be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious, against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the scriptures, skilfully and faithfully executed.

Sensible that the former translators have been misled, by copying those who went before them, the author, to avoid the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules: 1. He hath translated the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, the author, in his translation, hath placed the English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, where it could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penmen is better represented, than it can be in a free translation, (See p. 34. note.) To these advantages, add, that in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning. Whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned, but the



the translator's sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles, it is necessary to place the words in their proper connection, without regarding the order in which they stand in the original. This method the author hath followed in his translation, where it was necessary, and thereby hath obtained a better sense of many passages\*, than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

3. With respect to the Hebraisms† found in the scriptures, it is

\* The following are examples of the propriety of translating some passages according to a just, though not an obvious construction of the original words: Mat. xix. 4. *That he which made them at the beginning, made them male and female.* In this translation, our Lord's argument does not appear. But the original, *ὅτι ὁ ποιησας ἀπ' ἀρχῆς ἀρσεν και θηλυ ἐποίησεν αὐτους;* rightly construed, stands thus: *ὅτι ὁ ποιησας αὐτους, ἀπ' ἀρχῆς ἐποίησεν ἀρσεν και θηλυ,* which literally translated, gives this meaning: *That he who made them, at the beginning made a male and a female.* According to this translation, our Lord's reasoning is clear and conclusive. At the beginning, God made only one male and one female, of the human species, to shew, that adultery and polygamy are contrary to his intention, in creating man. See Mal. ii. 14, 15.—Mat. xxvii. 66. *ὃι δε πορευθεντες ησφαλισαντο τον ταφον, σφραγισαντες τον λιθον, μετα της κεισωνδας:* *So they going away, made the sepulchre sure with the watch, having sealed the stone.*—1 Cor. xvi. 2. *Κατα μιαν σαββαλων εκασθ' ὑμων παρ' ἑαυτω τιθειτω θησαυριζων ὁ τι αν ευοδοται,* construed, will stand thus: *Κατα μιαν σαββαλων εκασθ' ὑμων τιθειτω τὴ παρ' ἑαυτω, (sup. καθ') ὁ ευοδοται αν, θησαυριζων.* *On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections.*—Heb. xi. 3. *So the things which are seen were not made of things which do appear.* Here our translators have followed Beza. But the original, rightly construed, stands thus: *εις το τα βλεπομενα, γεγεννηται εκ μη φαινομενων.* *So that the things which are seen, were made of things which did not appear:* that is, were made of nothing. See more examples, page 11.

† Modern critics contend, that in a translation of the scriptures, the Hebraisms should not be rendered literally; but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of translating such Hebraisms as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is universally acknowledged, that Rev. ii. 23. *I am he who searcheth the reins and hearts,* signifies, *I am he who searcheth the inward thoughts and dispositions,* the passage may with propriety be so translated. But when the meaning of an Hebraism is disputed, and its literal sense is made the foundation of a controverted doctrine, such as Rom. ix. 18. *Whom he will, he hardeneth;* what the translator supposes to be the meaning of the expression, should by no

is to be observed, first, That as the Greek language, in its classical purity, did not furnish phrases fit to convey just ideas of spiritual matters, these could only be expressed intelligibly, in the language of the ancient revelation, dictated by the Spirit of God. Many, therefore, of these Hebrew forms of expression are retained in this translation, because they run with a peculiar grace in our language, and are more expressive than if they were turned into modern phrase: besides, having long had a place in our bibles, they are well understood by the people.—Secondly, There are in scripture some Hebraisms, quite remote from the ideas and phraseology of modern nations, which would not be understood, if literally translated. Of these, the meaning only is given in this version.—Thirdly, There is a kind of Hebraism, which consists in the promiscuous use of the numbers of the nouns, and of the tenses of the verbs. These the author hath translated in the number and tense which the sense of the passages requires.—Fourthly, The inspired writers being Jews, naturally used the Greek particles, in all the latitude of signification, proper to the corresponding particles in their own language; for which reason, they are, in this translation, interpreted in the same latitude. Of the two last mentioned kinds of Hebraism, many examples are given in Prel. Ess. IV.

4. In St. Paul's epistles there are many *elliptical sentences*, which the persons to whom he wrote could easily supply; because they were familiar to them, and because the genders of the Greek words directed those who understood the language, to the particular word or words which are wanting to complete the sense. Wherefore, no translation of St. Paul's epistles, into a language which does not mark the genders, by the termination of the words, will be understood by the unlearned, unless the elliptical sentences are completed. In this translation, therefore, the author hath completed the defective passages; and the words which he hath added for that purpose, he hath printed in a dif-

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means be substituted in the translation. For candour requires, that in such cases, the translator should keep close to the words of the original, if they can be literally translated in an intelligible manner, and should leave it to theologians to settle the meaning of the Hebraism, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

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ferent character \*, that, from the sense of the passages, the reader may judge whether they are rightly supplied.—On this head, it is proper to mention, that by a close attention to St. Paul's style, the author hath discovered that the words wanting to complete his sentences are commonly found, either in the clause which precedes, or which follows the elliptical expression. He hath, therefore, in his translation, for the most part, supplied the word, that are wanting, from the context itself †.

In translating the apostolical epistles, the author having carefully observed the four rules above mentioned, he hopes his translation hath thereby become, not only more accurate, but more intelligible, than the common version, and that the unlearned, who read the epistles in his translation, will understand them better, than by reading them in their ordinary bible. Farther, though he hath often deviated from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he hath endeavoured to preserve that beautiful simplicity of style for which the scriptures are so justly admired, together with those allusions to ancient manners and historical

\* Concerning the manner of printing the words that are supplied, to complete the sentences, the reader is desired to take notice, that the words supplied by our translators are, in this, printed in *Roman capitals*, to shew that they belong to the version in common use. But if the words supplied belong to the new translation, they are printed in *capitals of the Italic form*.—Farther, it is to be observed, that all the words and clauses of the new translation, which are different from the common English version, are printed in *Italic characters*, that the reader may at once see in what particulars the two translations agree, and in what they differ.

† Of the author's method of supplying the elliptical sentences in St. Paul's epistles, the following are a few examples, by which the reader may judge of the rest—Rom. ii. 27. By supplying the words, *though a Jew*, from the beginning of ver. 28. the translation will run thus: *Judge thee a transgressor of the law, though a Jew by the literal circumcision.* 28. *For he is not a Jew, who,* &c.—Rom. iv. 13. By supplying the word *righteousness*, from the end of the verse, the translation will be, *Now not through a righteousness of law, was the promise to Abraham and to his seed.*—Rom. v. 16. By supplying the word *sentence*, from the second clause of the verse, the translation of the first clause will be, *Also, not as the sentence, through the one who sinned, is the free gift: for verily the sentence, &c.*—Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death?* 25. *I thank God, who delivers me, through Jesus Christ our Lord.*—James ii. 13. *Judgment, without mercy, will be to him who showed no mercy: but mercy will exult over judgment.* This latter clause is evidently incomplete, and must be supplied from the former, thus: *But mercy will exult over judgment, to him who showed mercy.* In completing insequent sentences, the sense likewise directs a translator. See examples, Rom. v. 12. 2 Pet. ii. 4.—6.

facts, implied in the phraseology, by which the age and nation of the authors of these writings are known. In short, by observing the rules mentioned, the author hath endeavoured to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasm, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage, and aiming at an imaginary elegance of style, have departed from the words and phrases of the original, in such a manner, as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault from which our translators of the bible are not altogether free.—It must be acknowledged, however, that there are some sentences in these invaluable writings which cannot be literally translated; and therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the scripture, Sebastian Castalio, some time professor of the Greek language at Basil, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the new testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation of a number of passages hath little relation to the original, consequently is often erroneous\*. Wherefore, neither his  
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\* Of Castalio's free translation of the scriptures, wherein he hath misrepresented their meaning, all those passages are examples, in which he hath translated the word

nor Erasmus's, nor any other free translation of the scriptures, can be relied on: because, if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as added, or if words not corresponding to the original are used \*, much more if a whole sentence, or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases, diverse from those given to them in the same passages by other translators. Yet the translation of these passages is not the less literal on that account. Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally com-

αγγελος by *geni*, and the word *Σαπτιζω* by *liso*, and *Σαπτισμα* by *lotio*, and *εκκλησια* by *repub.ica*, and *συναγωγαι* by *collegia*, and *θεος*, Heb. i. 8. applied to the Son by *Divus*, and *περφροσια*, Rom. xii. 6. by *Divisario*, and *ειδωλα* by *Deafnes*.—Other examples of more importance are, Luke vii. 31. *Και εδικαιωθη η σοφια απο των τεκνων αυτης; Ita suis omnibus alienis est sapientia.*—Rom. i. 17. *Δικαιωσθη γαρ θες εν αυτω αυτοκαλυπτεται εκ πιστως εις πιστων.* *Nam per id divina justitia exierit perpetuanda fide.*—Rom. vii. 5. *Τα παιδηματα των αμαρτιων, τα δια τα νομια.* *Peccatorum perturbationes a lege orientes.*—Rom. xiv. 1. *τοι δε απθενοντα τη πεισει προσλαμβανουσθε, μη εις διακρίσεις διαλογισμων.* *Si quis autem imbecilla fide est, huic, nulla cum animi dubitatione, oportulimur.*—1 Cor. i. 21. *εχ ουτι κρησουμεν υμων της πεισως, αλλα συνεργοι εσμεν της χαρις υμων.* *Non quod eob fiduciam derogemus, sed consilium estis gaudio.*—2 Cor. vi. 12. *εσφοχρησθηδε εν ημιν, σφοχρησθηδε δε εν τοις σπλαγχμοις υμων.* *Si vos estis angusti, non erga vos estis angusti, sed erga hominem cui estis intimi.*—1 Thel. i. 11. *και πληρωση πασαν ευδοκιαν αγαθησυνας, και εργον πεισως εν δυναμει.* *Perficientque ut bonitatem, et fidei oim, et libentissime, et fortiter persequamini, atque abiolentis.*—Acta v. 12. *Δια δε των χειρων των αποστολων, εγενετο σημεια, και τερατα, εν τω λαω πολλω.* *Apostolorum autem opera, multa vulgo monstrasse, prodigiisque fiebant.* This strange translation conveys a most improper idea of the apostle's miracles.

\* The following is an example from Erasmus's version, where the meaning of a passage is perverted by translating a single word freely. Rom. ii. 19. *Διδασκαλλος υπητων: Doctorem impositorum: A teacher of the unskilful.* This translation of the clause Erasmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apostle, to shew their contempt of them; and did not know, I suppose, that the apostle, by introducing these contemptuous names in this passage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example shews, that every translation of the scriptures ought to be as literal as possible, because those who afterwards study them with care may find proprieties in the original expressions, altogether overlooked by the free translator.

mon; and that the skill of a translator is shewn, in his choosing from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. The truth of this remark will appear, especially in those passages of the new translation,<sup>1</sup> where the Greek particles have meanings affixed to them different from those given them in other versions, but agreeably to their acknowledged use elsewhere in scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St. Paul's epistles, the connection and propriety of his reasonings will either appear, or be lost, according to the manner in which the particles\*, which connect the different parts of his discourse, are translated.—The author, therefore, to lay a firm foundation for the just translation of the scriptures, hath been at great pains, in Prelim. Ess. iv. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from the scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay, was, by examples taken from the scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these

\* Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and conclusive, take  $\Gamma\omicron\pi$  for an example. This particle sometimes signifies *for*, sometimes *wherefore*. Now, if it is translated in the former sense, where it hath the latter, the scheme of the apostle's discourse will be reversed; because that will be *a reason*, which was meant as an *inference*. (Compare the common English version of Rom. iv. 2, 3. Heb. vi. 1. 11. 18. with the new translation of these passages.) In like manner, the other Greek particles having different significations, if, in a translation of the epistles, the same sense is uniformly given to the same particle, or if one of its senses is substituted for another, it will render the translation erroneous. Of this, Rom. viii. 4. *That the righteousness of the law may be fulfilled* ( $\epsilon\upsilon$ ) *in us*, is a remarkable example. For this translation represents men as absolutely passive in fulfilling the righteousness of the law. Whereas the true literal translation is, *That the righteousness of the law may be fulfilled* ( $\epsilon\upsilon$ ) *by us, who walk not according to the flesh*. Many other examples might be given, but these may suffice.

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examples, at first sight, may, perhaps, appear inconclusive; because the word, for the sake of which the example is produced, may, in that passage, be taken in its ordinary acceptance. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by our translators to be its meaning in these passages, make it probable, that, in the first-mentioned examples likewise, it hath the uncommon signification contended for, especially, if so understood, it agrees better with the context.—There are, however, two or three instances of uncommon significations given to words, for which the author can produce no authority. But he contends that the context leads to these significations of the words; and that, in giving them such significations, he is supported by critics and dictionary writers, who prove the uncommon significations which they affix to some words, only by producing a single passage from an approved author, in which it cannot be otherwise understood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new translation of the epistles, may, perhaps, be thought needless, as making but little difference in the sense of the passages. Yet it is a sufficient justification of these alterations, that they render the language of the translation more grammatical and modern, and that they approach nearer to the words of the original than the translation in our English bible. A number of them, however, on a nearer inspection, will be found to preserve the emphasis of the original expressions, and to shew the propriety of the reasoning, and even to convey important meanings, which are lost in the common version\*.

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\* The following are examples of small alterations made in the new translation, which greatly improve the sense of the passages where they are introduced, and which, at the same time, are perfectly literal.—1 Cor. iii. 2. *Other foundation can no man lay, than that is laid, which is Jesus Christ.* In the original, it is *ὁς ἐστὶν Ἰησοῦς ὁ Χριστός*, which is *Jesus the Christ*. For the doctrine that *Jesus is the Christ*, promised in the law and the prophets, is the great foundation on which the christian church, the temple of God, is built.—Rom. ix. 5. *from whom, ὁ Χριστός*, the *Christ descended.*—Ephes. iii. 6. *That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ.* In the original, it is *ἐν αὐτῷ τῷ εὐαγγελίῳ, καὶ σὺν σῶματι, καὶ συμμέτοχα τῆς ἐπαγγελίας*; *That the Gentiles should be joint heirs, and a joint body, and joint partakers of his promise in Christ*; namely, with the Jews. For the apostle's

By bringing the translation of the scriptures as close to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief: 1. A translation which exhibits, not the glosses of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greatest satisfaction, by making them see with their own eyes the heavenly light of truth, and will give the translation that authority which a translation of the word of God ought to have with all who read it.—2. By a just literal translation, which expresses the true meaning of the sacred writings, those controversies concerning the articles of our faith which have arisen from a wrong translation and application of particular texts, will be cut up by the roots. And the disciples of Christ, discerning the truth, will be led into a more liberal way of thinking in religious matters than formerly, and, of course, will entertain charity towards those who differ from them, the want of which hath occasioned numberless evils in the church.—3. An accurate, perspicuous, unambiguous translation of the scriptures will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the scriptures, by exhibiting the doctrines of the gospel in their

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meaning is, that, under the gospel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promises of God.—1 Thess. iv. 16. *With the voice of the archangel.* This translation implies, that there is but one archangel; whereas, in the original, it is εν φωνη αρχαγγελου; *With the voice of an archangel.*—Rom. iv. 3. *For the promise that he should be the heir of the world was not to Abraham—through the law.* This translation leads the reader to think that Abraham was under the law of Moses; whereas the expression, in the original, is διζ νομου, *through law*; that is, through the works of any law whatever.—1 Cor. xv. 26. *The last enemy that shall be destroyed is death.* This implies, that there are some enemies who shall not be destroyed; whereas, in the Greek, it is εσχατος εχθρος καταργησεται ο θανατος; *Death, the last enemy, shall be destroyed.*—James iii. 8. *But the tongue no man can tame*; as if it were impossible for men to govern their own tongues: whereas, in the Greek, it is την δε γλωσσαν εις δυναται ανθρωπων δαμασαι; *but the tongue of men no one can subdue.*—1 Pet. iv. 15. *To him that is ready to judge the quick and the dead.* This translation represents the judgment of the world as at hand when St. Peter wrote; but, in the original, it is ετοιμως εχοντι, *who is prepared to judge*, &c. namely, by the commission and power which the Father hath bestowed on him for that purpose.

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genuine simplicity, will effectually shew the futility of the cavils of infidels, which, for the most part, are founded on wrong views of the doctrines of revelation.—These certainly are objects, which all who have the interests of christianity at heart must wish to see obtained: objects of far greater importance to the welfare of the world than those which ingross the attention of a frivolous age.

The *text* of the Greek new testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS, and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS are written without any distinction of the words by intervening *spaces*, and of the sentences by *commas* and *colons*, and without the *spirits* and *accents*\*, the author hath altered the accenting and pointing of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing.—Farther, although by the care with which other MSS and versions have been collated, since the text of the new testament was settled, more various readings have been procured, none of these readings are followed in this translation, except the few which our English bible hath adopted, and which shall be mentioned in the notes. The au-

\* Although the distinction of words in MSS by spaces, and of sentences by points, was known in Cicero's time, it was not much used, except by the Roman lawyers in public instruments. (Clerici Ar. Cit. p. iii. sect. 1. c. x. 7. 9.) In MS copies of the scriptures, these distinctions were not used at all, till Jerome first attempted them in his translations of the books of the old testament. (Ibid. No. 5. 7.) The MSS of the scriptures now remaining, the oldest of which are more than 300 years later than Jerome's time, shew, that even then the separation of the words by spaces, and the distinction of the sentences by points, were not commonly used. It is evident, therefore, that the transcribers, who first attempted to accent and point the Greek new testament, having no ancient MSS to guide them, must have been directed merely by their own opinion of the meaning of the passages. The editors also who published the first printed copies, must have followed the same rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek testament, but rather to restore it to its primitive truth, and ought to be admitted, if thereby a better and more perspicuous sense of the passages is obtained. See examples, Rom. ii. 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2, 3. new translation.

thor's attachment to the common text hath not proceeded from an implicit acquiescence in the opinion of the learned men who settled it, but from a persuasion that the readings which they adopted are, for the most part, better supported by MSS, and agree better with the context, than either the readings which they rejected, or than those which have been obtained since their time\*. Some of the rejected readings, indeed, stand

\* On the revival of learning in Europe, some of the most eminent men of the age employed themselves in collating all the MSS of the Greek new testament which they could find, for the purpose of obtaining a correct text of these invaluable writings.

Among those who applied themselves to that important work, *Cardinal Francis Ximenes*, archbishop of Toledo, and his three learned assistants, whom he had made professors in the university of Alcalá, for that very purpose, were most eminent, and deserve to be first mentioned; because they set about the work early, though the fruit of their labours was not communicated to the public till a number of years after their edition was finished. The copy which they made their text was a MS sent to them from the Vatican library, by Pope Leo X. with orders not to depart from it in the least. Accordingly, excepting a few alterations, they transcribed the whole faithfully; namely, the septuagint version of the old testament, and the Greek new testament, to the Revelation, which is wanting in the Vatican copy. This transcript they compared with a number of MSS, some of them furnished by the pope, and others by the cardinal himself; particularly a very ancient MS of the epistles, sent to Ximenes from Rhodes; and at the same time they marked the readings of all these MSS which were different from the Vatican copy. The new testament being finished, was printed in the year 1515. But Ximenes did not choose to publish it separately from the rest of the bible, which was not completed till the year 1517: and he dying, his bible was not given to the public till about the year 1524.

The next person of note who attempted to restore the true readings of the Greek new testament, was *Erasmus*, of Rotterdam. He, by collating five Greek MSS and some Latin copies, amended both the Greek text and the vulgate version, and published both, with large notes, at Basil, in the year 1516. This was the first copy of the Greek new testament that was published from the press. Mill tells us, that, exclusive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek testament was published at Venice, by *Andreas Afulanus*, Aldus's son-in-law; Aldus himself having died about two years before. Certain learned men corrected this edition, by collating it with some very ancient MSS. But its text is similar to that of Erasmus, which was published a little before. Both editions have the same apparatus, and, with a few exceptions, the same errors. Yet on the authority of the above-mentioned MSS, the Aldin edition differs from the Erasmus in not a few places.

In the year 1519, *Erasmus* published his second edition, with a translation from the Greek, and the notes greatly enlarged; printed by Froben. It has also an index of the solecisms, and other faults of the vulgate version, which exposed Erasmus to much censure,

stand on an equal, or, perhaps, on a better authority than those in the received text. But as they make no material alteration  
in

cenſure, and created him many enemies. Mill ſays the text of this edition is much more correct than that of the former.

In the year 1521, a Greek new teſtament was publiſhed at *Hagenau*, in which the editor profeſſes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed *Eraſmus's* firſt Greek teſtament even in thoſe readings which were corrected in the ſecond publication.

In the year 1522, *Eraſmus's* third edition came out, printed at *Baſil*, by Froben, in which he followed the text of his ſecond Greek teſtament, except in 118 readings, which he took from the Aldin edition, and ſome new MSS, which he had collated, or examined. And on the margin he marked about 19 readings, taken from Aldus. The text in this is ſomewhat more correct than that in his ſecond edition. And the famous text, 1 John, ch. v. 7. concerning the teſtimony of *the Father, the Word, and the Spirit*, is inſerted in it in Greek. *Eraſmus* ſays, he took it from a copy which he calls the *Britiſh*, and that he inſerted it that there might be no handle for calumniating him.

At length, in the year 1524, the *Complutenſian*, or *Ximenes's* bible, was publiſhed in ſix vols. folio: a noble work, every way worthy of the cardinal, at whole expence it was executed, and of pope Leo X. who patroniſed it. The *old teſtament* conſiſts of four vols. having three columns in each page. In the firſt is the *LXX. tranſlation*, according to the Vatican copy, with an interlined *Latin verſion*. In the ſecond column, is the *vulgate*, or *Jerome's tranſlation*, corrected by the beſt MSS. In the third column, is the *Hebrew text*; and below, are placed, in two columns, a *Chaldaic tranſlation*, and a *Latin verſion* of that tranſlation.—The *new teſtament* is in one volume; the *Greek text*, according to the Vatican copy, in one column; and the *vulgate*, or *Jerome's tranſlation*, in another. The ſixth and laſt volume contains a *dictionary of the Hebrew language*.—There are alſo a variety of *prologues* interſperſed through the whole, of which it is neceſſary to give an account.

After the publication of the *Complutenſian* bible, *Eraſmus*, in the year 1527, ſet forth his *fourth* Greek new teſtament, in forming which, he ſays, he made uſe of the *Complutenſian* bible. It has three columns in each page. In the firſt is the *Greek text*; in the ſecond is *Eraſmus's own tranſlation*; and, in the third, is the *vulgate verſion*. With reſpect to the *Greek text* of this edition, *Eraſmus* profeſſes to have followed that of the *Complutenſian* bible. Accordingly, although the text is, in general, agreeable to that of his third edition, *Eraſmus* thought proper to depart from it in 106 inſtances; and, inſtead of its readings, to ſubſtitute thoſe of the *Complutenſian* bible.

In the year 1534, *Simon Colinaeus*, a Pariſian printer, publiſhed his *Greek teſtament*, without any preface, informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS; or whether he choſe what he judged the beſt readings of all the manuſcript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that moſt of them are authorized by MSS. At the ſame time he obſerves, that, from the love of novelty, or, to make the text more clear, *Colinaeus*, upon the authority of one or two MSS only, had ſometimes departed from the common readings,  
notwith-

in the sense of the passages where they are found, to have adopted them, would have been to change the received text for no purpose.—

notwithstanding they are much better supported than those he hath adopted. Of this Mill gives many examples; and adds, that this new testament abounds in various readings; and that, although a considerable number of them are unsupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, *Erasmus* published his *first Greek testament*; the text of which is the same with that in the former, except in few places, where Mill thinks it exhibits the genuine readings. In this, *Erasmus* apologises for the errors of his former editions.

In the year 1546, *Robert Stephen*, printer to the king of France, published his *first Greek testament* in decimo sexto, with a preface, in which he tells us he had procured from the king's library some MSS of admirable antiquity; that from them he had formed his text, in such a manner as not to have admitted a letter which was not supported by the best MSS; that, among other helps, he had used the Complutensian bible, whose readings he found to agree wonderfully with the king's MSS: in short, that having collated the text with the king's MSS, and with the Complutensian bible, he had admitted those readings only which were supported by the greatest number of the best copies. But Mill thinks he esteemed those the best which agreed best with the Complutensian bible.—The MSS which *Stephen* collated were 15 in number. These he marked by the letters of the Greek alphabet. Mill hath given a full account of them all, in his Proleg. No. 1159, &c.

In the year 1548, *R. Stephen* published his *second Greek testament*, in the same volume with the former, and with the same types and preface. In this, the number of the pages, and even the lines in every page, are exactly the same with those in his first edition. The text also is the same, except 67 readings, of which Mill thinks four are dubious, and of the rest he supposes 26 to be genuine, which are taken, partly from the last editions, partly from MSS, and partly from the Complutensian bible.

In the year 1550, *Stephen* published his *third Greek testament*, printed in a large volume with great types. When he undertook this edition, he had 16 MSS, which, some time before, he had collated with the Greek text twice, and did the same now a third time. To the gospels he prefixed that account of the lives of the evangelists, which *Erasmus* had inserted in his Latin translations, and to the Acts of the Apostles, some excerpts from *Euthalius's* prologues to the epistles, concerning St. Paul's preaching and martyrdom. He also inserted the contents of each epistle; and, on the margin, marked the principal various readings of the 16 MSS, which he had so carefully collated.—*Morinus* tells us, that *Beza*, when forming his copy of the new testament, borrowed these 16 MSS, and marked some readings omitted in *Stephen's* edition as too minute, though in reality they are of use in ascertaining the text.—In this copy, *Stephen* hath departed from the text of both his former editions in 284 instances; of which Mill thinks 71 are genuine. The rest are of doubtful authority, or consist of minutiae, concerning which nothing certain can be determined.—Mill adds, that *Stephen's* regard for the Complutensian bible had now become so great, that he resumed in this edition 31 of its readings, which formerly he had rejected; and that he adopted 27 of them on its single authority, contrary to other MSS. *Dr. Symonds*, in his useful observations on the expediency of revising our present English bible, page 136, tells us, that this is the text which king *James's* translators chiefly used.

purpose.—The rejected readings, which alter the sense of the passages, especially those which relate to controverted doctrines, the

In the year 1551, *Stephen* published his *fourth Greek testament* in a smaller volume, with the *vulgate version* on the inward side of the page, and *Erasmus's translation* on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the first time, divided into those verses which are now commonly used. On the outward margin, the parallel places are marked, together with *Osiander's harmony*. From this edition, or rather from the preceding one, the Greek text of the new testament now in common use seems to have been taken, and therefore *Mill* calls it, *Stephanica versio*.

In the year 1564, *Theodore Beza* published his *Greek testament*, with a Latin translation and notes. He tells us, that he compared the text, not only with the ancient Greek MSS, but with the Syriac version, and with the writings of the Greek and Latin fathers. In his dedication to queen Elizabeth, he says, that while he was employed in this work, *Henry Stephen*, Robert's son, gave him a copy of his father's noble edition, published in 1550, on which were marked the readings of about 25 MSS, and of almost all the printed copies. But *Mill* affirms, that the use which *Beza* made of these readings was not to ascertain the text, but chiefly to give such a turn to the scriptures, as established his own tenets: and of this he gives various examples. (No. 1258.) He adds, that *Beza*, in his notes, adopts the expositions of the Latin, preferably to those of the Greek fathers, because they accorded better with his system of theology.

In the year 1569, *Robert, the son of Robert Stephen*, published a *Greek new testament*, in the same volume, and with the same kind of types, wherewith his father's first and second editions were printed, and added such of the readings of his father's third publication as seemed to the learned of greatest importance. The text is the same with that in his father's first and second copies, except that he hath adopted seven readings of the third.

In the year 1584, *Beza* published another edition of his *Greek testament*, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings from two MSS of great antiquity; namely, a MS of the *four gospels* and of the *Acts*, with the *Italic translation*, before it was corrected by *Jerome*. The other is the *Clermont MS* of *St. Paul's epistles* in Greek and Latin. Of these MSS, *Mill* hath given a full account, in his *Prolegomena*. *Le Clerc*, in his *Act Crit.* part iii. sect. 1. c. 16. tells us, that in the place where *Beza's MS* of the gospels differs from others, the alterations are evidently made to render the style more agreeable to the Greek idiom; on which account its authority is the less. His MS of the gospels, *Beza* gifted to the university of Cambridge, where it now remains.

In the year 1622, *Elzevir* at Leyden, published a *Greek new testament* in a small volume, in which the text is printed with great care, agreeably to the readings of the king's MSS, and of the MSS of the best authority.—Two years after this, *Elzevir* published another *Greek testament*, corrected, as *Beza* informs us, by not a few persons, eminent for learning and piety. *Mill* says it is elegantly printed, and very correct; and that, except in twelve instances, the text is entirely formed on *Stephen's* edition of 1550. From this it appears, that the learned pious men above mentioned approved of the *Stephanic* text.

In the year 1658, *Stephen Curcellæus*, a learned unitarian, published his *Greek new testament*. This industrious person, observing that most of the various readings found in

the author hath mentioned in his notes; but without examining their authenticity, because of these matters the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to

in the ancient MSS, were wanting in the printed editions, enriched his copy with Wechelius's readings, and those of the Clermont MS, and of that of Thuarus, which contains the whole new testament, except Matthew's gospel, and of cardinal Mazarin's MS, which is more than 800 years old, and of a MS of his own, still more ancient. All these readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received, from a learned friend, readings excerpted from Froben's, the Complutenian, and other approved copies, he placed them at the end of his Greek testament, together with some from Isaac Casaubon's notes on the gospels, and from the Hervagean edition. Mill tells us, that he proposed afterwards to add the readings of the Alexandrian MS, and of the MS of the gospels and Acts, which was Beza's; but he died in the year his new testament came abroad. About seventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Besides the above-mentioned, there were several other *Greek testaments*, with various readings, published, of which Mill hath given an account; but being of less importance, it is needless to mention them here. Farther, as the text of the new testament was settled before the Alexandrian MS was brought into Europe, and before Walton published his Polyglot, it was not necessary here to describe either the one or the other. Mill hath given a full account of both in his *Prolegomena*, from whence most of the above mentioned particulars concerning the editions of the Greek bible are taken.

Mill, in his own noble edition of the *Greek new testament*, besides a prodigious collection of readings from MSS, hath noted all the varieties which he found in the quotations from the new testament, made by the ancient christian writers.—The text in his edition differs, in a few instances, from that which is commonly used; and, in his notes, he hath proposed more alterations, chiefly on the authority of the vulgate version. Concerning these, the reader may consult Whitby's *Examen*, where it is shewn that they are neither so well supported by MSS, as the common readings, nor give so good a sense of the passages. For which reasons they are by no means to be admitted.

From the manner in which the text of the *Greek new testament* in common use, was ascertained, every attentive reader must be sensible, that the learned men who employed themselves in that important work used the greatest diligence, fidelity, and critical skill. And as they were many in number, and of different sentiments with respect to the controverted doctrines of christianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greatest number of the most ancient and best MSS. Therefore, if the present text is not precisely the same with that which was written by the inspired penmen, it approaches a very near to it, that it well deserves to be regarded as the infallible rule of our faith and manners. See *Pr. Ess.* 2. at the end.

his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

SECT. IV. *Of the Prefaces, the Illustrations prefixed to the Chapters, and the Notes.*

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

In the new translation, the common division of the text into chapters and verses, is retained, because the scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed a *view and illustration*. In these, the principal matters contained in the chapters are set forth at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions, are distinguished, their relation to these positions is pointed out, and the conclusion drawn from

them is shewn to be just. Also because St. Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (See Gal. iii. 26.) the author, in his *illustrations* hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views care hath been taken to shew how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations against the cavils of infidels.

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

As a translator of the scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the



notes he hath shewn how the contending parties explain them, for supporting their particular tenets; and hath fairly represented the arguments by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support. For he will find that, in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of the passages. The balancing of these seemingly opposite passages against each other, and the application of them, for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author's plan, he hath left it, for the most part, to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be securely built, is the scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning, the one class of texts ought not, by forced criticism, to be turned from their plain grammatical meaning, to make them accord with the scheme of doctrine built on the other class. For it will be found that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe, though we are not able to reconcile them, why may not the seemingly inconsistent facts made known in the scriptures be received as true, upon the testimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the scriptures that it gives them the appearance of inconsistency. If  
that

that appearance is in the scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly shew not only greater honesty and candour, but will even come nearer to the truth when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticisms, turns all the opposite texts from their plain grammatical meaning to artificial senses, which they do not admit, without much straining: a practice which hath been too much followed in interpreting the scriptures, not by one sect only, but by all the different sects of christians in their turn\*.

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\* Strained criticisms, for the purpose of establishing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *spiritum sanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—But particularly on Rom. iv. 3, where, to prevent us from thinking that faith is counted to believers for righteousness, Beza affirms, that the phrase, *Abraham believed God, and it was counted to him for righteousness*, is an hypallage, for *righteousness was counted to Abraham by faith*; and strongly contends, that that righteousness, was *the righteousness of Christ*; contrary to all the rules of grammar, and to the plain sense both of Moses and Paul's words, which declare as expressly as it is possible for words to declare, that the thing counted to Abraham was *his believing God*. See also his notes on Rom. ix. throughout.

The following passages Beza hath mis-translated, from his too great attachment to his own opinions. Acts, xiv. 23. (*χειροτονουσαντες δε αυτοις παρισχυτους*) *cumque ipsi per suffragia creassint per singulas ecclesias presbyteros*. According to this translation, Paul and Barnabas ordained persons elders, whom the churches chose by their suffrages. But as the word *χειροτονουσαντες* must be construed, not with *the churches*, but with Paul and Barnabas, if it be translated, *per suffragia creassint*, it will imply, that the elders were made by the suffrages, not of the churches, but of Paul and Barnabas; which is absurd. The common translation of the passage is more just; for *χειροτονειν* signifies, *to nominate or appoint* simply: see Acts x. 41.—Rom. ii. 7. *τοις μεν, καθ' υπομονην εργα αγαθα, δοξαν και τιμην και αθανασιον ζητησιν*: *Iis quidem qui secundum patientem expectationem, quarunt boni operis gloriam, &c.* Here, by translating *υπομονην*, *patientem expectationem*, and by separating it from *εργα αγαθα*, and joining *εργα αγαθα*, with *δοξαν*, contrary to all rules, Beza has represented believers as seeking *the glory, honour and immortality of a good work*. This forced construction and absurd translation, he has adapted, not to remove any difficulty, but to prevent, as it would seem, his readers from supposing that *perseverance in good works*, is necessary to the obtaining of glory, honour, and immortality—Rom. v. 16. *το μεν γαρ κριμα εξ εως*: *Nam reatus quidem est ex una offensa*: *For the guilt indeed is of one offence, to condemnation*. By this translation, Beza makes the apostle affirm, that all Adam's posterity are actually guilty of his first transgression; and, on that account, are liable to eternal death. But that doctrine is not taught in this passage; for I know no text in which *κριμα* signifies (*reatus*) *guilt*.—Rom. viii. 4 (*ινα το δικαιομα της νομου*): *ut jus illud legis compleatur*

It remains, that some account be now given of the matters contained in the *notes*. In the *first* place, then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise, perhaps, they might not have recollected.—In the *second* place, as the christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the doctrines of the gospel, have not only used the language of the Jewish scriptures, but have frequently quoted or alluded to particular passages in them. Wherefore, that ordinary readers may understand the scripture phraseology, which, in many particulars, is very different from the language of the European nations, and discern the propriety of the apostle's reasoning, the author, in his notes, hath explained the peculiarities of that

*in nobis.*) That that right of the law, namely, to perfect obedience, might be fulfilled in us. By this translation Beza meant to establish his favourite doctrine, that the righteousness of Christ is imputed to believers in such a manner, that all which the law required from them, is fulfilled in them; so that they become thereby perfectly righteous.—Rom. xi. 32. *τῶς πάντας, omnes illos;* and in his note he says, *electos videlicet, de quibus differuit.*—Titus ii. 11. *Illuxit autem gratia Dei salutaris (ἰωάνη) quibusvis hominibus.* Here *all men*, were converted into *some men*, lest, from the just grammatical translation, any argument should be drawn in favour of universal redemption. See also his translation of 1 Tim. ii. 1, 2, 4.; 2 Pet. iii. 3 —Heb. x. 38. *Justus autem ex fide vivit. Sed si quis se subdixerit, non est gratum animæ meæ.* In this passage, by adding the word *quis, any one*, which is not in the text, and by mis-translating the clause, *ἐκ εὐδοκίᾳ ἢ ψυχῆ μὴ ἐν αὐτῷ*, Beza hath hidden from his readers that God supposes a just man may draw back, and thereby lose his favour, lest, from that supposition, an argument might be drawn against the perseverance of the saints.

Examples of strained criticism might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, because most of the calvinist divines since his time, who have translated and interpreted the apostolical epistles, and among the rest our English translators, have followed him too implicitly. For example, by copying Beza as he copied the vulgate, our translators have rendered their version in the following passages unintelligible: 2 Cor. iv. 3. *It is hid to them that are lost.* 4. *In whom the god of this world hath blinded the minds of them which believe not.* But what idea can any reader form of Satan's blinding the minds of them who believe not, in other persons who are lost?—2 Cor. v. 2. *Desiring to be clothed upon with our house which is from heaven.*—4. *Not for that we would be unclothed, but clothed upon.* But to be clothed upon with a house, is a jumble of metaphors, which no ordinary reader can understand. See also Rom i 17. 1 Cor. vii. 36. Heb. ix. 15.

phraſeology, and hath tranſcribed the paſſages of the old teſtament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is ſuppoſed, by the apoſtles, to be well acquainted with the ſcriptures, having the whole paſſage under his eye, may be ſenſible of the juſtneſs of the reaſoning.—In the *third* place, As the manners, opinions, proverbs, and remarkable ſayings, not only of the Jewiſh prophets and wiſe men, but of the ſages of other ancient nations, are mentioned or alluded to by the ſacred writers, theſe alſo are explained in the notes; that what is only a proverb, or an alluſion to ſome known fact, or ſaying, may not be interpreted as a doctrine, or prediction, contrary to the intention of the ſacred writers. Examples of this kind of alluſion are, Mat. ii. 45. x. 39.; Luke xxiii. 31.—In the *fourth* place, as often as an uncommon interpretation is given of any paſſage, the author, in the notes, hath endeavoured to ſupport it, by its agreement with the context, and with the apoſtles deſign in writing; by parallel paſſages; by criticifms on the language, eſpecially thoſe contained in Eſſay IV.; by the eſtabliſhed rules of interpretation; by arguments drawn from common ſenſe; and ſometimes by the opinion of former commentators, both ancient and modern, whoſe judgment is juſtly reſpected by the learned. In many inſtances, however, for the ſake of brevity, neither the tranſlation, nor the interpretation, though uncommon, is ſupported by any particular proof: becauſe it was ſuppoſed, that, to the learned, both would clearly appear from the original itſelf; and to the unlearned, from their giving a better ſenſe of the paſſages than that found in the common verſions and paraphraſes.—In the *fiſth* place, inſtead of entering into theological controverſies, the author, judging it more for the readers profit, hath in the notes, ſhewn how the important ſentiments contained in the word of God may be improved for forming men's tempers and manners. *Laſtly*, In the notes, the author hath diſplayed the beauties of ſome of the fineſt paſſages, by remarks on the ſentiments and language.

All the different parts of the author's plan, above deſcribed, being neceſſary to the right explanation of the apoſtolic epistles, the due execution of them hath ſwelled this work to a great bulk.

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

To conclude; as it is ultimately from the scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular,

that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work, in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. In this persuasion, the author having spent the greatest part of his life in the study of the scriptures, now offers to the public his translation and interpretation of the apostolical epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions, still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that, by rectifying the translation in many places, and by offering interpretations different from those commonly given, he hath successfully removed some of the former difficulties; and makes no doubt, but, by the diligence and skill of those who shall succeed him, the difficulties which remain will, in time, receive a satisfactory solution. (See Essay I. at the end.) The prejudice, therefore, which is taken up by many, in the present age, that such writings on the scriptures as may yet be published, can contain nothing of moment, but what hath been advanced before, is groundless, and of most pernicious consequence, as it puts a stop to all farther enquiry. The scriptures being not yet fully understood, they ought to be diligently searched, that the treasures of divine knowledge which lie hid in them, may be brought to light. What the author hath said or insinuated in this preface, concerning the things he hath done for the explanation of the apostolical epistles, hath been said, perhaps, with too much confidence. But as he is perfectly sensible that his opinion of his own work will have no influence on the judgment of the public, the things which he hath said can only be meant to draw the attention of the  
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learned, to whom it belongs to determine, whether he hath executed the several parts of his plan in the manner proposed by him; and whether his discoveries, if he hath made any, ought to be approved and received, or disapproved and rejected. To their examination, therefore, he submits the whole, and waits for their decision with respect. In the mean time, he commits his performance to God, in whose hand all things are; with fervent prayers, that he would be pleased to make it subservient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote these great ends, he will rest contented, as having received an ample reward.





# PRELIMINARY ESSAYS.

## ESSAY I.

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

**T**HE Lord Jesus before his death spake in this manner to his apostles, John xvi. 12. *I have yet many things to say to you, but ye cannot bear to them now.* 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* From this it is evident, that while on earth, Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, not to make the gospel revelation, but to be *the subject* of it, by doing and suffering all that was necessary to procure the salvation of mankind

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

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the bap-

tism of repentance, for he was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism.

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

I. The illustrious display just now described, which Jesus made on earth of his glory, as the *Son of God*, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning

ginning of his ministry, chose twelve of his disciples, and *ordained them to be with him*, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eye-witnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named *apostles*, or *persons sent forth* by him, and appointed them to bear that *name* always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises: John xiv. 16. *I will pray the father, and he shall give you another comforter, that he may abide with you for ever.* 17. *Even the Spirit of truth; for he dwelleth with you, and shall be in you.* 26. *The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you:* And John xvi. 13. *Will guide you into all truth:* Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus *opened the understanding* of his apostles, *that they might understand the scriptures;* Luke xxiv. 15.

Having in this manner educated and prepared the *twelve*, Jesus, before his ascension, declared to them the purpose for which he had called them to attend him during his ministry, and explained to them their duty as apostles. Acts i. 8. *Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.* Then gave them their commission in the following words: Mark xvi. 15. *Go ye therefore and teach all nations. He that believeth and is baptized shall be saved. But he that believeth not shall be damned.* And that the things which they should teach might gain entire credit, in addition to what he had promised formerly, (Luke xxi. 15. *Behold I will give you a mouth, and wisdom which all your adversaries*

*ſaries ſhall not be able to gainsay nor reſiſt*;) he now told them, Luke xxiv. 29. *Behold I ſend the promiſe of my Father upon you. But tarry ye in the city of Jeruſalem, until ye be endowed with power from on high.* And added, Mark xvi. 17. *Theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out devils; they ſhall ſpeak with new tongues.* 18. *They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them. They ſhall lay hands on the ſick, and they ſhall recover.* 19. *So, then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.* Such was the commiſſion which Chriſt gave to his apoſtles, and ſuch the ſupernatural powers which he promiſed to beſtow on them, to fit them for executing it with ſucceſs.

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

II. The apostles being ordered to tarry in Jerusalem till they were endowed with power from on high, they obeyed their master's command: and, on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of about an hundred  
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and twenty; Acts, ii. 2. *Suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting.* 3. *And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:* 4. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

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

It is to be remarked, however, that, notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul *wrote his epistles according to the wisdom given to him.* This Paul likewise has insinuated, by calling Peter, James and John, *pillars*, Gal. ii. 9. and *chief*  
*apostles,*

*apostles*, 2 Cor. xi. 5. xii. 11. Add, that if all the apostles possessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called *chief apostles*, are recorded by Luke, in his history of the *Acts*, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the inferior ministers of the word, such as *Stephen* and *Philip*, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose that the work allotted to the apostles, who have left nothing in writing concerning our religion, was to bear witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation, which merited to be committed to writing, they discharged the apostolical office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him: especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.

The apostles having received their commission to preach the gospel to all nations, and, being furnished with inspiration and miraculous powers for that purpose, went forth and published the things which concern the Lord Jesus, first in Judea, and afterwards among the Gentiles: and, by the miracles which they wrought, persuaded great multitudes, both of the Jews and of the Gentiles, to believe the gospel, and openly to profess themselves Christ's disciples, notwithstanding by so doing they exposed themselves to sufferings and to death. It is evident, therefore, that the world is indebted to the apostles for the complete knowledge of the gospel scheme. Yet that praise is due to them only in a subordinate degree; for the Spirit, who re-  
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vealed the gospel to the apostles, and enabled them to confirm it by miracles, received the whole from Christ. He therefore is the light of the world, and the Spirit who inspired the apostles shone on them with a light borrowed from him. So Christ himself hath told us, John xvi. 13. *When the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that he shall speak, and he will shew you things to come.* 14. *He shall glorify me; for he shall receive of mine, and shall shew it unto you.* 15. *All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall shew it unto you.*

But here it must be remembered, to the honour of the apostle Paul, that being made an *apostle* for the purpose of converting the idolatrous gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ, (Gal. i. 12.) and after receiving the power of working miracles, and of conferring miraculous gifts on them who should believe, (2 Cor. xii. 12, 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavouring to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St. Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his epistle to the Romans, (ch. xv. 19.) *from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ.* But, in the course of his labours, having met with great opposition, the Lord Jesus appeared to him on different occasions, to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him, to fit him for that office, and of the success of his labours in it, St. Paul was not inferior to the very chiefest apostles, as he himself affirms. I may add, that, by the abundance of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true,



attend our Lord during his miniſtry; yet he had ſo complete a knowledge of all his tranſactions given him by revelation, that, in his epiſtles, moſt of which were written before the evangeliſts publiſhed their hiſtories, he has alluded to many of the particulars which they have mentioned. Nay, in his diſcourſe to the elders of Ephetus, he has preſerved a remarkable ſaying of our Lord's, which none of the evangeliſts have recorded. Upon the whole, no reaſonable perſon can entertain the leaſt doubt of St. Paul's title to the apoſtleſhip. As little can there be any doubt concerning that high degree of illumination and miraculous power which was beſtowed on him to render his miniſtry ſucceſſful.

III. Becauſe the author of the chriſtian religion left nothing in writing for the inſtruction of the world, the apoſtles and others, who were eye-witneſſes of his virtues, his miracles, his ſufferings, his reſurrexion 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 (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghoſt fell at the firſt) wrote, under the direction of the Spirit, hiſtories of Chriſt's miniſtry, to which the name of *gofpels* 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. And becauſe their maſter's character as *the Son of God* was moſt illuſtriouſly diſplayed in the concluſion of his miniſtry, when he was arraigned before the higheſt court of judicature in Judea, for calling himſelf the Son of God, and was put to death as a blaſphemer for ſo doing, theſe hiſtorians are far more full in their accounts of that period than of any other part of his hiſtory. 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 converſations, might not be left to the uncertainty of tradition, but be preſerved uncorrupted to the end of time, the Holy Ghoſt moved certain

certain of these divinely inspired teachers to commit their doctrines 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. And that nothing might be wanting to the edification of the faithful, and to the conversion of unbelievers, Luke, the writer of one of the gospels, hath also written an history of the apostles, which he hath entituled their *Acts*; in which the discourses they delivered, and the great miracles they wrought for the confirmation of the gospel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the same history we have an account of the opposition which the apostles met with, especially from the Jews, and of the evils which the preaching of the gospel brought on them, and of their founding numerous churches in the chief cities of the most civilized provinces of the Roman empire. And as, in the course of his narration, Luke hath mentioned many particulars relating to the natural and political state of the countries, which are the scene of his history, and to the persons who governed them at that time, the accuracy of his narration, even in the minutest circumstances, is a striking proof of the truth of his history, and of the author's being, what he calls himself, an eye-witness of many of the transactions which he hath recorded. So that, in my opinion, all antiquity cannot furnish a narrative, of the same length, in which there are as many internal marks of authenticity, as in Luke's history of the *Acts* of the apostles.

Seeing then, 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, 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 manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in these writings. 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  
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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 with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean, that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the christian scheme as he hath done; yet, in what they have written, being guided by the same Spirit which inspired him, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless it must be remembered, that it is St. Paul chiefly, who, in his epistles, as shall be shewn immediately, hath explained the gospel œconomy in its full extent, hath shewn its connection with the former dispensations, and hath defended it against the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the greatness of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the *Gentiles* the good news of salvation through faith, *that they might receive forgiveness of sin, and inheritance among them that are sanctified by faith*, Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation of the idolatrous Gentiles. And as St. Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles, (Gal. ii. 2.) it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they

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received, read each others writings, is plain from the character which Peter hath given of Paul's epistles, 2 Pet. iii. 15, 16.

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

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

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

It is St. Paul who, by often discoursing of the justification of Abraham, hath shewn the true nature of the faith which justifies sinners: that it consists in a strong desire to know, and in a sincere

cere disposition to do, the will of God : that it leads the believer implicitly to obey the will of God when made known : and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this apostle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards, which God taught mankind, even in the first ages, to expect from his goodness ; and who hath shewn that the gospel, in its chief articles, was preached to Abraham and to the Jews ; nay, preached to the antediluvians, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the apostle Paul chiefly who, by proving the principal doctrines of the gospel from the writings of Moses and the prophets, hath shewn, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son : that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme, formed by God for saving penitent sinners : and, in particular, that there is an intimate connection between the Jewish and the Christian revelations ; that the former was a preparation for the latter ; consequently, those writers shew great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, wish to disjoin the Jewish and Christian revelations. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own scriptures, because *they are they which testify of him*, (John v. 39.) : who, in his conversation with the disciples on the road to Emmaus, *beginning at Moses and all the prophets, expounded unto them, from all the scriptures, the things concerning himself*, (Luke xxiv. 27.) ; and who told them, ver. 44, *That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms,*

*concerning him.* The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, *To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins*; Acts x. 43. The Jewish and Christian revelations, therefore, are so closely connected, that if the former is removed as false, the latter must, of necessity, fall to the ground.

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

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

It is this great apoſtle who hath made known to us many of the circumſtances and conſequences of the general judgment, not mentioned by the other apoſtles. For, beſides repeating what Chriſt himſelf declared, That he will return a ſecond time to this earth, ſurrounded with the glory of his Father, and attended by a great hoſt of angels; that he will call all the dead forth from their graves; and that, by his ſentence as judge, he will fix the doom of all mankind irreverſibly, this apoſtle hath taught us the following intereſting particulars. That the laſt generation of men ſhall not die, but that, in a moment, in the twinkling of an eye, Chriſt will change ſuch of the righteous as are alive upon the earth at his coming. And having ſaid nothing of Chriſt's changing the wicked, the apoſtle hath led us to believe that no change ſhall paſs on them; conſequently that the diſcrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other ſhall appear before the tribunal; and that no particular inquiry into the actions of individuals will be needed to determine their different characters. The character of each will be ſhewn to all, by the nature of the body in which he appears to receive his ſentence. The ſame apoſtle hath taught us, that, after ſentence is pronounced upon all men, according to their true characters, thus viſibly manifeſted, the righteous ſhall be caught up in clouds, to join the Lord in the air: ſo that the wicked, being left behind on the earth, it follows, that they are to periſh in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, ſhall accompany him in his return to heaven, and there live in an embodied ſtate, with God and Chriſt and the angels, to all eternity.

It is St. Paul who hath given us the completest account of the spiritual gifts, which were bestowed in such plenty and variety on the first christians, for the confirmation of the gospel. Nay, the form which the christian visible church has taken under the government of Christ, is owing, in a great measure, to the directions contained in his writings. Not to mention, that the different offices of the gospel ministry, together with the duties and privileges belonging to these offices, have all been established in consequence of his appointment.

Finally, it is St. Paul who, in his first epistle to the Thessalonians, hath given us a formal proof of the divine original of the gospel; which, though it was originally designed for the learned Greeks of that age, hath been of the greatest use ever since, in confirming believers in their most holy faith, and stopping the mouths of adversaries.

The foregoing account of the matters contained in the writings of the apostle Paul, shews, that whilst the inspired epistles of the other apostles deserve to be read with the utmost attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the epistles of Paul must be regarded as the grand repository, in which the whole of the gospel doctrine is lodged, and from which the knowledge of it can be drawn with the greatest advantage. And, therefore, all who wish to understand true christianity ought to study the epistles of this great apostle with the utmost care. In them, indeed, they will meet with things hard to be understood. But that circumstance, instead of discouraging, ought rather to make them more diligent in their endeavours to understand his writings; as they contain information from God himself concerning matters which are of the utmost importance to their temporal and eternal welfare. It is true, the ministers of religion, whose office it is to instruct others, are under more peculiar obligations to study the scriptures with unremitting assiduity: nevertheless, others, whose leisure, learning, and genius qualify them for the work, are not exempted from that obligation.—In former times, by the cruel persecution and obloquy which followed those who, in matters of religion, happened to go out of the beaten track, men of liberal



beral minds were hindered from searching the scriptures, or, at least, from publishing what they found in them contrary to the received opinions. But the darkness of bigotry is passing away, and the light of truth is beginning to shine. Men have acquired more just notions of the rights of conscience; and the fetters in which the understandings of christians, for so many ages, have been held bound, by the decrees of councils and the establishment of creeds, are begun to be broken: so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of scripture hard to be understood: and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine christianity will, at last, shine forth in its native splendor. And thus the objections raised against the gospel vanishing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

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

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## E S S A Y II.

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

**F**ORMERLY, books being of such value that none but the rich were able to purchase them, the common people were seldom taught to read in any country; and having no teachers

given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgar, however, of the Jewish nation were better instructed. For Moses, having ordered his law to be read to the people, at the end of every seven years, during the feast of tabernacles, in the year of release; (*Deut. xxxi. 10, 11.*), the knowledge of the doctrines contained in his writings was, by that institution, universally diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world the Jews resided, they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the christian churches being destined for the same purposes of worshipping God, and diffusing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the synagogue. And therefore, seeing the reading of the Jewish scriptures always made a part of the synagogue service; it cannot be doubted that the same was practised in the church from the very beginning, especially as the disciples of Christ, equally with the disciples of Moses, acknowledged the divine inspiration of these scriptures, and had been ordered, by their master, to search them, as testifying of him. Besides, till the apostles and evangelists published their writings, the Jewish scriptures were the only guide to which the disciples of Christ could have recourse for their instruction. But, after the Spirit of God had inspired the evangelists to write their histories of Christ's ministry, and the apostles to commit their doctrines and precepts to writing, their gospels and epistles became a more direct rule of faith and practice to the brethren, than even the Jewish scriptures themselves; for which reason it was fit that they should be statedly read in the public assemblies, to teach the brethren more perfectly the things wherein they had been instructed. And, to introduce that practice, St. Paul, in the conclusion of his first epistle to the Thessalonians, (which is generally supposed to have been the first of his inspired writings,) laid the presidents and pastors of that church under *an oath to cause it to be read to all the holy brethren*, ch. v. 27.: that is to say, being conscious of his own inspiration, he required the Thessalonians to put his writings on a level with the writings of the Jewish prophets;

prophets, by reading them in their public assemblies for worship, and by regarding them as the infallible rule of their faith and practice. For the same purpose, John (Rev. i. 3.) declared him blessed who *readeth*, and them who *hear* the words of his prophecy.

The Thessalonian presidents and pastors being adjured by the apostle Paul to cause his epistle to be read *to all the brethren*, it was to be read not only to them in Thessalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Berea and Philippi, and of every place in their neighbourhood where churches were planted. For that St. Paul did not intend his epistles merely for the churches to which they were first sent, but for general use, appears from the inscriptions of several of them. Thus the epistle to the Galatians is directed, *To the churches of Galatia*; and the second epistle to the Corinthians, *To the church of God, which is at Corinth, with all the saints which are in all Achaia*. Nay, the first epistle to the same church hath even a more general inscription, being directed not only *To the church at Corinth*, but *To all them who in every place call upon the name of Jesus Christ*.

But while the churches, to which the apostle sent his letters, were directed by the inscriptions to circulate them as widely as possible, he did not mean, by these inscriptions, nor by his adjuration of the Thessalonian pastors, that the autographs of his letters were to be sent to all who had an interest in them. These divinely inspired compositions, authenticated by the signature in the apostle's own hand writing, were too valuable to be used in that manner. But his meaning was, that correct copies of his letters should be sent to the neighbouring churches, to remain with them for their own use, and to be transcribed by them, and circulated as widely as possible. The direction to the Colossians, iv. 16. *When this epistle hath been read by you, cause that it be read also in the church of the Laodiceans*, is certainly to be understood in the manner I have explained. The apostle adds, *and that ye likewise read the epistle from Laodicea*. The Laodiceans, it seems, had been directed to send to the Colossians a copy of some letter written by the apostle, which they had received:

ceived: probably the letter which he had lately sent to the Ephesians: for that epistle is inscribed, not only *To the saints which are at Ephesus*, but also *To the faithful in Christ Jesus*. This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

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

The apostles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were first sent, but in all the neighbouring churches; and St. Paul, in particular, having given express orders to that purpose, in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the scriptures of the Old Testament: that copies of them were sent to every church which had an immediate interest in them: and that, when the gospels were published, they, in like manner, were read daily in the churches;

and that copies of them alſo were quickly multiplied. To this reſpect the goſpels were certainly entitled, not only on account of their authors being *apostles* or *evangelists*, but becauſe the matters contained in them were of the greateſt utility, both for the inſtruction and for the conſolation of the brethren.

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

The writings of the apoſtles and evangelists being thus early and widely diſperſed among the diſciples of Chriſt, I think it cannot be doubted that the perſons who obtained copies of them,

regarding them as precious treasures of divine truth, preserved them with the utmost care. We are morally certain, therefore, that none of the inspired writings, either of the evangelists or of the apostles, have been lost; and, in particular, that the suspicion which some have entertained of the loss of certain epistles of Paul, is destitute of probability. His inspired writings were all sent to persons greatly interested in them, who, while they preserved their own copies with the utmost care, were, no doubt, very diligent in circulating transcripts from them among the other churches; so that, being widely dispersed, highly respected, and much read, none of them, I think, could perish. What puts this matter beyond doubt, is, that while all the sacred books which now remain are often quoted by the most ancient christian writers, whose works have come down to us, in none of them, nor in any other author whatever, is there so much as a single quotation from any apostolical writing that is not at present in our canon; nor the least hint from which it can be gathered, that any apostolical writing ever existed, which we do not at present possess.

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

them faithfully. And thus the different parties of christians, being checks on each other, every possibility of vitiating the scriptures was absolutely precluded.

With respect to the various readings of the books of the New Testament, about which deists have made such a noise, and well disposed persons have expressed such fears, as if the sacred text were thereby rendered uncertain, I may take upon me to affirm that the clamour of the former, and the fears of the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by transcribing them; and the persons who followed that business being liable, through carelessness, to transpose, omit, and alter, not only letters, but words, and even whole sentences, it is plain that the more frequently any book was transcribed, the more numerous would the variations from the original text be in the one that was last transcribed; because, in the new copy, besides the errors peculiar to the one from which it was taken, there would be all those also which the transcriber himself might fall into through carelessness. If, therefore, the MSS which remain of any ancient book are of a late date, and few in number, the defects and errors of such a book will be many, and the various readings few; and as it is by the various readings alone that the defects and errors of particular copies can be redressed, the imperfections of that book will be without remedy. Of this, Hesychius among the Greeks, and Velleius Paterculus among the Latins, are striking examples; for as there is but one MS copy of each of these authors remaining, the numerous errors and defects found in them are past all redress. Happily, this is not the case with the books of the New Testament, of which there are more MSS of different ages than of any other ancient writing. Wherefore, although, by collating these MSS, different readings, to the amount of many thousands, have appeared, the text, instead of being rendered uncertain thereby, hath been fixed with greater precision. Because, with the help of sound criticism, learned men, from the vast variety of readings, obtained by comparing different copies, have been able to select, almost with certainty, those readings which originally composed the sacred text. See Gen. Pref. p. 44. note.

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This, however, though great, is not the only advantage the ſcriptures have derived from the various readings found in the different MSS of the New Teſtament which have been collated. For as theſe MSS were found, ſome of them in *Ægypt*, others of them in Europe, the diſtance of the places from whence they have been brought give us, as Bentley hath well remarked, the fullſt aſſurance that there never could be any colluſion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous theſe readings may be, they have proceeded merely from the careleſſneſs of tranſcribers, and by no means from bad deſign in any perſons whatever. This important fact is ſet in the cleareſt light by the pains which learned men have taken in collating all the ancient tranſlations of the ſcriptures now remaining, and all the quotations from the ſcriptures found in the writings of the fathers, even thoſe which they made by memory, in order to mark the minuteſt variations from the originals. For, although by this means, the various readings have been increaſed to a prodigious number, we find but a very few of them that make any material alteration in the ſenſe of the paſſages where they are found; and of thoſe which give a different ſenſe, it is eaſy for perſons ſkilled in criticiſm to determine which is the genuine reading. Theſe facts, which are all well known, prove, in the ſtrongeſt manner, that the books of the New Teſtament have, from the beginning, remained unadulterated, and that in the various readings, we have *the genuine text* of theſe books entire, or almoſt entire; which is more than can be ſaid of any other writing of equal antiquity, of which the MSS are not ſo numerous, nor the various readings in ſuch abundance. See the note, Pref. p. 44. laſt paragraph.

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### E S S A Y III.

*Of the Apoſtle Paul's Style and Manner of writing.*

ALTHOUGH the ſermons and epiſtles of the apoſtle Paul be much ſuperior in ſentiment to the fineſt orations and treatiſes of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce them inferior, both in compoſition



tion and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method in which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical transitions, connections, and recapitulations whereby the learned Greeks beautifully displayed the method and coherence of their discourses.

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

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

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connection of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's *method*, I observe, that, in his doctrinal epistles especially, he always treats of some important article of  
faith,

faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions are all properly arranged. This the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes implied; or as answers to objections which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresaw they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are all well founded; and that the whole is properly arranged.

Next, with respect to the connection of the reasoning in the apostle's epistles, I acknowledge that the want of those forms of expression, by which the learned Greeks displayed the coherence and dependence of their discourses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connection of the several parts of his epistles, established by the sense of what he hath written. Now, where there is a real connection in the sense, the words and phrases invented by rhetoricians for showing it, become, in some measure, unnecessary. There is also, in the apostle's epistles, an apparent connection suggested by the introduction of a word or thought, (see Rom. iv. 24, 25. Eph. i. 19, 20. 1 Thef. ii. 14.) which seemingly leads to what follows; yet the real connection lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or, for the most part, the same meanings uniformly given them, as in our  
English

English bibles, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Farther, through the frequent use of that part of speech called *the participle*, there is a seeming connection in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a causal signification, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before; contrary, in many instances, to the apostle's intention, who uses the participles, after the example of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner that they have neither beginning nor ending. (Col. i. 10, 11, 12.). Wherefore, that the unlearned reader may not apprehend a connection in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourse, as reasons for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition, would clearly appear; and, by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St. Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written, rather than by the words, lest I should be thought to ascribe to his compositions qualities which they do not possess, I mention his first epistle to the Thessalonians as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle,

though no formal display of the coherence of the sentiments be made, by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion; because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle, for having neglected, in his epistles, the so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatises*; they are all *letters* to particular churches or persons; some of them written in answer to letters which he had received. Now, how essential soever a declared method and order in the disposition of the arguments, and a visible connection of the parts of the discourse, may be in a regular treatise, these, in the opinion of the best judges, are by no means necessary in epistolary compositions. Rather, in that kind of writing, if there is order and connection, to conceal it is esteemed a perfection. Besides, *letters* differ from every other species of writing in this respect, that the persons to whom they are addressed, being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumstances, and the opinions, of the persons concerning whom, or to whom, he writes. Yet the knowledge of these things is absolutely necessary to render letters intelligible to strangers. Hence, as Lord Shaftesbury, speaking of letter-writing, justly observes, Miscell. i. c. 3. "They who read an epistle  
 " or satire of Horace, in somewhat better than a mere scho-  
 " lastic relish, will comprehend, that the concealment of order  
 " and method in this manner of writing, makes the chief beauty  
 " of the work. They will own that, unless a reader be, in  
 " some measure, apprised of the characters of an Augustus, a  
 " Mecænas, a Florus, and a Trebatius, there will be little relish  
 " in those satires addressed, in particular, to the courtiers,  
 " ministers, and great men of the times." If these observations are just, it is no blemish, but rather a beauty, in the apostle's letters, that his method is concealed. Neither ought they to be found fault with for their obscurity; seeing, in many instances, it is owing to our ignorance of the characters of the persons

fons he mentions, and of the facts and circumstances to which he alludes. At the same time, his epistles are not more irregular, or more obscure, at least in their matter, than many of the epistles and satires of Horace. So that the assistance of commentators is not more needed for interpreting the writings of the inspired apostle, than for understanding the compositions of the elegant Latin poet.

Having made these remarks on the method and connection of the apostle Paul's epistles, it remains, in the second place, that I speak concerning his *style*. And here I observe, in general, that it is concise and unadorned; yet, if I judge rightly, its conciseness adds to its energy, and even to its beauty. For, instead of multiplying synonymous terms, unmeaning epithets, and jarring metaphors, whereby style becomes turgid and empty, the apostle scarcely ever admits any thing superfluous. His words, for the most part, are well chosen; many of them are emphatical, and properly placed in the sentence, as by a master's hand; some of them are new, and others of them are admirably compounded; so that they add both to the sound and to the sense of the sentence. His epithets commonly mark the principal quality or circumstance of the idea to which they are adjoined; and his expressions, in some instances, are so delicately turned, as to suggest sentiments which are not directly marked by the words, whereby an opportunity is afforded to the reader to exercise his own ingenuity, in discovering that more is meant than meets his ear. In short, there are, in the apostle's concise language, virtues which make amends for the want of the vivid colouring, the flowing copiousness, and the varied cadences of the Grecian eloquence. Even those oriental forms of speech used by the apostle, which have been blamed by one or two of the fathers who were not skilled in the Hebrew, though accompanied with some obscurity at first view, when understood, add to the pleasure of the reader, by their energy, and by the variety which they occasion in the style. The change too of *the person*, and the sudden transition from the *one number* to the *other*, often found in Paul's writings, though violations of the rules of grammar loudly condemned by the lesser critics, are real beauties, as they render discourse more lively; on which

account these irregularities have been admitted, even by the best authors. And with respect to the few uncommon words and phrases, to which the appellations of *barbarisms* and *solecisms* have been given, the reader ought to know that the best Greek authors have used the very same words and phrases; which, if they are not commended as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful passages, and sublime thoughts, found in the works of these great masters, is sufficient to atone for all their faults.

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

In support of what I have advanced in praise of St. Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.—The greatest part of his epistle to the Ephesians, concerning which Grotius has said, that *it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue*:—His speech to the inhabitants of Lystra, Acts xiv. in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste: His oration to the Athenian magistrates and philosophers, assembled in the Arcopagus, wherein he describes the character  
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and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisite address, Acts xvii. :—His charge to the elders of Ephesus, (Acts xx.) which is tender and pathetic in the highest degree :—His different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence :—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii. :—The whole of the eighth chapter of his epistle to the Romans, in which both the sentiments and the language, especially towards the close, are transcendently sublime :—The fifteenth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest variety of rhetorical figures, expressed in words aptly chosen, and beautifully placed ; so that in no language is there to be found a passage of equal length, more lively, more harmonious, or more sublime :—The last four chapters of his second epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who doated on that impostor :—1 Tim. vi. 6,—12. ; a passage admirable, both for the grandeur of the sentiment and for the elegance of the language :—The whole eleventh chapter of his epistle to the Hebrews, and the first six verses of the twelfth chapter of the same epistle : with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

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

heathen poets, in praise of their divinities.—2 Cor. iv. 17, 18. *For the present light thing of our affliction, which is but for a moment, &c.*—ch. v. 14. *For the love of Christ constraineth us, &c.*—vi. 4.—11. *In all things approving ourselves as the ministers of God, &c.*—Philip. iii. 18. *For many walk, &c.*—Ephes. i. 19. *What is the exceeding greatness of his power, &c.* In which last period there is such an accumulation of strong expression as is scarcely to be found in any profane author.—1 Tim. vi. 15. where there is a description of God, which, in sublimity of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced in which, as in those just now mentioned, there are no unnatural rants, nor great swelling words of vanity; but a real grandeur of sentiment, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Beza, in the account which he hath given of the apostle Paul as a writer, 2 Cor. x. 6. note, where he says, “When I more narrowly consider the whole genius and character of Paul’s style, I must confess that I have found no such sublimity of speaking in Plato himself; as often as the apostle is pleased to thunder out the mysteries of God: no exquisiteness of vehemence in Demosthenes, equal to his, as often as he had a mind either to terrify men with a dread of the divine judgments, or to admonish them concerning their conduct, or to allure them to the contemplation of the divine benignity, or to excite them to the duties of piety and morality. In a word, not even in Aristotle himself, nor in Galen, though most excellent artists, do I find a more exact method of teaching.”

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought, upon the whole, to be considered either as an elegant or as an eloquent writer. The method and connection of his writings are too much concealed



to entitle him to these appellations ; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression, called, by rhetoricians, *elliptical* ; to leave some of his sentences, and even of his arguments, incomplete ; and to mention the first words only of the passages which he hath quoted from the old testament, though his argument requires that the whole be taken into view. These peculiarities, it is true, are found in the most finished compositions of the Greeks ; and though they appear harsh, are real excellencies ; as they diversify the style, render it vigorous, and draw the reader's attention. But they occur much more seldom in their writings than in Paul's. And although the words that are wanting to complete the apostle's sentences, are commonly expressed, either in the clause which goes before, or in that which follows, and the scope of his reasonings leads to the propositions omitted ; yet these, for the most part, escape ordinary readers, so that his style, upon the whole, is difficult and obscure.

There are other peculiarities also, which render the apostle's style dark : such as, that on some occasions he hath inverted the order of his sentences, and used the same words in the same sentence, in different senses. Nay, he has affixed, to many of his terms, significations quite different from what they have in profane authors ; because, as Locke justly observes, the subjects of which he treats were absolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In short, these peculiarities of style have thrown such an obscurity upon many passages of Paul's writings, that persons tolerably skilled in the Greek language will understand the compositions of Demosthenes, Isocrates, or any other standard prose writer among the Greeks, more readily than the epistles of the apostle Paul.

Let it be acknowledged then, that, in general, Paul's ordinary style is not polished and perspicuous, but rather harsh and obscure. Nevertheless, in avoiding the studied perspicuity and prolixity of the Grecian eloquence, and in adopting a concise

and unadorned style in his epistles, he is, I think, fully justified by the following considerations.

In the first place, a concise unadorned style in preaching and writing, though accompanied with some obscurity, was, in the apostle's situation, preferable to the clear and elegant manner of writing practised by the Grecian orators. For, as he himself tells us, it was intended by Christ to make the world sensible that the conversion of mankind was accomplished, neither by the charms of speech, nor by the power of sounds, nor by such arguments as a vain philosophy was able to furnish, but by those great and evident miracles which accompanied the first preaching of the gospel, and by the suitableness of its doctrines to the necessities of mankind: facts, which it is of the greatest importance for us, in these latter ages, to be well assured of. 1 Cor. i. 17. *Christ sent me to preach the gospel, not with wisdom of speech, that the cross of Christ might not be made ineffectual.*—1 Cor. ii. 4. *My discourse and my preaching was not with the persuasive words of human wisdom, but with the demonstration of the Spirit, and of power.* 5. *That your faith might not stand in the wisdom of men, but in the power of God.*

In the second place, the obscure manner of writing used by the apostle Paul, though the natural effect of his own comprehensive genius, may have been designed for the very purpose of rendering some of his passages difficult, that, by the pains necessary to the right understanding of them, their meaning, when found, might enter the deeper into his reader's mind. This use of obscurity was thought of such importance anciently, that the most celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more strongly the curiosity of their disciples. Of this the Egyptian priests were famous examples. So also was Plato; for his theological, and even some of his moral writings, are often more obscure than Paul's, or than the writings of any of the sacred authors whatever. The obscurity of the scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For, though  
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it hath been alledged that the professed design of a revelation from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all: yet if the improvement of their understanding be as essential to the happiness of rational creatures, destined to live eternally, as the improvement of their affections, the obscurity of revelation may be necessary to a certain degree. In the present life, indeed, men's happiness arises more from the exercise of their affections, than from the operations of their understanding. But it may not be so in the life to come. There the never-ending employment of the blessed may be to search after truth, and to unfold the ways and works of God, not in this system alone, but in other systems which shall be laid open to their view. If so, it must be an important part of our education for eternity, to gain a permanent and strong relish of truth, and to acquire the talents necessary for investigating it; particularly the habit of attending to, and comparing things; of observing accurately their minutest agreements and differences; and of drawing the proper conclusions from such matters as fall under our observation. Hence, to afford scope for acquiring these talents so necessary to the dignity and happiness of reasonable beings, the nice mechanism and admirable contrivance of the material fabric of the universe is veiled from the eyes of men; and they are not allowed to behold it, but in consequence of accurate and laborious researches. For the same reason, the system of grace is set before us in the books of revelation, covered with a veil; that, in the removing of that veil, and in penetrating into the meaning of the scriptures, we may have an opportunity of exercising and strengthening the faculties of our minds, and of acquiring those habits of attention, recollection, and reasoning, which are absolutely necessary to the employments and enjoyments of the other world. Thus the obscurity of the scriptures, instead of counteracting, evidently co-operates with the general design of revelation, and demonstrates that the books of nature and of grace have come from one and the same author, the Eternal God, the Father of the universe.

In the third place, the concise manner in which the apostle hath written his epistles, may have been designed to render them short,

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

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

This leads me to remark, that the ease with which the most striking passages of the apostolical epistles may be committed to memory, through their apparent want of connection, hath rendered them, in all ages, highly profitable to the common people, for whose use principally they were intended, and more especially to the primitive christians. For in that age, when men were so captivated with the gospel, that, on account of it, they parted with every thing most dear to them, we may believe they would spend much of their time in committing to memory the chief passages of the evangelical histories and apostolical epistles, in which the doctrines, precepts, and promises of the gospel are recorded. These were the charter on which all their hopes were founded, the lights by which they guided themselves in every situation, and the only source of their consolation under the sufferings brought on them by the profession of the gospel. We cannot be much mistaken, therefore, in supposing, that persons were chosen to be the penmen of the scriptures,

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who, following the bent of their own genius, ſhould write, in the concise and apparently unconnected manner above deſcribed, on purpoſe that the moſt uſeful paſſages of theſe divinely inſpired compoſitions might be committed to memory with the greater eaſe. For thus the more intelligent brethren could not only make theſe paſſages the ſubjects of their own daily meditation, but alſo repeat them to others, whoſe memories were not ſo retentive, or who were not able to purchaſe copies of the ſcriptures, or who, perhaps, could not have read them, although poſſeſſed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

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

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

little better than a picture to a blind man : for which reason the apostle, with great propriety, hath, for the most part, neglected them.

I shall now conclude the present essay with the following observation concerning the scriptures in general ; namely, that as these writings were designed for all mankind, and were to be translated into every language, it may justly be doubted, whether, in such compositions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the just application of the various figures of speech frequently introduced. Elegancies of that kind are generally lost in translations, being like those subtle essences which fly off, when poured out of one vessel into another. And even though some of these delicate beauties might have been retained in what is called a *free translation*, yet, as that advantage must have been purchased often at the expence of the inspired writer's meaning, such a translation of the word of God never could have been appealed to as an infallible standard for determining controversies in religion, or for regulating men's practice : because it would have exhibited the translator's private opinion, rather than the mind of the Spirit of God. (See Gen. Pref. page 34.) Whereas, to have the very words, as nearly as possible, in which the revelations of God were originally delivered, set forth in literal translations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wisely ordered, that the excellence of the scriptures should consist, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with those flowers and graces of speech, whose principal virtue consists in pleasing the imagination, and in tickling the ear ; but in the truth and importance of the things written, and in a simplicity of style suited to the gravity of the subjects ; or in such an energy of language as the grandeur of the thoughts naturally suggested. Excellencies of this sort easily pass from one language into another, while the meretricious ornaments of studied elegance, if in the least displaced, as they must be when translated, wholly disappear.

This

This being the case, I appeal to every reader of sound judgment, whether Lord Shaftesbury and the Deists speak sense, when they insinuate, that, because the scriptures were dictated by the Spirit of God, they ought throughout to surpass all human writings in beauty of composition, elegance of style, and harmoniousness of periods. The sacred oracles were not designed as works of genius, to attract the admiration of the learned, nor to set before them a finished model of fine writing for their imitation; but to turn mankind from sin to God. For which purpose, the graces of a florid, or even of a melodious style, were certainly of little value, in comparison of those more solid excellencies of sentiment and language, whereby the scriptures have become the power of God unto salvation to all who believe them; and will continue to be so till the end of time. We may therefore in this, as in every other instance, affirm with our apostle, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men*, (1 Cor. i. 25.) and may with understanding ascribe to God, only wise, the glory that is due to him, on account of the admirable contrivance of his Word.

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#### E S S A Y IV.

*On translating the Greek Language, used by the Writers of the New Testament.*

**I**N the translation of the apostolical epistles now offered to the public, important alterations are made in the meaning of many passages of scripture, which are not supported in the notes. The author, therefore, has judged it necessary to submit to his readers a number of observations on the Greek language, and on some of its particles, as used in the inspired writings, whereby the alterations which he hath made in the translation of these writings, he hopes, will appear to be well founded.

His remarks, the author hath made in the following order.  
**I.** On the Verbs. **II.** On the Voices, Modes, and Tenses of the Verb. **III.** On the Participles, Nouns, Pronouns, and Articles.

IV. On

IV. On the Particles, ranged in the the order of the alphabet. The senses which he hath affixed to each particle he hath supported by passages both from the scriptures, and from the Greek classics, where they are used in these senses. And as often as in the new translation any uncommon sense is given to a Greek word, that word is inserted in the translation, that, by turning to the part of this essay where it is handled, the reader may judge whether the sense affixed to it is sufficiently warranted by its use in other passages. This method the author has adopted, to prevent the necessity of repeating the same proof, on every new occasion where it might be wanted.

In examining the following remarks, the reader is desired to recollect, that the native language of the writers of the New Testament was the *Hebrew*, or *Syro-Chaldaic*. For these authors, following the idiom of their mother tongue, naturally affixed to some of the Greek words and phrases which they have used, the senses of the corresponding Hebrew words and phrases. Hence the *Hebraisms* found in the New Testament, which the lesser critics have so loudly condemned; as was observed in the essay on St. Paul's style. Allowing, therefore, that the evangelists and apostles have introduced Hebrew forms of expression into their Greek writings, the following remarks ought not to be considered as ill-founded, on pretence that they are not applicable to the Greek language, in its classical purity. Some critics, indeed, anxious to defend the reputation of the apostles as writers, have endeavoured to produce, from the best Greek authors, phrases similar to those in the inspired writings which have been most blamed. But the attempt, I think, might have been spared. For although the *Hebraisms* in the New Testament are fewer than some fastidious critics have supposed, the best judges have allowed that there are, in these books, words and phrases which can be called by no other name than *Hebraisms*; as the following remarks will clearly evince.

N. B. *The examples from scripture which are marked with an asterisk (\*), are taken from the common English version.*

#### V E R B S.

I. ACTIVE VERBS.—The Hebrews used *active verbs* to express the *agent's design and attempt to do a thing*, though the thing designed



signed or attempted did not take place. Exod. viii. 18. *And the magicians did so: attempted to do so with their enchantments, to bring forth lice, but they could not.*—Deut. xxviii. 68. *Ye shall be sold, set to sale, and no man shall buy you.*—Ezek. xxiv. 13. *Because I have purged, attempted to purge thee, namely, by instructions, reproofs, &c. and thou wast not purged.*—Matt. xvii. 11. *Elias truly cometh first, and restoreth all things\**; that is, attempteth to restore all things.—Gal. v. 4.—*Whosoever of you are justified, that is, seek to be justified, by the law, ye are fallen from grace\**.—Phil. iii. 15. (*Ὅσοι τελειοί.*) *As many as are (that is, as would be) perfect\**.—1 John i. 10. *We make him, we endeavour to make him, a liar.*—1 John ii. 26. *These things I have written concerning them that deceive you\**; that is, who endeavour to deceive you. See also ch. v. 10.

2. The Hebrews used *active verbs* to denote simply *the effect of the action expressed*; Isai. lxi. 1. *Quæsitus sum ab iis qui me non petebant.* In this passage, *quærere* and *petere*, according to the ordinary signification of these words, are evidently the same. And yet St. Paul, quoting the passage, rightly expresses it (Rom. x. 12.), *I was found of them that sought me not.*—John, xvi. 4. *None of you asketh me, whither goest thou: none of you knoweth whither I am going; for Peter had expressly asked that question, chap. xiii. 21.*—1 Cor. viii. 12. *But thus sinning against the brethren (*καὶ τρωποῦτες*, and beating, that is,) and hurting their weak consciences (for hurting is the effect of beating), ye sin against Christ.*

3. *Active Verbs*, in some cases, were used by the Hebrews to express, not *the doing of the thing said to be done*, but simply *the declaring that it is done, or that it shall be done.* Thus, both in the Hebrew and in the Septuagint translation of Levit. xiii. 6. 8. 11. 13. 17. 20, &c. the priest is said *to cleanse* and *to pollute*. But the meaning evidently is, that, after due examination, he is to *declare* the person *clean or polluted.*—Acts x. 15. *What God hath cleansed; what God hath declared clean (*σὺ μὴ κολῶν*), do not thou pollute; that is, as our translators have rightly rendered it, do not thou call unclean.*—Isaiah vi. 10. *Make the heart of this people fat, and make their ears heavy; declare, or foretel, that the heart of this people is fat, &c.* Accordingly, Mat. xiii. 15. where this passage is quoted, it is thus expressed: *The heart of this people is*

waxed fat, &c.—Jerem. i. 9. *I have put my word into thy mouth, 10. So that I have this day set thee over the nations to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant. I have appointed thee to declare, or prophesy, concerning the nations, that they shall be rooted out, &c.*—Ezek. xliii. 3. *According to the vision which I saw when I came to destroy the city; that is, to prophesy that it should be destroyed.*—Ezek. xxii. 2. *Son of Man wilt thou judge, wilt thou judge the bloody city? Wilt thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16.*—Mat. xix. 28. *Ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory (when, after his resurrection, he shall sit on the right hand of God), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; that is, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day.*—1 Cor. vi. 2. *Do ye not know that the saints judge the world? Do ye not know that the inspired preachers of the gospel declare that the world is to be judged; and also declare the laws by which it is to be judged?—Ver. 3. Do ye not know that we judge angels? That in the gospel which we preach, we declare the judgment and punishment of the evil angels?*

4. *Active verbs* were used by the Hebrews to express, not *the doing*, but *the permission of the thing* which the agent is said to do. Thus, Gen. xxxi. 7. Jacob says of Laban, *God did not give him (did not permit him) to hurt me.*—Exod. v. 22. *Lord, wherefore hast thou so evil entreated this people? Wherefore hast thou permitted them to be so evil entreated?—Psaln xvi. 10. Thou wilt not (give, that is) suffer thine holy One to see corruption.*—Psaln lxxxii. 12. *So I gave them up unto their own hearts lusts: I permitted them to be led by their own strong lusts; as is plain from God's adding, ver. 13. O that my people had hearkened to me, &c. for that wish God could not have expressed, if, by any positive influence, he had given them, &c.*—Jerem. iv. 10. *Lord God, surely thou hast greatly deceived this people: Thou hast suffered this people to be greatly deceived by the false prophets,*

saying, ye shall have peace.—Ezek. xiv. 9. *If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet*: I have permitted him to deceive himself.—Ezek. xx. 25. *I gave them also statutes that were not good*: I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levit. xviii. 3.—Mat. vi. 13. *Lead us not (suffer us not to be led) into temptation.* Le Clerc, *Ars Crit.* vol. i. p. 237. has shewn, that Homer, in the same sense, ascribes the evil actions of men to God.—Mat. xi. 25. *I thank thee, O Father, that thou hast hid (hast not revealed) these things, &c.*—Matt. xiii. 11. *To you it is given to know the mysteries of the kingdom, but to them it is not given*: Ye are permitted to know the mysteries, &c. but they are not permitted to know them.—Mark v. 12. *Send us into the swine, suffer us to go, &c.*—Acts xiii. 29. *When they (the Jewish rulers who crucified Jesus) had fulfilled all that was written of him, they took him down from the cross, and laid him in a sepulchre*: They permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemus, two of Christ's disciples, who took him down and buried him.—Rom. i. 24. *God gave them up to uncleanness, through the lusts of their own hearts*: God permitted them to fall into uncleanness, through their own strong lusts.—Rom. ix. 18. *Whom he will he hardeneth*: He permitteth to be hardened.—Rom. xi. 7. *The rest were blinded*; were permitted to become blind.—8. *According to what is written, God hath given them a spirit of slumber, hath permitted them to fall asleep.*—2 Thess. ii. 11. *For this cause God shall send them strong delusion, that they should believe a lie\**: God shall permit strong delusion to beset them, so that they shall believe a lie.—Rev. ix. 3. *And to them was given power.*—xiii. 5. *And there was given unto him a mouth speaking great things, and blasphemies.*

5. *Active verbs* are used to express, not *the doing*, but *the giving an occasion of doing* a thing. Gen. xlii. 38. *If mischief befall him by the way, then shall ye bring down, ye shall be the occasion of bringing down, my gray hairs, &c.*—1 Kings, xiv. 16. *Jeroboam made Israel to sin*, occasioned the people to sin, by setting up the calves.—Acts i. 28. *This man (Judas) purchased a field with the reward of iniquity, that is, occasioned it to be purchased*; as is plain from Matt. xxvii. 7.

6. *Active verbs* sometimes denote *the continuation of the action* which they express. 1 John, ch. v. 13. *These things I have written to you who believe on the name of the Son of God, that ye may believe on the name, that is, continue to believe on the name of the Son of God.*

7. NEUTER and INTRANSITIVE VERBS.—The writers of the New Testament use *neuter* and *intransitive verbs* to denote *actions whose objects are things without the agent*. Thus, the intransitive verb ἀνατελλω, which signifies *to rise, or spring up*, is used transitively, Matt. v. 45. (ἀνατελλει) *He maketh his sun to rise\**.—So ἀνίστημι, *I rise*, John vi. 54. ἀναρῶσω αὐτον, *I will cause him to rise, I will raise him\**.—1 Cor. iii. 6. *But God (κὺξινε) hath made to grow*.—1 Cor. iv. 7. *Who (σε διακρινει) maketh thee to differ\*?*—Matt. v. 29. *If thy right eye (σκανδαλιζει) cause thee to offend\**; marg. transl.—Matt. xviii. 6. *Whoso (σκανδαλιση) shall cause one of these little ones to offend*.—1 Cor. viii. 13. *If meat (σκανδαλιζει) maketh my brother to offend\**. In like manner, γινωσκω, which signifies *to know*, is used, I think, transitively, in the following passages: 1 Cor. viii. 3. *If any man love God, (ἐτος εγνωσται ὑπ' αὐτου) he is made to know, he is taught, by him*; as is plain from ver. 2.—1 Cor. xiii. 12. (ἐπιγνωσομαι) *I shall be made to know, even as I am known*.—Gal. iv. 9. *But now knowing God, or rather (γνωσθεντες ὑπο Θεου) being made to know (being instructed) by God*.—2 Tim. ii. 19. *The foundation of God standeth sure, having this seal, The Lord (εγνω τους οντας αυτου) maketh them known who are his*.—Numb. xvi. 5. *To-morrow the Lord will shew (Heb. know, i. e. make known) who are his*.—Εἰδεναι, which signifies *to know*, is likewise used transitively, 1 Cor. ii. 2. (ε γαρ ερευνα τε ειδεναι τι) *For I determined to make known (to preach) nothing among you but Jesus Christ, and him crucified*.—Mark xiii. 32. *But of that day and that hour, (εδεις οιδεν) no man knoweth (that is, maketh known) not even the angels who are in heaven, neither the Son, but the Father*; neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reserved that discovery to himself, Acts i. 7.—In the same manner, θριαμβευσεν also is used transitively in the following passage: 2 Cor. ii. 14. *I give thanks to God, who at all times (θριαμβευσοντι ημας) causeth us to triumph\**. And περισσευσεν, 2 Cor. ix. 8. *God is able (περισσευσαι) to make every grace abound in you\**.—

you\*.—Eph. i. 8. *According to the riches of his grace, which (επερισσευσεν) he hath made to overflow in us.*—1 Thess. iii. 12. *And the Lord (ιμας πλεοναται και περισσευσται) cause you to abound and overflow in love.*

*Voices, Modes, Tenses, and Numbers of the Verb.*

8. VOICES.—Beza tells us, that the *active* is put for the *passive*, 1 Pet. ii. 6. *Wherefore also (περιεχει for περιεχεται) it is contained in the scripture\**. Accordingly, the first Syriac translation hath, *Dicitur in scriptura*. But this change of the voice is singular.—Estius observes, that some verbs in the middle voice have only a *passive* signification, and others an *active*, and others *both* significations. When verbs in the middle voice are used *actively*, they commonly express the agent's *performing the action on himself*. Heb. x. 38. *The just by faith, shall live, (και εαν υποσειληται) but if he withdraw himself.*—Examples of verbs in the middle voice, which have a *passive* signification, are, Luke ii. 5. *απογραφεσθαι, to be taxed with Mary.*—1 Cor. x. 2. *And all (εβαπτισαντο) were baptized into Moses.*

9. MODES.—As the Hebrew language hath no *subjunctive* mode, the *indicative* is often put for the *subjunctive*. 1 Cor. iv. 6. *That none of you (Φουσιωσθε for Φουσιωσθε) may be puffed up.*—1 Cor. xv. 12. *If it be preached that Christ was raised, &c. (πως λεγεται) how can some among you say?—Ver. 35. Some will say (πως εγειρονται for εγειρωνται) how can the dead be raised? and with what body do they come?—Ver. 50. Neither (κληρονομει for κληρονομη) can corruption inherit incorruption.*—Gal. iv. 17. (ινα αυτες ζηλωτε for ζηλωτε) *That ye may ardently love them.*—On the other hand, the *subjunctive* mode hath often the sense of the *indicative*. Matt. xi. 6. *Blessed is he (ις μη σκανδαλισθη) who is not made to stumble.*—John xv. 8. *By this is my Father glorified (ινα καρπον πολυν φερητε) when ye bear much fruit.*—1 Cor. vi. 4. (εαν εχητε) *When ye have secular seats of judgment.*—1 Cor. xv. 25. *Until (θη) he hath put all enemies under his feet\*.*—James iv. 13. *To-day or to-morrow (πορευσωμεθα for πορευσομεθα) we will go\*.*—Ver. 15. *If the Lord will (ζησωμεν for ζησομεν) we shall live\*.*

The *imperative* is sometimes used for the *indicative*. Thus, Pf. xxii. 8. *what is in the Hebrew Roll, or trust thou, &c. is*

translated, by the LXX. *He trusted in the Lord*; and it is so quoted, Matt. xxvii. 43.—The *imperative* is used for the *future*, 1 Cor. xvi. 22. *Let him be*, for *He shall be Anathema*.

The *infinitive* mode was used by the Hebrews for the *verb*, in any of its modes and tenses. Luke ix. 3. *Neither* (εχειν) *have two coats*.—Rom. xii. 15. χαριζειν, *Rejoice with them that rejoice*.—Philip. iii. 16. στοιχειν, *Let us walk by the same rule*\*.—2 Cor. x. 9. *Seem* (ὡς αν υπερβειν) *as if I would terrify you*\*.—The *infinitive*, with the *article* prefixed, is used for the *substantive* noun.—Heb. ii. 15. *And who* (δια παντος τε ζην) *through all their life*.—Heb. iii. 15. (εν τω λεγεσθαι for εν τω λογη) *By the saying, To-day*, &c.—In this form, the *article* is sometimes omitted. Heb. iv. 1. *A promise being left* (εισελθειν for τε εισελθειν) *of entering*.—The Latins likewise said *scire tuum*, for *scientia tua*.

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

To begin with the *preterite tenses*, they denote, in the Greek, the *continuation of the action*, or *state*, expressed by the verb. Rom. v. 2. *This grace wherein* (εστηκετε, ye have stood) *ye continue to stand*.—1 Cor. i. 10. *In whom* (υπεπισταμεν) *we have trusted, and continue to trust*.—Heb. x. 11. *And every high priest*, (εστημεν) *standeth daily*\*; that is, *continueth daily to stand*.—James i. 20. *He beholdeth himself, and* (απελιδουθει) *goeth his way*. The *preterite tenses*, therefore, must, in some instances, be translated in the signification of the *present*. In this observation I am supported by Beza, who thus writes on Rom. ix. 19. “*Multa enim verba sunt apud Græcos quæ in preteritis habent presentis significationem.*” We may therefore translate John xx. 17. thus: *Hold me not*, (κπο γαρ αναβεβηκα) *for I do not yet ascend*: I am to remain a while on earth.

The *preterite tenses*, especially in the prophetic writings, are used for the *future*, to shew the absolute certainty of the things spoken of. Thus, Rom. viii. 30. *the called* are represented as already justified, and even glorified.—Eph. ii. 6. Believers are said to be already raised from the dead.—Heb. ii. 7. (ηλαττωσας,  
Thou

Thou hast made) *Thou wilt make him for a little while less than angels*: For this was spoken long before the Son of God was made man.—Heb. iii. 14. γεγοναμεν (we have been made) *we shall be made partakers of Christ, if we hold, &c.* Wherefore, Heb. xii. 22. *αλλα προσεληλυθατε*, may be translated, *But ye shall come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem.*

11. The *aorist tenses* sometimes denote the *past action, or state, continued to the present time*; and therefore they are rightly translated in the present tense. Mark i. 11. *Thou art my beloved Son* (εν ᾧ ευδοκησα) *in whom I am well pleased*; that is, have always been well pleased, am at present well pleased, and will continue to be well pleased.—Mark xvi. 13.—*Was taken up into heaven* (και εκαθισεν εν δεξιων) *and sat down*, and continues to sit, *at the right hand of God.*—Matt. xxiii. 2. *The Scribes and Pharisees* (εκαθισαν) *continue to sit in Moses's chair.*

The *aorist* is used sometimes for the *preterperfect tense*; that is, it denotes *an action completed some time ago.* Matt. xiv. 3. *Now Herod* (κρατησας) *having laid hold on John* (εδησεν) *had bound him.*—John xviii. 24. *Now* (απεστειλεν) *Annas had sent him bound to Caiaphas.*—John xi. 2. *αλειψασα*, *who anointed*, i. e. who had formerly anointed.—Blackwall Sac. Cl. vol. ii. page 228. observes, that the *first and second aorists*, in the *potential and subjunctive modes* (which are futures too) are often, in sacred and common writers, equivalent to the *future of the indicative.* Thus *απαρηνη* is used in the sense of *απαρηνησεται*. Mark ii. 20. *The days will come*, (ὅταν απαρηνη) *when the bridegroom shall be taken away from them\**. See also Luke v. 35.—John xvi. 8. (εαν δε πορευθω) *But if I shall go, I will send him to you.*

12. The *present tense* is sometimes put for the *preterite.* Acts ix. 36. *They were all afraid of him, not believing* (ὅτι εστι, that he is) *that he was a disciple.*—Philip. i. 30. *Having the same conflict* (οιον ιδετε, which ye see) *which ye saw in me, and now bear to be in me\**.—Heb. viii. 3. (μεινει, he remaineth) *He remained a priest all his life.*—Ver. 8. *One testified of* (ὅτι ζη, that he liveth) *that he lived, namely, a priest all his life.*

The *present tense* is often put for the *future*, to shew that the thing spoken of shall as certainly happen, as if it were already present, Matt. iii. 10. *Every tree which bringeth not forth good*

fruit, (εκκοπτεται, is cut down) *shall be cut down.*—Mark ix. 31. *The Son of Man* (παραδιδουμαι, is delivered) *shall be delivered into the hands of men.*—1 Cor. xv. 2. *By which also* (σωζεσθε, ye are saved) *ye shall be saved.*—ver. 12. *Will you say some among you,* (εστι εν εστι, that there is) *that there shall be no resurrection of the dead?*—James v. 3. *and* (φαγεται, eateth) *shall eat your flesh\*.* 2 Pet. iii. 11. *Seeing all these things* (λυομενον, are dissolved) *shall be dissolved\*.*—ver. 12. *and the elements* (τηκεται, are melted) *shall be melted\*.*

The present tense is sometimes put for the imperfect.—Gal. ii. 14. *Seeing that* (εκ ορθοποδεσι, they do not walk) *they did not walk uprightly.*—On the other hand, the imperfect of the indicative is put for the present, John i. 15. (ετ<sup>ε</sup> εν, this was) *This is he of whom I spake.*

13. The future of the indicative is often, in the writings of the Hebrews, used for the most forcible imperative. See the decalogue.—1 Cor. v. 13. *Therefore* (εξαρξαιτε, ye shall put away) *put away from among yourselves that wicked person\*.*—1 Tim. vi. 8. (αρεσθησωμεθα, we will be content.) *Let us be content.*

The future of the indicative is sometimes used for the present and imperfect of the subjunctive, Matt. xii. 31. *All manner of sin and blasphemy* (αφεθηται, shall be forgiven) *may be forgiven.*—Luke vi. 7. (ει θεραπειουσει, whether he will heal) *whether he would heal on the Sabbath.* The participles of the present, and of the imperfect tenses, are sometimes used for the preterite: John iii. 13. *No man hath ascended into heaven, but the Son of Man* (ο ων, who is) *who was in heaven.*

14. NUMBER and PERSON of the verb.—The sacred writers, to render their discourse more emphatical, or more general, sometimes change the number and person of the verb. Gal. vi. 1. *Ye who are spiritual ought to restore such an one in the spirit of meekness,* (σκοπων σεαυτον) *considering thyself.*—1 Tim. ii. 15. *She shall be saved through child-bearing,* (εαν μινωσι) *if they live in faith, &c.* By this change of the number and person, we are directed to consider Eve as the representative of the whole sex: *She and all her daughters shall be saved, if they live in faith, &c.*

#### Participles, Nouns, Pronouns, Articles.

15. PARTICIPLES.—The English participles generally have a causal signification, that is, they express a reason for something which goes



goes before, or which follows in the discourse. Thus Rom. vi. 8. *We believe that we shall also live with him.* 9. *Knowing that Christ being raised (that is, because we know that Christ being raised), dieth no more.* But as the Greek participles are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English participles, the idea of a connection, which does not exist in the text, will be conveyed. Of this see examples in the common version, Rom. vi. 5, 6; 2 Cor. x. 5, 6; Eph. v. 10; Col. i. 10. In such cases, it is better to translate the participles by the parts of the verb for which they are used. For example, Rom. vi. 5, 6. is thus rendered by our translators: *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* 6. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* But these verses ought to be translated unconnectedly in the following manner: 5. *For seeing we have been planted together in the likeness of his death, (αλλα) certainly we shall be also in the likeness of his resurrection.* 6. *We know this also, that our old man is crucified together with him, &c.*—In like manner, 2 Cor. x. 4. is thus rendered: *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.* 5.  *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* 6. *And having in readiness to revenge, &c.* But the following is a more just translation: 5. *We overthrow reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obedience of Christ.* 6. *And have in readiness to punish, &c.* See also Ephes. v. 19, 20, 21.

16. The Greek participles have an *adversative* sense, and therefore to translate them properly, the word *though*, or *although*, must be joined to them. Thus, 1 Cor. ix. 19. *For (ων) though I be free from all men\*.*—2 Cor. viii. 9. *Ων πλουσις,* *Though he was rich\*.*—2 Cor. x. 3. *For (περιπατηντες) though we walk in the flesh\*.*—Gal. iv. 1. *The heir, as long as he is a child, differeth nothing from a bond-man, (ων) though he be lord of all\*.*—1 Pet. i. 6. *On which account ye rejoice, (ολιγον αρτι λυπηθεντες) although for a little while still ye are made sorry\*.*—Ver. 8. *Εις εν αρτι μη οργωτες,*

*On whom, though ποτω ye see him not, yet believing\*.*—1 Theff. ii. 6. Δυναμενοι εν εαρει ειναί, *Though we might have been burdensome.* In all these passages our translators have rightly supplied the word *though*, as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them. Luke x. 32. *Likewise a Levite* (γενομενος κατκ του τοπου, εθων και ιδων αντιπα; νλ-θην) *being near the place, though he came and saw, passed by on the other side.*—Rom. i. 21. *Because* (γνονιες θεου) *though they knew God, they did not glorify him.*—1 Tim. iii. 14. *These things I write to thee,* (ελπιζων) *though I hope to come to thee soon.*

The Greek participles, by means of the verb ειμι understood, are used for any part of the verb of which they are the participles. Thus Rom. v. 11. Αλλκ και καυχωμενοι, *But we boast in God\*.* Rom. xii. 16. Το αυτο εις αλληλκς φρονοντες, *Be of the same mind one towards another\*.*—Philip. iii. 4. Καιπε εγω εχω, *Though I might also have confidence\*.*—1 Tim. v. 13. Δμα δε και αργαι μανθανειν περιερχομεναι τας οικιας, *At the same time being also idle, they learn to wander about.* This is the Vulgate translat.—Col. ii. 12. Συνταφεντες, *Ye are buried with him.*—1 Pet. ii. 18. *Servants* (υποτασσομενοι) *be subject to your masters\*.*—1 Pet. iii. 7. *In like manner, ye husbands* (τυνοικοντες) *dwell with them\*.*—In other instances, the substantive verb is expressed, Eph. v. 5. Τετο γαρ ετε γινωσκοντες, *For this ye know\*.* See also Heb. ii. 13.—Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connection in the discourse which mars the sense, and renders the apostle's language perfectly ungrammatical.

*Participles* are sometimes put for the correspondent *substantive nouns*. Herod. L. 1. init. Τω βασιλευοντι Μαρκκ, (for τω βασιλει) *To the emperor Marcus were born several daughters.* Matt. iv. 3. *And when* (οπειρωζων) *the tempter came.*—1 uke ii. 2. *This was the first enrolment* (ηγεμονευοντος της Συριας Κυρηνικ) *of Cyrenius governor of Syria: that is, who was afterwards governor of Syria.*—1 Tim. vi. 15. *The King* (των βασιλευοντων) *of kings, and the Lord* (των κυρευοντων) *of lords\*.*—Heb. xiii. 7. *Remember* (ηγεμενων for ηγεμονων) *your rulers who have spoken to you: the word\*.*

But,

But, to two of these translations it is objected, that the article is wanting. Nevertheless, in the following passage, the participle without the article is put for the substantive n. un. Gal. iv. 24. Ἄτινα εἰν ἀλληγορημενα, *which things are an allegory\**.

17. SUBSTANTIVE NOUNS.—The sacred writers sometimes use *substantive nouns for adjectives*. Thus, *circumcision* and *uncircumcision* signify *circumcised* and *uncircumcised persons*; *anathema*, *excommunication*, is an *excommunicated person*.—1 Cor. xiv. 12. *So also ye, seeing ye are earnestly desirous* (πνευματων, for πνευματικων) *of spiritual gifts, seek that ye may abound for the edification of the church*.—Ver. 32. Πνευματα, *The spirits* (for the spiritual gifts) *of the prophets are subject*.—Gal. i. 14 *More exceedingly*, (ζηλωτης, a zealot) *zealous*.—1 John v. 6. *Because the Spirit is* (ἡ ἀληθεια, the truth, that is) *true*.

18. Sometimes in scripture, when *one substantive governs another in the genitive*, one of them must be translated as an adjective. Luke xviii. 6. *Hear what* (ὁ κριτης ἀδικιας) *the unjust judge saith\**.—Rom. vi. 4. *Walk in* (καθεστητι ζωης) *a new life*.—Rom. vii. 5. Παθηματα των ἁμαρτιων, *The sinful passions*.—Rom. viii. 3. *In the likeness* (σαρκος ἁμαρτιας, of the flesh of sin) *of sinful flesh\**.—Philip iii. 21. Σωμα της ταπεινωσεως ἡμων, (the body of our humiliation) *our humbled body*; *body humbled by sin*. Col. i. 22. *The body of his flesh*, his *fleshly body*.—Col. ii. 18. *Pufft up by* (νοος της σαρκος) *his fleshly mind\**.—Col. iii. 14: *Bond of perfectness\**, a *perfect bond*.—Eph. vi. 12. *Against* (κα πνευματικα της πονηριας, spiritual things of wickedness) *wicked spirits*.—Heb. ix. 15. *Receive the promise of the eternal inheritance*, the *promised eternal inheritance*. 1 John i. 1. *Have handled* (περιλογα ζωης, concerning the word of life) *concerning the living word*.—Accordingly it is added, ver. 2.—*And the life, namely of the word, was manifested*.

Sometimes when *one substantive governs another*, the latter must be translated in *apposition*, as it is called, that is, *as explanatory of the former*. Gen. ii. 17. *The tree of the knowledge of good and evil*; the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleasure which is evil. 2 Cor. v. 1. *When our earthly house*, (τα σκηνος, of the tent,) *which is a tent*.—2 Pet. ii. 1. *Who shall bring in* (ἄρεσεις ἀπωλειας, heresies of destruction) *heresies which occasion destruction*.

19. When *one substantive is joined to another by a copulative*, the one must be translated as governing the other. Dan. iii. 7. All the people, the nations, and the languages, that is, *people of all nations and languages*.—Matt. iv. 16. *The region and shadow of death\**: 'The land of the shadow of death.—Acts xxiii. 6. *The hope and resurrection of the dead\**: The hope of the resurrection of the dead.—In other instances, the *substantives so joined* must be translated as *adjectives*. John xiv. 16. *I am the way, the truth, and the life*: I am the true and living way.—Col. ii. 8. *Spoil you* (δια της φιλοσοφίας και κενής απάτης, through philosophy and false deceit) *through a false and deceitful philosophy*.—2 Tim. i. 10. *Hath brought* (life and immortality) *immortal life to light*.—This idiom is found in the Latin language likewise. *Pateris libantes et auro*, i. e. *aureis pateris*, *golden cups*.

20. ADJECTIVE NOUNS.—The *neuter adjective* is sometimes put for *its corresponding substantive*. Rom. ii. 4. *Not knowing* (το χρηστον, the good thing) *the goodness of God\**. See also 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17.—Sometimes the *neuter adjective* is put for the *masculine and feminine jointly*. John vi. 37. Παν, *All that the Father giveth me*.—1 Cor. vi. 11. Και ταυτα, *And such were some of you*.—1 Cor. xi. 12. *As the woman is from the man, so also the man is by the woman; but* (παντα) *all*, that is, both man and woman, *of God*.

21. GENDERS of nouns.—The *masculine* is sometimes put for the *feminine*, even by classical authors. Of this, Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λυσαντες, though masculine, denotes the women who washed the dead body of Dorcas.—Participles and adjectives sometimes take the genders, not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark ix. 20. Και ιδων αυτον ευθεως το πνευμα. *And the spirit seeing him, straightway tare him*. Here the word agreeing with ιδων, is not πνευμα, but δαιμων understood. See pronouns, No. 64.

22. NUMBERS of nouns.—A noun in the *singular number* is sometimes used for *its plural*. 1 Cor. vi. 51. *One who shall be able to judge* (αυα μετον τε αδελφω αυτου) *between his brethren\**.—2 Cor. xi. 26. *Dangers in* (the city) *cities*, *dangers in* (the wilderness) *wildernesses*.

On the other hand, the sacred writers, to aggrandise the subjects of which they treat, use plural nouns, though the things which they denote are naturally singular. Mark xvi. 19. *Sat down* (ἐκ δεξιῶν, at the right hands) *at the right hand of God*.—1 Thess. v. 1. *However, concerning* (τῶν χρόνων καὶ καιρῶν, the times and seasons) *the time and season*, namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3.—Heb. ix. 23. *But the heavenly holy places* (καίτοις θυσιασίου, with better sacrifices) *with a better sacrifice*: For Christ offered only one sacrifice for sin.—Heb. x. 28. *He who despised Moses's law died without* (ὀυκ ἐκρίμων, mercies) *mercy*\*.—Mat. xxi. 7. *And brought the ass and the colt, and set him* (ἐπάνω αὐτῶν) *upon it*, the colt. Le Clerc, *Ars Crit.* vol. i. p. 353. hath given examples from Homer of the same anomaly.—If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as some commentators propose, it will afford an easy interpretation of a passage otherwise very difficult: *Else what shall they do who are baptized* (ὕπερ νεκρῶν) *for the dead man*; for Christ, who was put to death by the Jewish rulers.

23. CASES of nouns.—Blackwall (*Sac. Cl.* vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only case that can be put *absolutely*; but the *accusative* often, and the *dative* sometimes, are absolute in the Greek. For example, Mark ix. 28. Matt. viii. 1. This observation, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings, occasioned by the ignorance of copyists.

The *genitive absolute* in the Greek, answering to the *ablative absolute* in the Latin, hath often a *causal* signification, and ought to be so understood. Gal. iii. 25. ΕΛΘΕΝΤΟΣ ΔΕ ΠΙΣΤΕΩΣ, *But faith* (the gospel) *being come*, that is, because faith is come, *we are no longer under the pedagogue*.

24. It is of importance to observe, that, in the Greek language, nouns in the *genitive case* sometimes express the *object*, and sometimes the *agent*: and therefore, in the translation of the scriptures, these uses of the *genitive* ought to be carefully distinguished. Of the *genitive* of the *object*, the following are examples: Matt. ix. 25. *The gospel, or good news* (τῆς βασιλείας) *concerning*

concerning the kingdom.—Matt. x. 1. *Power* (των πνευματων ακαθαρτων) *over unclean spirits*, namely, to cast them out.—Acts iv. 9. *If we this day be examined* (επι ενεργεια ανδραπων ασθενεω) *concerning the good deed of the impotent man*; that is, concerning the good deed done to the impotent man.—Rom. xvi. 15. *Κηρυγμα Ιηου*, *The preaching concerning Jesus*.—2 Cor. i. 5. *For as* (παθηματα τε Χριστου) *the sufferings for Christ*.—Eph. iii. 1. *I Paul* (ο δεσμιος τε Χριστου) *the prisoner for Christ*.—1 Tim. iv. 1. *Διδασκαλιας δαιμονων*, *Doctrines concerning demons*. Rev. ii. 13. *And have not retained* (την πισιν μου) *the faith concerning me*: or it may be translated as the genitive of the agent, *the faith which I enjoin*.

25. Of the *genitive of the agent*, the following are examples: Luke i. 69. *Κερας σωτηριας*, *A horn which worketh salvation*.—John vi. 28. *This is the work of God*; the work which God enjoins.—Rom. iii. 22. *Faith of Jesus*; the faith which Jesus requires.—2 Cor. iv. 10. *Always carrying about in the body* (νεκρωσιν τε κυριου Ιηου) *the mortification of the Lord Jesus*; the mortification which the Lord Jesus requires or practised.—Eph. iv. 18. *Απηλλοτριωμενοι της ζωης τε Θεου*, *Being alienated from the life which God commands*.—Col. i. 24. *And fill up the remainder of the afflictions of Christ*; the remainder of the afflictions which Christ hath enjoined me to suffer.—Col. ii. 11. *The circumcision of Christ*; the circumcision enjoined by Christ. See Rom. iii. 22. note.

The *genitive* is commonly marked by the article τε. But sometimes the article is omitted; as, Heb. v. 6. *Κατα την ταξιν Μελχισεδεκ*, *According to the order of Melchisedeck*.—Tit. ii. 13. *The appearing of the glory of the great God*, (και σωτηρος ημων Ιηου for τε σωτηρος) *and of our saviour Jesus Christ*.

The *dative of the cause, manner, and instrument*, is often expressed by a preposition; but sometimes the preposition is understood. Luke xxii. 49. *Shall we smite* (εν) *with the sword?*—Luke xxiii. 15. *Nothing worthy of death is done* (αυτη) *by him*. Supply περα. This is an easy solution of a difficulty which hath hitherto perplexed all the critics and commentators.—Ephes. ii. 15.—*And hath abolished* (εν τη σαρκι) *by his flesh*.—Heb. xiii. 10. *We have an altar, of which they have no right to eat* (ει τη σκηνη λατρευοντες) *who worship* (supply εν) *in the tabernacle*.

26. COMPARISON of nouns.—While treating of nouns, it may be proper to observe, that the writers of the New Testament have adopted the Hebrew manner of comparison. The following are examples of the *Hebrew comparison in the second degree*: Matt. xii. 7. *I will have mercy, and not sacrifice*; I will have mercy rather than sacrifice.—Mark iii. 4.—*Is it lawful to do good on the sabbath days, or to do evil?*—Is it not more lawful to do good on the sabbath days than to do evil? viz. in watching Jesus on the sabbath, that they might find matter of accusation against him.—John vi. 27. *Labour not for the meat which perisheth, but for the meat enduring to eternal life*; labour more for the meat enduring to eternal life, than for the meat that perisheth.—John xv. 22. *If I had not come and spoken to them, they had not had sin, so much sin.*—1 Cor. iii. 7. *So neither the planter is any thing, nor the waterer, but God who maketh to grow*: Their influence is nothing in comparison of God's.—1 Cor. i. 17. *For Christ sent me not to baptize, but to preach the gospel*: Christ sent me to preach the gospel rather than to baptize.—Col. iii. 2. *Set your affections on things above, and not on things on the earth*: Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree*, by representing them as belonging to God. Gen. xxx. 6. *Wrestlings of God*; that is, very great wrestlings.—1 Sam. xiv. 15. *Tremblings of God*, very great tremblings.—Psal. xxxvi. 6. *The mountains of God*, and Ps. lxxx. 2. *Cedars of God*, are very great mountains and cedars.—Jonah iii. 3. *Πολις μεγάλη τῷ Θεῷ*, *A great city to God*, is a very great city.—Mark xi. 22. *Jesus answering, said unto them, (εχετε πίστην Θεοῦ) Have a faith of God*, have a very great faith.—1 Thess. iv. 16. *With the voice of an archangel, and with a trumpet of God*, a great trumpet.—The comparison in the third degree is sometimes made by doubling the word. Luke xxii. 15. *With desire I have desired, I have greatly desired.*—Acts iv. 17. *Απειλη απειλησαμεθα*, *Let us threaten them with a threatening*; let us threaten them severely.—Acts v. 28. *Ου παραγγελια παραγγειλαμεν*, *Did we not straitly command you\*?*—Matt. vii. 21. *Not every one who saith to me, Lord, Lord*; that is, most excellent Lord.—Matt. xxiii. 7. *And to be called of men, Rabbi, Rabbi*; that is, most excellent Rabbi.—

Mark xiv. 45. *He goeth straightway to him, and saith, Master, Master; that is, most excellent master.*

28. The *positive* is sometimes put for the *superlative*. Luke ix. 48. *He who is least among you all shall be* (μεγας, great) *greatest*. For the disciples disputed who should be the greatest.

29. The *comparative* is sometimes put for the *positive*. 1 Tim. iii. 4. *Hoping to come to thee* (ταχως) *shortly, or soon*.—2 Tim. i. 18. *And in how many things he ministered to me in Ephesus, thou knowest* (εσθητιον, better) *well*\*.—Sometimes the *comparative* is put for the *superlative*. 1 Cor. xiii. 13. Μεζιον δε τετων, *But the (greater, greatest of these is charity*\*.—1 Cor. xv. 19. *We are of all men* (ε εμωτεροι, more) *most miserable*.

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

*Able*, when applied to God, or to Christ, signifies *able and willing*, Rom. iv. 21. *Fully persuaded, that what was promised, he was able and willing even to perform*.—Rom. xi. 23. *For God is* (δυνατος) *able and willing to graft them in*. See also Rom. xiv. 4. xvi. 25.; Heb. ii. 18.

31. *All* is often used in a restricted sense, for the *greatest part*. 1 Cor. viii. 1. *We all have knowledge, that is, the greatest part of us*: for it is said, ver. 17. *There is not in every man that knowledge*.—1 Cor. xi. 2. *That ye remember me in all things, that is, most things*. For they had not obeyed the apostle's precepts concerning the Lord's supper.—1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed*; that is, many of us shall be changed.

*All* sometimes means the *greatest degree of the quality to which it is applied*. 1 Cor. xiii. 2. *All knowledge, all faith*, signify the greatest knowledge, and faith.—Col. ii. 9. *All wisdom and spiritual understanding*.—1 Tim. i. 16.—*Shew all long-suffering*.—James i. 2. *Count it all joy*.

*All* signifies *some of every kind*. Matt. iv. 23.; Acts x. 12.

32. *Answer* was applied by the Hebrews to *any kind of speech*. It may therefore be translated according to the nature of the speech to which it is applied. Matt. xi. 25. *At that time, Jesus answered*



answered and said, *I thank thee, O Father, &c.* At that time, Jesus prayed and said, &c.—Mark xii. 35. *At that time Jesus answered and said, while he taught in the temple, How say the scribes that Elias, &c.* Jesus asked and said.—2 Cor. i. 9. *We had* (αποκριμα, the answer) *the sentence of death in ourselves\*.*

33. A  *blessing* signifies a gift. 1 Sam. xxv. 27. *This blessing* (gift) *which thine hand-maid hath brought.*—Rom. xv. 29. *Come with the fulness of the blessing of the gospel; come with the fulness of the gift of the gospel.*—2 Cor. ix. 5. *That they would go before unto you, and complete beforehand your before mentioned blessing; that is, gift to the saints.*

34. *Bowels.* By this word the Hebrews expressed the tenderest affection, and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. lxiii. 15. *Sounding of the bowels.*—2 Cor. vii. 15. Τα σπλαγχνα, (his bowels) *His inward affection.*—Philip. ii. 1. *If any bowels and mercies.*—Philem. ver. 20. Αναπαυσον τα σπλαγχνα, *Quiet my bowels.*

35. *Bread* signifies the whole provision of the table. 2 Sam. ix. 7. *Thou shalt eat bread continually at my table.*—Matt. iv. 3. *Command that this stone be made bread, or meat.*—4. *It is written, man shall not live by bread (meat) alone.*—Matt. vi. 7. *Our daily bread, food.*—Mark iii. 20. *They could not so much as eat bread, take food.*—Mark vii. 5. *Eat bread (meat) with unwashen hands.* See *Eat, Drink.*

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

37. *Children, Sons*, joined with a quality, denote an high degree of that quality. Thus, *children of light, of disobedience, of wrath, sons of darkness, &c.*—*Children* sometimes signify *disciples.* Thus, *children of the prophets.* Isai. viii. 18. *Behold I and the children, &c.*

38. *Common.* Because many of the things in common use among the heathens were, by the law of Moses, *unclean* to the Jews, they used the word *common* to denote a thing *unclean.* Matt. xv. 11. Κοινος τινι αυθραππον, (rendereth a man common) *Polluteth*

a man.—Mark vii. 2. *When they saw some of his disciples eat bread* (κοινῶς, with common) *with defiled, that is to say, with unwashed hands\**. Rom. xiv. 14. *There is nothing* (κοινῶν, common) *unclean of itself\**. Heb. x. 29. *Counted the blood of the covenant, &c.* (κοινῶν, a common) *an unclean thing, the blood of an unclean or sinful person.*

39. *Doctrine* (διδάχνη) signifies not only *the thing taught*, but *the action of teaching*; a discourse in which things are taught. Mark iv. 2. *Taught them many things by parables, and said unto them* (ἐν τῇ διδασκῆν ὁυτοῖς) *in his teaching or discourse.*—The same expression is used, Mark xi. 18. xii. 38.—Acts ii. 42. *They constantly attended on* (τῇ διδασκῆν) *the teaching of the apostles.*—Titus i. 9. Κατὰ τὴν διδασκῆν, *According as he hath been taught\**. 1 Cor. xiv. 26. *Each of you hath a psalm, (διδασκῆν ἐχει) hath a discourse.*

40. *Eat, Drink.*—As the Hebrews represented knowledge and wisdom by *meat* and *drink*, they made use of the phrases *eating* and *drinking*, to denote *the operation of the mind*, in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. *Thy words were found, and I did eat them.*—Ezek. iii. 1. *Son of man, &c. eat this roll, and go speak unto the house of Israel: Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel, as is evident from ver. 4. Speak with my words to them.*—Prov. ix. 5. *Come eat of my bread, and drink of the wine which I have mingled. 6. Forsake the foolish and live, and go in the way of understanding.*—John vi. 51. *I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.*—Hence, *bread* signifies *doctrine*, also *moral qualities*, which are nourished by sound doctrine. 1 Cor. v. 8. *The unleavened bread of sincerity and truth.*—Farther, to *eat* and *drink* any quality, signifies intimately to partake thereof.—1 Cor. xii. 13. *Have been all made to drink of one Spirit.*—1 Cor. xi. 29. *Eateth and drinketh punishment to himself.*

41. *Elect*, or *chosen*, often signifies *the most excellent, the chief, the most precious* among other things of the same kind, because *excellence* is the reason why some things are chosen preferably to others. Thus, Exod. xv. 3. *Pharaoh's chief captains are called his elect captains.*—2 Kings xix. 23. *His (elect) choice*  
fir

*fir-trees.*—Rom. xvi. 13. *Rufus chosen in the Lord*; that is, an excellent Christian.—1 Tim. v. 21. *Elect angels*, are the chief angels; in opposition both to those who are of an inferior order, and to the fallen angels.—1 Pet. ii. 6. *Behold, I lay in Sion a chief corner-stone*, (ελεκτων) *elect*, precious.—2 John, ver. 1. *Elect lady*, is excellent lady.—Ver. 13. *Elect sister*, is excellent sister.

42. *Face* is often used to signify *anger*. Psa. xxi. 9.—xxxiv. 16. *The face of the Lord is against them that do evil\**.

43. *Flesh, Spirit.*—*Flesh* denotes things *weak*; *spirit*, things *strong*. Isa. xxxi. 3. *The Egyptians are men, not God; their horses flesh, and not spirit.*—1 Cor. iii. 1. *I could not speak to you as to spiritual, but as (σαρκινους) to fleshly persons*, persons of weak understanding in spiritual matters.—2 Cor. x. 4. *The weapons of our warfare are not fleshly (weak) but mighty through God.*—Hence the *law of Moses* is called *the flesh*; because its rites sanctified to the purifying of the flesh only, and had no efficacy in purifying the spirit: that power was peculiar to *the gospel*, which therefore is called *the spirit*. Gal. iii. 3. *Having begun in the spirit*, (the gospel) *are ye now made perfect by the flesh*, by the law of Moses.—Rom. vii. 5. *For when we were in the flesh*; when we were under the law of Moses.—Farther, the Hebrews used *flesh and blood* as a periphrasis for *man*, especially when they meant to insinuate the weakness of human nature. Gal. i. 16. *I consulted not with flesh and blood*, I consulted not with any man.

*Flesh*, especially in St. Paul's epistles, signifies *the body with its appetites and lusts*; the unrenewed part of our nature. Gal. 5. 16. *Walk in the spirit*, walk according to the spiritual part of your nature, *and ye shall not fulfil the lusts of the flesh*, the lusts of the animal part of your nature; *for the flesh lusteth against the spirit, and the spirit against the flesh.*

44. *Glory* is expressed by a Hebrew word which signifies *weight*; hence, 2 Cor. iv. 17. *An exceeding and eternal weight of glory.*—By this word the Hebrews denoted *the perfections of God*. Rom. i. 23. *Changed the glory (the perfections) of the incorruptible God into an image.*—Rom. vi. 4. *Raised up from the dead by the glory (power) of the Father.*—Ephes. iii. 16. *According to the riches of his glory*, of his goodness.

45. *To hear* (ακρῆν) signifies *to hear, to understand, to believe, to obey, to hearken, to grant, and to report*: and therefore, in translating this word, due regard must be had to the scope of the passage where it is found. John ix. 27. *I have told you already, (καὶ ἐκ ηὐξοσθε) but ye have not believed; why desire ye (ακρῆν) to hear it again?*—1 Cor. xiv. 2. *He that speaketh in an unknown tongue, speaketh not to men but to God, for no one (ακρῆν, heareth) understandeth him\*.*—Gal. iv. 21. *Ye who desire to be under the law, (τον νομον ἐκ ακρῆτε) why do ye not (hear) understand the law?*—Acts ix. 7. *The men which journeyed with him stood speechless, (ακρῶντες) hearing a voice, but seeing no man\*.*—Acts xxii. 9. *And they that were with me, saw indeed the light, and were afraid; but (ἐκ ηὐξσαν, they heard not: so our translators have it; but it should be rendered) they understood not the voice (the speech) of him who spake to me.* This is an easy and proper reconciliation of these passages, which, in the common method of translating the Greek word ακρῆν, are directly contradictory to each other.—1 Cor. v. 1. Ὅπως ακρῆται, *It is commonly reported that there is fornication among you\*.*

46. *Hearing* (ακρῆ) signifies not only the act of hearing, but the thing heard; a relation, a report, fame. Matt. xiv. 1. *Herod the tetrarch heard (την ακρῆν) of the fame of Jesus\*.*—John xii. 38. *Who hath believed (την ακρῆν) our report\*?*

47. *Heaven* was used by the Hebrews to denote God, the possessor of heaven. Matt. xxi. 25. *The baptism of John, was it from heaven, or from men? Was it from God or from men?*—Luke xv. 18. *I have sinned against heaven, and before thee, I have sinned against God.*

48. *Holy* (ἀγιος) primarily signifies *that which is clean, or free from defilement.* Deut. xxiii. 14. *Therefore shall thy camp be holy, that he see no unclean thing\*.*

*Holy* likewise signifies *separated from a common to a sacred use.* In this sense Aaron and his sons, the priests, are called *holy*; being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for the worship of the true God, they were called, Deut. xxxiii. 3. *God's holy ones, or saints.* Wherefore, when in the epistles the name of *saints* is given

given to a whole church, it is in the same sense in which it was given to the ancient Israelites as a nation. It does not denote *holiness of life*, but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews, 1 Pet. ii. 9. See *Sanctify*.—In like manner, *places* and *things* are called *holy*, on account of the use to which they are destined.

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

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

49. *Honour*, in the speech of the Jews, signified *maintenance*. Matt. xv. 5. *But ye say, whosoever shall say to his father, or his mother, whatsoever thou mightest be profited by me, is a gift to the temple, 6. And shall not honour (shall not maintain) his father or his mother, shall be free.*—1 Cor. xii. 26. *Or one member be honoured, (nourished) all the members rejoice with it.*—1 Tim. v. 3. *Honour widows who are really widows; that is, maintain them from the funds of the church; as is evident from the following ver. 4.*—Ver. 17. *Let the elders who rule well be counted worthy of double honour; that is, of a liberal maintenance.*—1 Pet. iii. 7. *Giving honour to the wife as the weaker vessel; that is, nourishing the wife with tenderness, on account of the weakness of her body.*

50. *Living*.—The Hebrews used the word *living*, as an epithet to denote *the excellency* of the thing to which it is applied. Thus, John iv. 10, 11. *Living water.*—Acts vii. 38. *Living oracles.*—Heb. x. 20. *Living way.*—1 Pet. ii. 4, 5. *Living stone.*—Rev. vii. 17. *Living fountain*, signify excellent waters, excellent oracles, &c.

51. *Name*, is often put for *a person*, especially when the person spoken of is *great, honourable, and illustrious*. Psal. xx. 1. *The name of the God of Jacob defend thee.*—Acts i. 15. *The number of the names (persons) was about an hundred and twenty.*—Acts iv. 10. *Be it known unto you all—that by the name of Jesus*

*Christ of Nazareth*—by him, doth this man stand here before you whole.—Rev. iii. 4. *Thou hast a few names* (persons) *in Sardis, who have not defiled their garments.*—John xvii. 6. *I have manifested thy name* (thy character and will) *to the men which thou gavest me.*—This idiom seems to have taken its rise from the circumstance of persons being known by their names.

52. *Riches* denotes the *greatest abundance* of any thing. Rom. ii. 4. *Despiseſt thou the riches* (the greatness) *of his goodness?*—Ephes. i. 7. *According to the riches* (greatness) *of his grace.*—Ephes. iii. 8.—*Preach to the Gentiles the unsearchable riches* (greatness) *of Christ.*—Col. i. 27.—*What is the riches of the glory* (what the greatness of the glory) *of this mystery.*—Col. ii. 2.—*All the riches of the full assurance of understanding,* the fullest assurance of knowledge.

53. *To sanctify, to make holy, to hallow,* in the writings of the Hebrews, signify to *cleaſe a thing from thoſe defilements* which render it unfit for ſacred uſes. Thus, Moſes is ſaid, Exod. xix. 10. to *ſanctify* the people, by making them *waſh their clothes,* &c. Hence, to *ſanctify,* ſignifies to *ſet a thing apart* for a particular purpoſe; alſo, to *fit a thing* for a particular uſe. Jer. xii. 3. *Prepare them for the day of ſlaughter\**, is, in the Hebrew text, *Sanctify them for the day of ſlaughter.*—1 Cor. vii. 14. *For the unbelieving huſband is ſanctified to the wife, and the unbelieving wife is ſanctified to the huſband:* The huſband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection.—In the apoſtolic epistles, christians are ſaid to have been *ſanctified,* becauſe they were ſeparated from idolaters, and fitted to worſhip and obey the only true God; on which account the whole body of christians are called *ſaints.*—In like manner, thoſe who are fitted for heaven, are ſaid, Heb. x. 14. to be *ſanctified by the one offering of Christ:* they are fitted to be admitted into heaven; having received the pardon of their ſins, through that one offering. See *Holy.*

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

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

55. To *speak*, in the Hebrew phraseology, denotes any kind of speaking, whether in the way of *affirmation*, or *command*, or *question*, or *promise*. Rom. iv. 5. *Even as David also* (λεγει) *describeth the blessedness, &c.\**—Jer. xviii. 7. *At what instant I shall speak* (command) *concerning a nation, and concerning a kingdom, to pluck up, and to pull down.*—In the New Testament, the words ειπειν and λεγειν, have the same significations. Matt. iv. 3. *If thou be the Son of God, (ειπε, speak) command that these stones be made bread\*.*—Matt. ix. 5. *For whether is it easier (ειπειν, to say) to command, thy sins be forgiven thee, or (ειπω) to command, Arise and walk ?*—Mark v. 43. Και ειπε, *And commanded to give her* (Φαγειν) *meat\*.*—Mark ii. 11. *He saith to the sick of the palsy, (σοι λεγω) I command thee to arise.*—Luke vi. 46. *Why call ye me Lord, Lord, and do not (ε λεγω) the things I command.*—Acts xv. 24. *Certain who went out from us have troubled you (λογους) with precepts, subverting your souls, (λεγοντες) commanding you to be circumcised, to whom we gave no such commandment.*—Rom. xi. 1. Λεγω εν, *I ask then, Hath God cast away his people ?* See also John xii. 49.—Rom. xii. 3. Λεγω γαρ, *Now, by the grace which is given me, I command every one among you.*—1 Cor. vii. 12. *But to the rest (εγω λεγω) I command, not the Lord.*—2 Cor. iv. 6. *For God (ο ειπων) who commanded the light to shine out of darkness\*.*—Rev. xiii. 14. Λεγων, *Commanding those who dwell on the earth to make an image to the beast.*—Elsner and Raphelius have shewn that the Greek writers use the word λεγω in the same sense.

To *speak*, (λαλειν) hath the same general signification with λεγω. Luke i. 55. Καθως ελαλησε, (as he spake) *As he promised to our fathers.* See Heb. i. 1.

56. *Spirit.*—Besides the significations mentioned in explaining the word *flesh*, No. 43. *spirit* denotes the greatest degree of any mental quality, either good or bad. Luke x. 22. *Jesus rejoiced in*

*spirit*, rejoiced greatly.—Acts xviii. 25. *Being fervent in spirit*, being exceedingly zealous.—Acts xix. 21. *Paul purposed in spirit*, firmly purposed.—Acts xx. 22. *Behold I go bound in the spirit to Jerusalem*, I go with a firm resolution.—Rom. i. 9. *Whom I serve with my spirit*, serve with the greatest zeal.—Rom. viii. 15. *Spirit of bondage*; *spirit of adoption*:—Rom. xi. 8. *Spirit of deep sleep*: signify the greatest degree of bondage; of filial disposition; of stupidity.

57. *Stand*.—Dr. Symonds of Cambridge, in his treatise on revising the English translation of the bible, page 128, tells us, from Mr. Markland, that all verbs of posture or gesture, as *to stand*, *to sit*, *to go*, *to walk*, &c. in good Greek writers, have the signification of *existere*, *to be*. Acts ix. 7. *And the men who journeyed with him* (εσκεισσαν, stood) *were speechless*: For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True*, as an epithet, denotes *excellence*. Luke xvi. 11. *The true riches*, the most excellent riches.—John i. 9. *The true light*, the most excellent light.—John vi. 32. *True bread*, the most excellent bread.—Heb. viii. 2. *The true tabernacle*, the most excellent tabernacle.

*Truth* signifies *justice*, *righteousness*. John iii. 21. *He who doth* (την αληθειαν, truth, that is) *righteousness*, *cometh to the light*, &c. 1 Cor. xiii. 7. *Rejoiceth not in unrighteousness*, but *rejoiceth jointly* (τη αληθεια, in truth, that is) *in righteousness*.

59. *Walk*.—One's *walk*, denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. *Enoch walked with God*.—Rom. viii. 1. *Who walk not after the flesh*.—2 Cor. v. 7. *We walk by faith*, and not by sight.

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



*Word*, (λογος) like the corresponding Hebrew noun, signifies a matter, or thing, or affair, of any kind. Matt. v. 32. *Whosoever shall put away his wife*, (παρεκτος λογεσ πορνειας) *except for the affair of fornication.*—Matt. xxi. 24. *I also will ask you* (ενα λογον) *one thing\**.—Acts x. 29. *I ask therefore*, (τιμι λογοσ) *for what intent (purpose) ye sent for me\**.—Acts xix. 38. Λογου εχουσιν, *Have an accusation.*—I Cor. xv. 2. *If ye remember* (τιμι λογοσ) *in what manner, &c.*

*Word* (λογος) signifies likewise a command. Exod. xxxiv. 28. *He wrote upon the tables the words of the covenant*, (LXX. τεσ δεκα λογεσ) *the ten commandments\**. John x. 35. *If he called them gods to whom* (λογοσ) *the command of God came.*—I Tim. vi. 3. *Consent not to wholesome* (λογοισ, words) *commands, even* (λογοισ to the words) *to the commands of our Lord Jesus Christ.*

*Word* (λογος) sometimes signifies a sentence of a discourse. Rom. xiii. 9. *And if there be any other commandment, it is briefly summed up* (εν τετωτω λογοσ) *in this sentence; namely, Thou shalt love thy neighbour as thyself.*—I Cor. xiv. 19. *In the church I had rather speak* (πεντε λογεσ) *five sentences with my meaning understood, than ten thousand* (λογεσ) *sentences, &c.*

*Word* (ρημα) likewise signifies a matter, or thing, of any kind. Luke ii. 19. *Mary kept* (παντα τα ρηματα) *all these things\**.

61. PRONOUNS.—The primitive substantive pronoun οσ, *he*, must be distinguished from the adjective pronoun οσ, η, ε, *who, which.* Matt. xiv. 17. 'Οι δε λεγουσι, *They say unto him.*—Acts viii. 27. *Who had come to Jerusalem to worship; (οσ) He had the charge of all her treasures.*—Acts xiii. 30. *But God raised him from the dead, (οσ οφθην) and he was seen many days\**.—Col. i. 15. 'Οσ, *He, (God's beloved Son, mentioned ver. 13.) is the image of the invisible God.*—Ver. 18. 'Οσ, *He is the beginning.*—Heb. v. 6. *Thou art a priest for ever after the order of Melchisedeck.* 7. 'Οσ *He (Christ, mentioned ver. 5.) in the days of his flesh, when he had offered up prayers, &c.*

62. The sacred writers, to give the greater emphasis to their discourse, sometimes join two relatives with one antecedent. I Pet. ii. 24. 'Οσ τασ αμαρτιασ ημων αυτος, *Who his own self bare our sins\**. I Cor. ii. 9. 'Α for ταυτα, *These things eye hath not seen, &c. (α,) which God hath prepared, &c.*—Rom. xiv. 14. *To him who reckons any thing to be unclean, (εκεινωσ) to that man it is unclean.*

63. The *relative pronouns*, in many cases, refer not to the *near*, but to the *remote antecedent*. Luke v. 17. *The power of the Lord was present to heal (αυτους) them*: Not the pharisees, who are mentioned immediately before, but such sick people as were in the crowd.—2 Theff. ii. 8. *Shall render ineffectual, by the brightness of his coming, (&) of whom the coming is after the strong working of Satan*. Here ε, of *whom*, refers not to *the Lord*, the immediate antecedent, but to the *lawless one*, mentioned in the first part of ver. 8.

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

65. The *relative pronoun αυτος* is sometimes used for εγω αυτος, ου αυτος, *I myself, thou thyself*; and αυτοι for εμεις αυτοι, &c. Acts xxiv. 8. *By examining of whom (αυτος) thou thyself mayest take knowledge of all these things\**.—Matt. xxiii. 37. *Jerusalem—thou that stonest them which are sent to thee, προς αυτην for προς σε αυτην, sent to thyself*.

66. When words of different genders are the antecedents, though the *relative takes the gender of the masculine word*, it comprehends the whole. Heb. i. 11. Αυτοι, *They (ουρανοι και γη) shall perish*.—Sometimes the *relative takes the gender of its consequent*. See Col. i. 27.—Sometimes the *relative differs in gender from its antecedent*, regarding the meaning of the *antecedent* rather than its form: as in the following examples, Gal. iv. 19. Col. ii. 15. 19.—Of this solecism Beza has given an example, from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun ος η ου*, called by Clenard the *subjoined article*, is sometimes used for the *demonstrative ετος, αυτη, ταυτο*, Clenard. Gram. p. 166. Of this use of the *relative pronoun*, we have

have examples in the New Testament. 1 Pet. iv. 5. 'Οἱ for ὑποί, *They shall give an account to him, &c.*—1 Pet. ii. 8. 'Οἱ, *These stumble at the word.*—Scapula also observes that the Greek writers use the relative in the same manner. 'Ως ἡ γ' ἀμφίεπος τὰ φρον Εὐτοχος ἰπποδαμοῖο. Iliad, last ver. I am therefore of opinion, that, in the following passages, *the relative*, though compounded with τις, is used for *the demonstrative ὑποί*. Acts xxiii. 33. 'Οἱτινες, *These (the horsemen) going into Cesarea, and delivering the letter to the governor, presented Paul.*—Acts xxiv. 1. 'Οἱτινες, *These, namely, Ananias, the elders, and Tertullus, informed, &c.*—Rom. i. 32. 'Οἱτινες, *These men knowing the law of God, that they who do such things, &c.*—Rom. xvi. 4.—'Οἱτινες, *These persons for my life laid down their own necks.*—2 Theff. i. 9. 'Οἱτινες, *These shall suffer.* See, however, No. 71.

68. The demonstrative pronoun τῆτο, *this*, often denotes something that follows in the discourse. John vii. 22. Διὰ τῆτο, *For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.*—Rom. iv. 16. Διὰ τῆτο, *For this reason it is by faith, that it might be by grace.*—1 Cor. vii. 6. Τῆτο δέ, *But this (that follows) I speak by way of advice.*—1 Cor. xi. 17. Τῆτο δέ παραγγελων, *Now declaring this, that follows, I praise you not, that ye come together, &c.*—1 Tim. i. 16. But (διὰ τῆτο) *for this reason I received mercy, that in me, &c.*—2 Tim. ii. 10. Διὰ τῆτο, *For this cause I patiently bear evil for the elect's sake, that they also may, &c.*—2 Tim. iii. 1. Τῆτο δέ, *This know also, that in the last days, &c.*—Philem. ver. 15. Διὰ τῆτο, *For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever.*—Heb. ix. 15. Διὰ τῆτο, *For this cause he is the Mediator of the new covenant, that by means of death, &c.\**—Wherefore Rom. v. 11, 12. may be thus translated: *By whom we have received the reconciliation, (διὰ τῆτο) for this reason, as by one man sin entered, &c.*

69. ARTICLES.—The article ὁ, ἡ, το, shows that the word to which it is prefixed, signifies a particular person, or thing; consequently it renders that word *emphatical*. Thus ὁ ἀνὴρ, is not a man, or any man, but the man of whom the discourse is. Now, though in general the article renders a word *emphatical*, it is sometimes used where *no emphasis* is intended; so that the word to which it is prefixed must be translated as if the article were wanting.

wanting. Of both these uses of the article, the following is an example. 2 Theff. ii. 3. *Unless there come (ἡ ἀποστασία) the apostacy, and (ὁ ἀνθρώπος τῆς ἁμαρτίας) the man of sin be revealed.* For the article is emphatical, except before ἁμαρτίας, which must be translated as if the article were wanting. On the other hand, some words which want *the article are emphatical*, and must be translated as if the article were prefixed. Matt. i. 18. *Was found with child (ἐκ πνευματὸς ἁγίου) of the Holy Ghost\*.*—Mark i. 1. *The beginning of the gospel of Jesus Christ, (υἱοῦ Θεοῦ) the Son of God\*.*—John iii. 6. *That which is begotten (πνεύματος) of the Spirit, namely, of God.*—Gal. iii. 5. *Ἐξ ἔργων νόμου,* signifies *by works of the law.*—Heb. ii. 4. *Μερίσμους πνευματὸς ἁγίου,* *Distributions of the Holy Ghost.*—Wherefore Titus ii. 13. may, as was observed on the sign of the genitive case, No. 25. be translated, *appearing of the glory of the great God (καὶ σωτῆρος ἡμῶν) and of our Saviour Jesus Christ.*—1 Pet. iv. 6. *Condemned by men (σαρκί) in the flesh, but live by God (πνεύματι) in the Spirit.*

70. When the article does not render the word definite, or emphatical, in its signification, it is put for τῆς, and may be translated *some, an*; as Matt. ix. 11. *Ἅνθρωποι φαρισαῖοι,* *Some pharisees.*—Matt. ix. 28. *Ἐβήκεν (εἰς τὴν οἰκίαν) into an house.*—Matt. xxv. 1. *Ἐβήκεν εἰς τὸν δάσυνον (τὸν νυμφῶνα) a bridegroom.*—1 Cor. i. 11. *Ἐκ τῶν Χλόης,* *By some belonging to Chloe.*

71. Clenard, (Gram. p. 165.) speaking of the *prefixed articles* ὁ, ἡ, το, says, “Capiuntur et pro demonstrativis pronomibus; τον, pro τῶτον, *hunc*; την pro ταυτην, *hanc*: id quod crebrum est adjectis conjunctionibus δε et γε; ὁδε, ἡδε, τοδε; ὄγε, ἡγε, τογε; pro ἄτος, αυτη, τῶτο. Et idem in reliquis casibus, τεδε, τεδε, τοιδε, προ τῶτε, τῶτω, τῶτον.” Of this use of *the article* we have many examples in scripture. Matt. xxiv. 32. *Learn (τὴν παραβολὴν) this parable from the fig-tree, &c.*—Acts ix. 2. *That if he found any (τῆς ὁδῆ) of this way\*.*—Acts xxiv. 22. *When Felix heard these things, having perfect knowledge (περὶ τῆς ὁδῆ) concerning this way.*—Rom. xvi. 22. *I Tertius who wrote (τὴν) this epistle\*.*—1 Cor. v. 9. *I have written (ἐν τῇ ἐπιστολῇ) in this letter, &c.*—2 Cor. vii. 11. *Ye have approved yourselves to be clear (ἐν τῷ πραγμάτι) in this matter\*.*—Col. iv. 16. *When (ἡ) this epistle is read\*.*—1 Theff. iv. 6. *Go beyond, or defraud his brother*

brother (ἐν τῷ) in this matter.—2 Theff. iii. 14. If any one obey not (τῷ λόγῳ ἡμῶν δια τῆς ἐπιστολῆς) our command by this letter.

72. The article is sometimes used for the personal pronoun, ὅς, he. Matt. xiii. 40. Ὁ δὲ σπαρεῖς, *But he that received the seed\**.—Matt. xiv. 18. Ὁ δὲ εἶπεν, *But he said\**.—Gal. iii. 5. Ὁ ἔν, *He therefore that ministrereth the Spirit\**.—Col. iii. 25. Ὁ δὲ, *But he that doth wrong\**.—Heb. vii. 6. Ὁ δὲ μὴ γενεαλογημένος, *But he whose descent is not counted\**.—This use of the article, affords an easy translation of that difficult passage, Rom. vi. 10. Ὁ γὰρ ἀπέθανε, *For he who died, died by sin*: (ὁ δὲ ζῆ) *But he who liveth*, &c.

73. The article, in all its genders and cases, is often put for the relative pronoun ὅς, ἡ, ὅ, and must be translated *who*, *which*. Mark xii. 38. *Beware of the scribes*, (τῶν θελοῦτων) *which love to go in long clothing\**.—Rom. ix. 5. Ὁ ὢν, for ὅς ἐστι, *Who is over all, God blessed*, &c\*.—Sometimes the article in this sense is understood, and must be supplied. 1 Tim. iv. 2. *Through the hypocrisy of liars* (κεκαυτηριασμένων, for τῶν κεκαυτηριασμένων) *who are feared*.—Ver. 3. Κωλύοντων, for τῶν κωλύοντων, *Who forbid to marry*.

74. In many instances where the article is put for the relative pronoun, the substantive verb is understood, and must be supplied in the translation. 2 Cor. viii. 22. *Much more diligent upon the great trust* (τῇ εἰς ἡμᾶς) *which he hath in you*.—2 Cor. ix. 3. *That our boasting* (τοῦ ὑπερ ὑμῶν) *which is concerning you*.

## P A R T I C L E S.

75. Lowth, in his English Grammar, page 32. observes, “That the connective parts of sentences, by *which* he means *relatives, prepositions, and conjunctions*, are the most important of all, and require the greatest care and attention: for it is by them chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is laid open; and on the right use of these, perspicuity, which is the first and greatest beauty of style, depends.” This observation, which is perfectly just, shews, that, in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers

powers of the connective parts thereof be properly expressed.— In the Hebrew language, *the connectives* being few, are used with more latitude of signification than belongs to the *connectives* which properly correspond to them in other languages. Wherefore, in translating the books of the New Testament, it ought to be remembered, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right translation of the scriptures, the following examples are produced, chiefly from the scriptures themselves, to prove the variety of meanings affixed by the sacred writers to the Greek particles, by which they have connected the different parts of their discourse.

## A A A A.

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

77. ΑΛΛΑ is sometimes used by the Greeks as *the first word of a discourse*, and signifies *now, now indeed*. Of this use of ΑΛΛΑ, Hoogeveen has produced examples from the best Greek writers.

78. ΑΛΛΑ is likewise used *causally*, and must be translated *for, because*. John vii. 12. *Others said no, (αλλα) for he deceiveth the people*.—1 Cor. iv. 3. Αλλα, *Because I do not condemn myself*.—

1 Cor. xv. 10. *And his grace which was bestowed on me, was not vain; (αλλα) for I laboured more abundantly than all of them.—* 2 Cor. vii. 14. *I am not ashamed; (αλλα) for as I spake all things, &c.—* 1 Theff. ii. 2. *Αλλα και, For although we had before suffered.—* Titus i. 15. *But to the polluted and unfaithful nothing is pure, (αλλα) because both their understanding, &c.—* 2 Pet. i. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. (Αλλα) For we were eye-witnesses of his majesty.*

79. Αλλα is used illatively, and must be translated, *wherefore, therefore.* Acts x. 19. *Three men seek thee, (αλλα) therefore arise and get thee down.—* Acts xxvi. 15. *I am Jesus whom thou persecutest, (αλλα αναστησι) wherefore arise\*.—* 2 Cor. viii. 7. *Αλλα, Therefore as ye abound in every thing\*.—* Eph. v. 24. *Αλλα, Therefore as the church is subject\*.*

80. Αλλα, *Unless, except.* Matt. xx. 23. *Is not mine to give, (αλλ' εις) except to them, &c.—* Mark ix. 8. *They saw no one, (αλλα) save Jesus only\*.—* 2 Cor. ii. 5. *If a certain person hath grieved me, he hath not grieved me, (αλλα) except by a part of you.—* 2 Cor. v. 12. *We do not recommend ourselves to you, (αλλα) but only give you an occasion.—* 1 John ii. 27. *Ye have no need that any one should teach you, (αλλ' ως) except as the same anointing teacheth you concerning all things.*

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

## A N.

82. Αν joined with a verb, must sometimes be translated (*certé*) *certainly, without doubt.* Matt. xi. 23. *If the mighty works which have been done in thee, had been done in Sodom, (εμειναν αν) it would certainly have remained, &c.—* John iv. 10. *If thou knewest—who it is that saith to thee, Give me to drink, (συ αν ηθισας αν,) thou certainly wouldst have asked him, &c.*

## Α Π Ο.

83. Απο signifies *of, or belonging to.* Acts xvii. 13. *But when the Jews (απο) of Thessalonica, had knowledge that the word*

word of God was preached of Paul in Berea, they came thither also\*.

84. Απο, For, by reason of, because. Matt. xviii. 7. *Wo to the world (απο) because of offences\*.*—Luke xix. 3. *Could not (απο οχλῶν) for the press, because he was little of stature\*.*—Luke xxi. 26. *Men's hearts failing them (απο) for fear\* : by reason of fear.*

85. Απο, After, in the sense of following an example. 2 Tim. i. 3. *Whom, (απο προγονων) after my forefathers, I serve.*

86. Απο, In. 2 Cor. i. 14. *Also ye have (απο μερῶν) in part acknowledged us.\**

### A P A.

87. Αρα, properly is a particle of affirmation, and must be translated truly, certainly, indeed. Matt. xii. 28. *Αρα, Certainly the kingdom of God is come unto you.*—Matt. xxiv. 45. *Τις αρα εἰω, Who truly is a wise and faithful servant ?*—Luke xi. 48. *Αρα, Truly ye bear witness\*.*—Acts viii. 22. *Ει αρα, If indeed, the thought of thy heart may be forgiven thee.*—Rom. x. 17. *Αρα ἢ πισις, So then, or certainly, faith cometh by hearing\*.*

88. Αρα is often used interrogatively. Matt. xviii. 1. *Saying, (τις αρα) Who now is the greatest in the kingdom of heaven ?*—Mark iv. 41. *Τις αρα εἶπος, What manner of man is this\* ?*—Rom. vii. 25. *Αρα εν αυτος, Do I myself then as a slave serve sin ?*

89. Αρα is also used illatively, and must be translated therefore, then. Matt. xix. 25. *Saying, (τις αρα) Who then can be saved\* ?*—Ver. 27. *Τι αρα, What therefore shall we have ?*—Heb. iv. 9. *Αρα απολειπεται,\* There remaineth therefore a rest to the people of God\*.*—Heb. xii. 8. *Αρα, Then ye are bastards\*.*—Rom. viii. 1. *Ουδεν αρα νυν, There is therefore now no condemnation\*.*

### Γ Α Ρ.

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

91. Γαρ is used to introduce an additional reason ; that is, a reason in proof of some proposition, for which a reason has already been given. In such cases, the proper translation of γαρ is besides,



*farther, moreover.* This use of *γαρ* occurs so frequently in scripture, that, to produce examples would be superfluous. The reader, however, if he please, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. *Γαρ* is sometimes used to introduce a reason for something not expressed by the writer, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark, xv. 14. Why should I crucify him? *Τι γαρ κεινον εποισεν, For what evil hath he done?*—In like manner the town-clerk says to the Ephesians, Acts xix. 35. *Ye men of Ephesus, I am astonished at your behaviour, (τις γαρ εστιν ανδρωπος) For what man is there, &c.*

93. *Γαρ* is also used *illatively*, and must be translated *wherefore, therefore.* Rom. vi. 19. *Γαρ, Wherefore, as ye have presented your members servile instruments to uncleanness, and to iniquity, to work iniquity, so now present your members, &c.*—Rom. xv. 2. *Γαρ, Wherefore, let every one of us please his neighbour.*—1 Cor. xi. 26. *Γαρ, Wherefore, as often as ye eat this bread.*—1 Cor. xiv. 8. *Και γαρ, And therefore if the trumpet give an uncertain sound.*—Philip. ii. 5. *Τετο γαρ φρονεισθω, Wherefore let this disposition be in you, which was also in Christ.*—James ii. 26. *Γαρ, Therefore, as the body without the spirit is dead, &c.* This use of *γαρ*, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip ii. 5.

94. *Γαρ* is often a particle of *affirmation*, and must be translated *indeed, certainly, truly.* Luke xx. 36. *Ουτι γαρ, Neither indeed can they die any more.*—John ix. 30. *The man answered and said to them, (εν γαρ τατω) Herein truly is a wonderful thing, that ye know not whence he is, (και) although he hath opened mine eyes.*—Acts xvi. 37. *Ου γαρ, No truly: (αλλα ελθοντες) but coming themselves, let them bring us out\*.*—1 Cor. ix. 10. *Does he command this wholly for our sakes?—(Δι' ημας γαρ εγραφη) For our sakes no doubt it was written\*.*—2 Cor. x. 8. *Εαν τε γαρ, And although indeed I should boast somewhat more, &c.*—Gal. i. 13.—*Ηκιστατε γαρ, Ye have heard certainly of my behaviour, &c.*—1 Thess. iv. 10. *Και γαρ, And indeed ye do it, &c\*.*—Isai. xiv. 15. the LXX. have inserted the particle *γαρ*, as the translation of a Hebrew word which signifies *truly, indeed.* See Tromm. Concord.

95. *Γαρ* is put sometimes for *ὅτι*, *quod*; and must be translated by the English particle *that*.—1 Cor. vii. 6. *I speak this as an advice, not as an injunction*, 7. (*Θελω γαρ*) *that I wish all men were as I am*.—1 Cor. xv. 51. *Behold, I shew you a mystery*, (*γαρ*) *that we shall not all sleep*.—2 Tim. ii. 11. *True is the saying*, (*ει γαρ*) *that if we die with him, &c.*

96. *Γαρ*, as Phavorinus tells us, (*αντι τα δε καται*) is put for *δε*: consequently it has all the different meanings of *δε*: Accordingly,

97. *Γαρ* is used as a copulative; so must be translated *and*, *now*. Acts viii. 39. *And the eunuch saw him no more*, (*επορευετο γαρ*) *and he went on his way rejoicing*\*.—Rom. v. 19. *Ὡσπερ γαρ*, *And as through the disobedience of one man*.—Rom. xii. 3. *Λεγω γαρ*, *Now by the grace that is given to me, I command*.—Rom. xv. 4. *Ὅσα γαρ*, *Now, whatever things were before written, were written for our instruction, &c.*—2 Tim. ii. 7. *Consider what I say*, (*γαρ*) *and the Lord give thee understanding*\*.

98. *Γαρ* has the adversative sense of *δε*, and must be translated *but, yet, although*. Mark vii. 28. *True, Lord* (*καὶ γαρ*) *but even the dogs under the table eat of the children's crumbs*.—Luke xxii. 2. *The chief priests and scribes sought how they might kill him*, (*γαρ*) *but they feared the people*.—Rom. x. 3. *Have not submitted to the righteousness of God*. 4. (*Τελος γαρ νομα Χριστος*), *Although Christ is the end of the law for righteousness, &c.*—Rom. xv. 2. *Ἐατος γαρ ἡμων*, *But let every one of us please his neighbour*. Rom. xv. 18. *Ου γαρ πολμησω*, *Yet I will not dare to speak any thing of what Christ hath not wrought, &c.*—1 Cor. x. 29. *Ἴνα τι γαρ*, *But why is my liberty judged*.—2 Cor. v. 2. *Και γαρ*, *But yet in this tent we groan*.—2 Cor. xii. 1. *Well, it does not become me to boast*, (*γαρ*) *yet I will come to visions, &c.*—Ver. 19. *All things, beloved, are done for your edification*. 20. (*Φοβουμαι γαρ*), *Yet I am afraid*. Heb. xii. 20. *Γαρ*, *Although they could not bear that which was strictly commanded*.—1 Pet. iv. 15. *Μη γαρ τις ὑμων*, *But let none of you suffer as a murderer*\*.

99. *Γαρ* is used like *δε*, as a particle of transition, and must be translated *now*. Luke xii. 58. *Ὡς γαρ*, *Now when thou goest with thine adversary, &c.*

*Γαρ* is seldom, if ever, used as an expletive.

Δ Ε.

100. Δε is properly an *adversative* particle, signifying *but, however, nevertheless, notwithstanding, although*. 1 Cor. vii. 2. Δε, *Nevertheless to avoid fornication\**.—1 Cor. xiv. 2. Πνευματι δε, *Howbeit in the spirit he speaketh mysteries\**.—2 Cor. xiii. 7. Δε, *Though we be as reprobates\**.—Gal. ii. 20. Δε, *Nevertheless I live\**.—2 Tim. iv. 17. Δε, *Notwithstanding the Lord stood by me\**.—1 Pet. i. 7. *More precious than of gold which perisheth, (δε) though it be tried with fire\**.—2 Pet. iii. 13. Δε, *Nevertheless we, according to his promise, look for new heavens\**.

101. Δε is used as a *copulative*, and must be translated *and*. Of this use of δε, the examples are so numerous, that it is needless to mention any.

102. Δε signifies *even*. Rom. iii. 22. Δικαιοσυνη δε, *Even the righteousness of God*.—Philip. ii. 8. Θανατος δε σταυρου, *Even the death of the cross\**.

103. Δε, *now*. Rom. xvi. 17. Δε, *Now I beseech you, brethren\**.—Ver. 25. Δε, *Now to him that is able to stablish you\**.—Luke xx. 37. Ὅτι δε, *Now that the dead are raised\**.

104. Δε is likewise used to introduce an additional argument, or sentiment, on the same subject, and must be translated, *besides, farther, &c*. Matt. v. 31. Ερξεν δε, *Farther, it hath been said, Whosoever shall put away his wife*.—Rom. viii. 30. Δε, *Moreover, whom he did predestinate\**.—2 Cor. ii. 12. Δε, *Furthermore, when I came to Troas\**.—2 Tim. iii. 1. *This know (δε) also\**.—2 Pet. i. 15. Σπευδω δε, *Moreover, I will endeavour, that ye may be able, after my decease\**.

105. Δε is used *causally*, and must be translated *for*. Mark xvi. 8. *And fled from the sepulchre; (εχε δε αυτας τρομος) for they trembled\**.—Luke xii. 2. Ουδεν δε, *For there is nothing concealed that shall not be revealed\**.

106. Δε is used *illatively*, signifying *so then, therefore, wherefore*. Rom. viii. 6. Ὅι δε εν σαρκι οντες, *So then they that are in the flesh\**; Or rather, *wherefore they that are in the flesh*.—Rom. xii. 6. Εχοντες δε, *Having then gifts differing\**.—1 Cor. vii. 8. Λεγω δε τοις αγαμοις, *I say, therefore, to the unmarried;\** Ὅρ, *I command, therefore, the unmarried*.—1 Cor. xii. 21. Δε, *Therefore the eye cannot say to the hand*.—1 Cor. xvi. 15. Δε, *I entreat*

*you therefore, brethren*\*.—Philem. ver. 12. Δε, *Thou therefore receive him*\*.

107. Δε is used *affirmatively*, and may be translated *indeed*. Gal. iv. 20. ΗΘελον δε, *I could wish indeed to be present with you*.—1 John i. 3. Και η κοινωνια δε, *And truly our fellowship*\*.—2 Pet. i. 13. Δε, *Yea, I think it fit as long as I am, &c.*\*—Beza, in his notes on Col. i. 21. tells us, that Plato often uses δε for δη, *sanè, truly*.

108. Δε, *or*; disjunctively. Rom. viii. 34. *It is Christ who died, (μαλλον δε) or rather who is risen*\*.—1 Cor. xvi. 3. *Them will I send—to Jerusalem*. 4. (εαν δε) *Or if it be proper that even I should go*.

109. Δε in the latter clause of a sentence, sometimes implies that ει και, or και περ, is omitted, and must be supplied. Rom. vi. 17. *Thanks to God (οτι ητε, for οτι καιπερ ητε δελοι) that although ye were the slaves of sin, (υπηκασατε δε) yet ye have obeyed from the heart, &c.*: For can any one imagine the apostle would thank God, that the Romans were the slaves of sin.—So also, 1 Pet. iv. 6. *Ινα κριθωσι μεν*, is an elliptical expression for *ινα καιπερ κριθωσι*, as is evident from the following clause, *ζωσι δε*. So that the true literal translation of the verse is, *That although they might be condemned by men in the flesh, they might live by God in the spirit*.

110. Ουδε. Vigerus, page 268. says, this particle, when it stands by itself, signifies *Ne quidem*. Gal. ii. 3. Αλλ' εδε, *However, not even Titus who was with me, &c.*—Ver. 5. *To whom we gave place by subjection, (εδε) not even for an hour*.

### Δ Η.

111. Δη properly is a particle of *affirmation*, but it is used likewise *illatively*. 1 Cor. vi. 20. *Ye are bought with a price; (δοξαζετε δη) therefore glorify God with your body, &c.*\*

### Δ Ι Α.

112. Δια with an accusative, commonly, though not always, denotes *the end for which a thing is done*, and must be translated *for, on account of*. Rom. iv. 25. *And was raised again (δια) for our justification*\*.—2 Cor. iv. 5. *And ourselves your servants (δια)*

an account of Jesus.—2 Cor. viii. 8. *I speak not this as an injunction, but (διὰ) on account of the forwardness of others.*—Heb. i. 14. *Sent forth to minister (διὰ) for them that shall be heirs of salvation\*.*—Heb. ii. 9. Διὰ, *On account of the suffering of death, crowned with glory and honour.*—1 Pet. i. 20. *But manifested in these last times (δι' υμᾶς) for you\*.*

113. Διὰ with an accusative or genitive, signifies an efficient cause of any kind, and must be translated *by, through.* John vi. 57. *And I live (διὰ) by the Father\*.*—2 Cor. iii. 11. *For if that which was abolished, was abolished (διὰ) through glory.*—2 Tim. ii. 2. *The things which thou hast heard from me (διὰ) by many witnesses; that is, confirmed by many witnesses.*

114. Διὰ, *To, unto.* 2 Pet. i. 3. *Who hath called us (διὰ δοξῆς) to glory and virtue\*.*

115. Διὰ, *According to.* 1 Tim. iv. 14. *The spiritual gift which is in thee, which was given thee (διὰ) according to prophecy.*

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

117. Διὰ, both with a genitive and an accusative, signifies *in.* Mark xiv. 58. *And (διὰ) within (in) three days I will build another\*.*—Acts ch. v. 19. *But the angel of the Lord (διὰ νυκτός) in the night opened the prison doors.*—Rom. iii. 25. *For the declaration of his righteousness, (διὰ τῆν παρῆσιν) in passing by the sins.*—Rom. xiv. 14. *There is nothing unclean (δι' ἑαυτῆς) in itself.*—1 Cor. xiii. 12. *We see (δι' ἑσπερῶν) in a mirror obscurely.*—2 Cor. v. 10. *That every one may receive (τὰ διὰ τῶν σωματῶν) things in the body.*—Gal. iv. 13. *Ye know that (δι' ἀσθενειᾶν) in weakness, &c.*—1 Thess. iv. 14. *Them also who sleep (διὰ τῶν Ἰησοῦ) in Jesus\*.*—2 Pet. iii. 12. *The day of the Lord, (δι' ἧν) in which the heavens being set on fire\*.*

118. Διὰ, *By, in relation to place.* 2 Cor. i. 16. Δι', *By you to pass into Macedonia\*.*

119. Διὰ, *With.* Rom. viii. 25. *We wait (διὰ) with patience for it\*.*—2 Cor. ii. 4. *I wrote you (διὰ) with many tears\*.*—Ephes. iv. 6. *Who is over all, and (διὰ) with you all, and in you all.*—Heb. iii. 16. *Who went out of Egypt (διὰ) with Moses.*

120. Διὰ, *Along, in relation to place.* 2 Cor. xi. 33. *And through a window in a basket, I was let down (διὰ τειχῆς) along the wall.* See also Acts ix. 25.

121. Δία, *Of, from*, denoting the principle from which any thing is done. Philip. i. 15. *Some indeed preach Christ, even (δία) of envy and strife\**.

122. Δία sometimes denotes continuation of time, and must be translated *during, under, throughout*. Δι' ἡμεραν, *Throughout the day*. Διὰ βίαν, *During life*. Luke v. 5. *Master, we have toiled (δι' ὅλης τῆς νυκτός) throughout the whole of the night*.—Rom. iv. 11. *The father of them who believe (διὰ ἀκροβυστίας) in uncircumcision, that is, during their uncircumcision*.—Rom. vii. 5. *The sinful passions (τὰ διὰ τὰ νόμα) which we had under the law; that is, during the time we were under the law*.—Ver. 8. Δία, *Under the commandment; that is, under the law*. See also ver. 11. Homer uses the preposition διὰ in the same sense: Ἀμύροσιν διὰ νύκτα. See Beza's note on 1 Tim. ii. 15.

## Δ Ι Ο Τ Ι.

123. Διοτι properly is an illative particle; yet it is sometimes used *causally*, and must be translated *for, because*. Acts x. 20. *Go with them, doubting nothing, (διοτι) for I have sent them\**.—Acts xviii. 10. Διοτι, *For I am with thee\**.—Rom. i. 21. Διοτι, *Because that when they knew God, &c\**.—Gal. ii. 16. Διοτι, *For by the works of the law shall no flesh be justified.\**—Heb. xi. 5. Διοτι. *Because God hath translated him\**.—Vigerus, page 325. tells us, that διοτι is used in this sense by the best Greek writers.

## Ε Α Ν.

124. Εαν, both in the LXX. and in the New Testament, is an adverb of time, signifying *when*. John xii. 32. *And I, (εαν υψοθῶ) when I shall be lifted up*.—1 Cor. vi. 4. *Wherefore, (εαν εχνητε) when ye have secular seats of judgment*.—1 Cor. ix. 16. Εαν γαρ, *For when I preach the gospel*.—2 Cor. v. 1. *We know that (εαν) when the earthly house of the tent is destroyed*.—2 Cor. xiii. 2. *That (εαν) when I come again I will not spare*.—1 Thess. iii. 8. *We live (εαν) when ye stand firm*.—Heb. iii. 7. *Wherefore, as the Holy Ghost commandeth, To-day, (εαν) when ye shall hear his voice*.—1 John iii. 2. Εαν φανερωθῆ, *When he shall appear\**. See Whitby on this passage.

125. *Eav* ſignifies *though, although*. John xi. 25. *He that believeth on me, (ἐὼν ἀποθανὼν) even though he die, yet ſhall live.*—2 Cor. x. 8. *Eav τε γὰρ, And although indeed I ſhould boaſt ſomewhat more concerning our authority—I ſhould not be aſhamed.*—2 Cor. xii. 6. *Eav γὰρ, For though I would deſire to glory\*.*

126. *Eav μὴ, But, but only*. Gal. ii. 16. *Knowing that a man is not juſtified by the works of the law, (ἐὼν μὴ) but only by the faith of Jeſus Chriſt.*

## E I.

127. *Ei* is uſed by the writers of the New Teſtament in all the variety of the ſenſes of its correſponding Hebrew particle, though its primary and proper ſignification be *if*. Accordingly,

*Ei* is uſed for *ὅτι, (quod) that*. Acts xix. 2. *Have not ſo much as heard (εἰ) that the Holy Ghoſt is given.*—Acts xxvi. 8. *Why ſhould it be thought by you a thing incredible, (εἰ) that God ſhould raiſe the dead\*.*—Ver. 23. *Ei πρῶτος ὁ Χρῖστος, That the Chriſt ſhould ſuffer, and (εἰ) that he ſhould be the firſt\*, &c.*—Heb. vii. 15. *Ei, That after the ſimilitude of Melchizedec\*.* Therefore Mark xv. 44. ſhould be tranſlated, *Pilate wondered (εἰ) that he was already dead.*

128. *Ei, (ſiquidem, quoniam) Because*. John xiii. 32. *Ei ὁ Θεός, Because God is glorified by him, God will alſo glorify him.*—Acts xi. 17, *Ei ὅν, Forasmuch then as God gave them the like gifts\*.*—Rom. vi. 5. *Ei, Because we have been planted.*—1 Tim. v. 10. *Well reported of for good works, (εἰ) because ſhe hath lodged ſtrangers, (εἰ) because, &c.* See alſo Gal. v. 25. This ſenſe of *ei*, Beza acknowledges in his note on 1 John iii. 2. where he tells us that *ei, ſi*, is often put for *quia*.

129. *Ei, Or*. 2 Cor. iii. 1. *Ei, Or need we, as ſome others, epiſtles of recommendation, &c.\**

130. *Ei, Though*. 2 Tim. ii. 13. *Ei, Though we be unfaithful, he abideth faithful.*

131. *Ei, Perhaps*. Numb. xxiii. 3. *Ei μοι φανείται, Peradventure the Lord will come to meet me\*.*

132. *Ei, Whether*. John ix. 25. *Ei, Whether he be a ſinner, I know not\*.*—Acts xix. 2. *Ei, Whether have ye received the Holy Ghoſt?*

133. *Εἰ* is sometimes used to express an earnest wish. Luke xxii. 42. *Εἰ βελαι παρνευγειν, Father, O that thou wouldst remove this cup.*

134. *Εἰγε*, *Seeing*, emphatical. Eph. iii. 2. *Εἰγε*, *Seeing at least ye have heard of the dispensation.* See also Eph. iv. 21.

135. *Εἰ και*, *Though*. 2 Cor. vii. 12. *Wherefore, (εἰ και) though I wrote to you\*.*

136. *Εἰ μν*, *But only*. Matt. xii. 4. *Which was not lawful for him to eat, (εἰ μν) but only for the priests\*.*—Gal. i. 7. *Which is not another gospel, (εἰ μν) but only there be some who trouble you.* See also 1 Cor. vii. 17. 1 John v. 5. Rev. ix. 4. xxi. 27.

137. *Εἰπερ*, *Notwithstanding*. 1 Cor. viii. 5. *Και γαρ εἰπερ, For certainly, notwithstanding there be, &c.*—2 Theff. i. 6. *Εἰπερ, Notwithstanding, it is righteous in God to recompense, &c.*

138. *Εἰπερ*, (*siquidem, quoniam*) *Because*. Rom. viii. 9. *Ye live not to the flesh, but to the Spirit, (εἰπερ) because the Spirit of God dwelleth in you.*—1 Pet. ii. 2. *Unadulterated milk of the word, that ye may grow thereby.* 3. (*εἰπερ*) *Because ye have tasted that the Lord is good.*—This sense of *εἰπερ*, Blackwall (Sac. Cl. vol. ii. part 2. c. 3.) proves from the following passage of Aristotle's Ethics. *Beating is grievous to men, (εἰπερ σαρκινωι) because they are made of flesh.*

139. *Εἰτα*, *Farther, besides*. Heb. xii. 9. *Εἰτα, Furthermore, we have had fathers\*.*

140. *Εἰτε*, *And if*. 1 Cor. xiv. 27. *Εἰτε, And if one speak in an unknown tongue.*

### Ε Ι Σ.

141. *Εἰς*, the preposition, signifies *in*. Luke i. 20. *Which shall be fulfilled (εἰς) in their season\*.*—John i. 18. *Who is (εἰς) in the bosom of the Father\*.*—2 Theff. ii. 4. *Who sitteth (εἰς) in the temple of God\*.*

142. *Εἰς*, *Concerning*. Acts ii. 25. *For David saith (εἰς αυτον) concerning him, I foresaw the Lord.* Gal. iii. 17. *The covenant which was before confirmed by God (εἰς Χριστον) concerning Christ.* The Greek writers likewise use *εἰς* in this sense. See Blackwall, vol. i. p. 108. 12mo edit.

143. *Εἰς*, *With*. Acts xix. 3. *Εἰς τι, With what then were ye baptized? And they said, (εἰς) with John's baptism.*—Rom. xvi. 6.



*Salute Mary, who laboured much* (εἰς ἡμᾶς) *with us.*—Eph. iii. 19. *That ye may be filled* (εἰς) *with all the fulness of God*.\*.—2 Pet. i. 17. *Εἰς ὃν, With whom I am well pleased.*

144. *Εἰς, Against.* Matt. xviii. 21. *How often shall my brother sin* (εἰς) *against me*\*?—Luke xii. 10 *Whosoever shall speak a word* (εἰς) *against the Son of man*\*.—Rom. iv. 20. *Εἰς, Against the promise of God he did not dispute.*

145. *Εἰς, Before.* Acts xxii. 30. *Set him* (εἰς αὐτῶς) *before them*\*.—2 Cor. viii. 24. *Shew ye* (εἰς) *before them, and* (εἰς) *before the churches.*

146. *Εἰς, By.* Col. iii. 10. *Which is renewed* (εἰς) *by knowledge.*—Heb. vi. 6. *Impossible to renew again* (εἰς) *by repentance.*

147. *Εἰς, In order to.* Rom. i. 17. *Is revealed* (εἰς) *in order to faith.*—Rom. xvi. 26. *Made known to all the Gentiles,* (εἰς ὑπακοῆν) *in order to the obedience of faith.*

148. *Εἰς, Of, concerning.* 1 Cor. xii. 13. *All have been made to drink* (εἰς) *of one Spirit.*—2 Cor. x. 13. *I will not boast* (εἰς τὰ) *of things*\*.

149. *Εἰς, Among.* 2 Cor. xi. 6. *We have been thoroughly made manifest* (εἰς) *among you*\*.

150. *Εἰς, At.* 1 Theff. iv. 15. *We the living who remain* (εἰς) *at his coming.*

151. *Εἰς, Towards.* Matt. ii. 21. Καὶ ἦλθεν εἰς γῆν Ἰσραὴλ, *And went towards the land of Israel.*

152. *Εἰς, with the accusative, is sometimes put for the nominative.* Mat xix. 5. *And they two shall be* (εἰς μίαν σαρκά, for σαρεξία) *one flesh*\*.—1 Cor. xv. 45. *The first man Adam* (εγενετο εἰς ψυχὴν ζῶσαν) *was made a living soul*\*.—Heb. vi. 8. *Whose end is* (εἰς καυσίω, for καυσίς) *burning.*

153. *Εἰς is sometimes an expletive.* Matt. xxvii. 30. Ἐτυπτον εἰς κεφαλὴν, *They struck his head.*—1 Cor. viii. 6. *But to us there is one God only,* (καὶ ἡμεῖς εἰς αὐτὸν, sup. προσκυνῶμεν) *and we worship him.*

154. *Εἰς το, with the infinitive, does not, in every instance, denote the end for which a thing is done, but the event simply.* 1 Theff. ii. 16. *Hindering us to speak to the Gentiles, that they might be saved;* (εἰς το ἀναπτέρωσαι αὐτῶν τὰς ἀμαρτίας) *so that they are always filling up their iniquities.*—Heb. xi. 3. *Εἰς τὸ γεγονῆναι,*

So that the things which are seen, were not made of things which do appear\*.

## E K, E Ξ.

155. *Εκ*, being one of the signs of the genitive case, signifies *Of, belonging to.* Rev. vi. 1. *One (εκ) of the seals\*.*—*One (εκ) of the four beasts.*—Rev. ix. 20. *Repented not (εκ) of the works\*.*—*1 Luke viii. 27. A man (εκ της πολεις) belonging to the city; for he abode in the tombs.*—*1 Luke xi. 13. Ὁ πατηρ ὁ ἐξ οὐρανοῦ, Your heavenly Father\*.*—*1 Luke xxiv. 22. Some women (ἐξ ἡμῶν) belonging to us.* Wherefore *2 Cor. v. 2. Το σκηνηριον ἡμῶν το ἐξ οὐρανοῦ*, is rightly translated *our habitation, which is heavenly, or which belongs to heaven.*—*Col. i. 18. Πρωτοτοκος εκ νεκρων, The first-born of the dead.* See note 2. on the verse.

156. *Εκ* signifies *by reason of, on account of, for.* Rom. v. 16. *For truly the sentence is (ἐξ) for one offence.*—*2 Cor. viii. 14. Εξ ισοτιτος, For equality.* Gal. iii. 5. *He that ministereth the Spirit to you,—doth he it (ἐξ εργαων σου) on account of works of law, or (ἐξ ακουης) on account of the obedience of faith.*—*Rev. viii. 13. Wo to the inhabitants of the earth, (εκ των βοων φωνων) by reason of the other voices of the trumpet\*.*—*Rev. xvi. 11. And blasphemed the God of heaven, (εκ των ποιων) because of their pains\*.*

*Εκ*, *Over.* Rev. xv. 2. *Them that had gotten the victory (εκ τῶ θηριου) over the beast, and (εκ) over his image, and (εκ) over his mark, and (εκ) over the number of his name\*.*

157. *Εκ*, *Among.* Matt. vii. 9. *What man (εἰν ἐξ ἡμῶν) is there among you?*

158. *Εκ*, *Through.* *2 Cor. xiii. 4. Though he was crucified (ἐξ) through weakness\*.*

159. *Εκ*, *In.* *1 Cor. xiii. 9. We know (εκ) in part\*.*—*2 Cor. ii. 17. But (ως εκ) truly in sincerity.*

160. *Εκ*, *With respect to.* *1 Cor. ix. 19. Though I be a free man (εκ) with respect to all men.* Raphelius, in his note on this verse, hath shewn that the Greek writers use this particle in the same sense.

161. *Εκ*, *By.* Rom. ii. 13. *Being instructed (εκ) by the law.*—*1 John iii. 24. And hereby we know that he abideth in us, (εκ) by the Spirit which he hath given us\*.*

## E N.

162. *Εν* is often *the sign of the dative case*; consequently it hath the following significations. *Εν, With.* 1 Cor. v. 8. *Let us keep the feast (μην εν) not with old leaven, (μηδε εν) neither with the leaven of malice and wickedness, (αλλα εν) but with the unleavened bread, &c\*.*—1 Cor. vi. 20. *Glorify God (εν) with your body, and (εν) with your spirit, which are God's.*—2 Cor. xiii. 4. *We also are weak (εν αυτω) with him.*—Ephes. i. 8. *Wherein he hath abounded towards us, (εν) with all wisdom and prudence.*—Ephes. ii. 3. *Εν οις, With whom also we all had our conversation formerly.*—Ephes. vi. 2. *Which is the first commandment (εν) with promise\*.*—1 Thess. iv. 18. *Comfort one another (εν) with these words\*.*—Rev. vi. 8. *To kill (εν) with the sword, and (εν) with famine, and (εν) with death, and (υπο) by the wild beasts of the earth.*

163. *Εν, To, into, towards.* Luke xxiii. 42. *Lord, remember me when thou comest (εν) into thy kingdom\*.*—John v. 4. *For an angel went down at a certain season (εν) into the pool\*.*—Rom. xi. 2. *Know ye not what the scripture saith (εν Ελιω) to Elias\*.*—1 Cor. vii. *For the infidel husband is sanctified (εν) to his wife, and the infidel wife is sanctified (εν) to her husband.*—1 Cor. ix. 15. *Neither have I written these things that it should be so done (εν εμοι) to me\*.*—Gal. i. 6. *Who called you (εν) into the grace of Christ\*.*—Gal. i. 16. *To reveal his Son (εν εμοι) to me, that I might preach him (εν τοις) to the Gentiles.*—Ephes. ii. 7. *That he might shew (εν τοις αιωσι) to the ages to come\*.*—1 Thess. iv. 7. *But (εν) unto holiness\*.*—1 John iv. 9. *Εν τωτω, By this was manifested the love of God (εν ημιν) towards us\*.*

164. *Εν, For*; denoting *the end or purpose* for which a thing is done. Luke i. 77. *To give the knowledge of salvation to his people (εν) for the remission of sins.*—Gal. iii. 1. *Before whose eyes Jesus Christ hath been set forth crucified (εν) for you.*—Eph. i. 17. *Spirit of wisdom and revelation (εν) for the acknowledgment of him\*.*—Eph. iii. 11. *The disposition of the ages which he made (εν) for Christ Jesus.*—Heb. xi. 19. *Reasoning that God was able to raise him even from the dead, from whence also he received him (εν παραβολη) for a parable.*

165. *Εν, By.* Matt. xvii. 21. *This kind is not made to go out but (εν) by prayer and fasting.*—Rom. vi. 2. *How shall we who have*

have died by sin, live any longer (εν αλη) by it.—Gal. iii. 11. Now that (εν νομ.) by law no man is justified\*.—1 Theff. v. 18. This is the will of God (εν) by Christ Jesus concerning you; made known by Christ Jesus concerning you.—2 Tim. ii. 10. Salvation which is (εν) by Christ.

166. Εν, Of. 2 Cor. x. 15. Not boasting of things without our measure, that is, (εν) of other men's labours\*.—Gal. vi. 6. Let him who is instructed in the word, communicate (εν) of all good things to his instructor.

167. Εν, For, on account of, through; denoting the means, cause, or occasion. Matt. vi. 7. They think that they shall be heard (εν) for their much speaking\*.—Rom. iii. 25. Sins which were before committed (εν) through the forbearance of God\*.—1 Cor. xv. 18. Then they also who are fallen asleep (εν Χριστω) on account of Christ, are perished.—Eph. iii. 13. That ye faint not (εν) at (for) my afflictions.—Eph. iv. 1. I therefore the prisoner (εν Καρω) for the Lord.—2 Tim. ii. 9.—Gospel (εν) for which I suffer.—2 Pet. i. 1. Who have obtained like precious faith with us (εν) through the righteousness of God\*.—2 Pet. ii. 3. Και εν πλεονεξια, And through covetousness shall they with feigned words\*.

168. Εν, Concerning. 2 Cor. ii. 17. As of God, in the sight of God speak we (εν) concerning Christ.—Eph. iii. 6. Partakers of his promise (εν) concerning Christ, through the gospel.—Col. i. 27. What is the glory of this mystery (εν) concerning the Gentiles.—Eph. ii. 15. Law of the commandments (εν) concerning ordinances.

169. Εν, On. Matt. xiii. 19. Then cometh the wicked one, and catcheth away that which was sown (εν τη καρδια) on his heart; for the word that was sown did not enter into the heart of the way-side hearer.—2 Pet. i. 18. This voice, which came from heaven, we heard when we were with him (εν) on the holy mountain.

170. Εν, Nigh to. John xix. 41. Εν τοπω, Nigh to the place where he was crucified there was a garden.—Heb. ix. 4. The ark of the covenant, overlaid round about with gold, (εν η) nigh to which was the golden pot, &c. unless (εν η) in which, signifies in which tabernacle.

171. Εν, Instead of. Rom. xi. 17. And thou who art a wild olive-tree, (branch) art ingrafted (εν αυτοις, pro ipsis) instead of them. So Beza translates the words, because there is no antecedent

cedent to the relative αυτοις, but *the broken off branches*, among which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum*.

172. Εν, *Among*. Matt. xvi. 7. *They reasoned (εν) among themselves\**.—Matt. xx. 26. *But it shall not be so (εν) among you\**.—Col. i. 18. *That he might be (εν πασι) among all the ruler*.—2 Pet. ii. 1. *There were false prophets also (εν) among the people\**.

173. Εν, *At*. 1 Theff. ii. 19. *Our Lord Jesus Christ (εν) at his coming\**.—Heb. xii. 2. *Εν, At the right hand of the throne of God\**.

174. Εν, *After*, denoting *similitude*. Heb. iv. 11. *Left any man fall (εν) after the same example of unbelief\**.

175. Εν, *Under*. Rom. ii. 12. *As many as have sinned (εν νομα) under the law*.—Eph. i. 10. *Might gather together in one all things (εν) under Christ*.—Eph. ii. 15. *That the two he might create (εν αυτω) under himself, into one new man*.—1 John v. 19. *The whole world (εν τω πονηρω κειται) lieth under the evil one*. See also ver. 20.

176. Εν as the sign of the dative is sometimes omitted. James v. 10. *The prophets (οι ελαλησαν τω ονοματι) who have spoken in the name of the Lord\**.

### Ε Π Ε Ι.

177. Επει signifies *else, otherwise*. Rom. xi. 6. *Επει, Otherwise grace is no more grace*.—Ver. 22. *Towards thee, goodness, if thou continue in his goodness, (επει) otherwise thou also shalt be cut off\**.—1 Cor. xv. 29. *Επει, Else, what shall they do who are baptized for the dead?\**

178. Επει, *Because*. Heb. v. 2. *Who can have compassion on the ignorant, (επει) for that he himself also is compassed with infirmity\**.

### Ε Π Ε Ι Δ Η.

179. Επειδη, *Although*. Luke i. 1. *Επειδηπερ, Forasmuch as (although) many have taken in hand to write, &c.*—1 Cor. i. 22. *Επειδη, Although the Jews require a sign, and the Greeks seek wisdom, 23. (ημεις δε κηρυσσομεν) Yet we preach Christ crucified*. For the particle δε, in this verse, shows that it contains something opposed

posed to what is in the former verse; consequently, that *επειδε* must be translated *although*.

## E P I T A.

180. *Επειτα*, *Therefore*. Mark vii. 3. *For the pharisees—except they wash their hands oft, eat not, holding the tradition of the elders.—5. Επειτα*, *Therefore the scribes and pharisees asked him, Why walk not thy disciples, &c.—*To prove this sense of *επειτα*, Whitby, in his note on the passage, cites the following example from Xenophon, without mentioning the place: *Επειτα εκ οισι,* *Do ye not therefore think that God taketh care of men?*

## E P I.

181. *Επι*, *Through*. 1 Cor. viii. 11. *And through thy knowledge shall the weak brother perish, &c.\**

182. *Επι*, *During*. Acts xiii. 31. *Who was seen (επι) during many days.—*Acts xix. 8. *Spake boldly (επι) for the space of three months\*.*

183. *Επι*, *After, according to*. Rom. v. 14. *Who had not sinned (επι) after the similitude of Adam's transgression, &c.\**

184. *Επι*, *Under*. Matt. xxiv. 5. *Many will come (επι) under my name.—*Mark ii. 26. *He went into the house of God (επι) under Abiathar.*

185. *Επι*, *Nigh to*. Matt. i. 11. *Επι μετομεισις,* *About the transportation to Babylon\*.—*Matt. xxi. 19. *He saw a fig-tree (επι της οδου) nigh to the road.—*Acts x. 17. *Stood (επι τον πυλωνα) at the gate.*

186. *Επι*, *Concerning, of*. Mark ix. 12. *Και πως γεγραπται επι τον υιον,* *And that it is written concerning the Son of Man\*.—*Gal. iii. 16. *Not (ως επι πολλων, αλλ' ως εφ' εος) as concerning many, but as concerning one.—*1 Thess. iii. 7. *Therefore, brethren, we were comforted (εφ' υμων) concerning you, in all our afflictions and straits, by your faith.—*1 Tim. i. 18. *According to the prophecies which went before (επι) concerning thee.*

187. *Επι*, *Among*. Acts xv. 17. *And all the Gentiles (εφ' ες) among whom my name is invoked (επ' αυτες) by them.—*Acts i. 21. *During all the time the Lord Jesus went in and out (εφ' υμας) among us\*.—*Rev. vii. 15. *And he that sitteth on the throne shall dwell (επ' αυτες) among them\*.*

188. *Επι*, *In*, denoting *place*. Luke v. 27. *Saw a publican named Levi, sitting (επι το τελωνιον) in the place where custom was received.*—2 Cor. vii. 4. *I am exceeding joyful (επι) in all our affliction.*—Tit. i. 2. (*επ'*) *in hope\**.—Heb. x. 21. *Having a great priest (επι) in the house of God.*

189. *Επι*, *By*. Acts xxv. 9. *Wilt thou go up to Jerusalem, to be judged there (επ' εμς) by me concerning these things.*—1 Cor. vi. 1. *Dare any of you, having a matter against another, be judged (επι των αδικων) by the unrighteous, and not (επι) by the saints.*—2 Cor. xiii. 1. *Επι σοματος, By the mouth of two, &c.*—1 Tim. v. 19. *Receive not an accusation, unless (επι) by two or three witnesses.*

190. *Επι*, with the dative, signifies *on account of*. So Vigerus tells us, p. 376. Heb. vii. 11. *If then perfection were by the Levitical priesthood, (ὁ λαος γὰρ ἐπ' αὐτὴν) because, on account of it, the people had the law given them.*—Matt. xxvi. 50. *And Jesus said unto him, (εφ' ᾧ) on what account art thou come?*—Our translators render it *wherefore*, which is the same in sense.—Acts xi. 19. *Persecution that arose (επι Στεφανῳ) on account of Stephen.*—1 Cor. xvi. 17. *I am glad (επι) of, that is, on account of, the coming of Stephanas.*

191. *Επι* signifies *against*. 2 Cor. i. 23. *Now I call God as a witness (επι) against my soul.*

## E T I.

192. *Ετι*, *Even*. Luke i. 15. *He shall be filled with the Holy Ghost, (ετι απο) even from his mother's womb\*.*

193. *Ετι*, *Now*. Luke xxii. 37. *I say unto you, that this that is written must (ετι) now be accomplished in me.*—John iv. 42. *And said to the woman, (ετι) now we believe not for thy saying\*.*—Gal. v. 11. *If I (ετι) now preach circumcision, why am I (ετι) now persecuted?*

## Ε Ω Σ.

194. *Εως* in some instances *does not limit the duration of a thing to the time mentioned, but implies the continuance of it afterwards.* 1 Tim. iv. 13. *Εως ερχουαι, Till I come, apply thyself to reading, to exhortation, to teaching.* For surely the apostle did not mean that after he came, Timothy was not to apply himself to these

these duties.—Luke xxiv. 49. *But tarry ye in the city of Jerusalem, (ἕως) until ye be endowed with power from on high.* Our Lord did not mean that after the apostles were endowed with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

### Ἡ.

195. Ἡ is commonly a *disjunctive particle*. But it is sometimes used as a *copulative*, and signifies *and*, as Phavorinus observes. Rom. iii. 1. *What then is the preeminence of the Jew? (ἦ) and what the advantage of circumcision?* for these are different questions.—Rom. iv. 13. *The promise that he should be heir of the world, was not to Abraham, (ἦ) and to his seed, through law.*—2 Cor. i. 13. *Than what ye read (ἦ) and acknowledge.*—Eph. v. 3. *But fornication and all uncleanness, (ἦ) and covetousness.*—What is ἦ, Luke xx. 2. is καί, Matt. xxi. 23.—Wherefore 1 Cor. xi. 27. is rightly translated, *Whosoever shall eat this bread, (ἦ) and drink this cup.*—1 Pet. i. 11. *Concerning what people, (ἦ) and what kind of time, &c.*

196. Ἡ is sometimes used *interrogatively*. Matt. vii. 9. Ἡ τις ἐξ ὑμῶν ἀδικῶπος, *Is there any man among you?* See Black. vol. ii. p. 133.

### Ἰ Ν Α.

197. Though Ἰνᾶ commonly denotes *the end for which a thing is done*, it often signifies the *effect* or consequence of an action simply, without expressing the intention of the agent; and therefore in such cases it ought to be translated *so, so as*. Of this use of Ἰνᾶ, many examples might be produced, but the following may suffice. Luke ix. 45. *And it was hid from them, (Ἰνᾶ) so that they perceived it not.*—John x. 17. *Therefore doth my Father love me, because I lay down my life, (Ἰνᾶ) so as I can take it again.*—John xix. 24. *They said therefore among themselves, &c. (Ἰνᾶ) that the scripture might be fulfilled, &c.* As the Roman soldiers who spake this had no knowledge of the scripture, nor intention to fulfil it, Ἰνᾶ here must express the effect simply.—Rom. v. 20. *The law privily entered, (Ἰνᾶ) so that the offence hath abounded.*

—1 Cor.



—1 Cor. xiv. 13. *Wherefore let him that speaketh (prayeth) in an unknown tongue, pray (iva) so as he (the interpreter) may interpret.*—2 Cor. i. 17. *Or the things I purpose, do I purpose them according to the flesh, (iva) so as with me there should be yea, yea, and nay, nay.*—Gal. v. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, (iva) so as ye cannot do the things which ye incline.*—Rom. xi. 11. *I ask then, have they stumbled, (iva πειρωσι) so as to fall?*—This sense of *iva* is acknowledged by Noldius and Pafor, who say it must often be translated *adeo ut, so as*.

198. *Iva* sometimes denotes the efficient cause, and must be rendered *so that*. John ix. 2. *Who hath sinned, this man or his parents, (iva) so that he was born blind?*—Rev. viii. 12. *And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, (iva σκοτισθη) so that the third part of them was darkened.*—Rev. xiii. 13. *And he doth great wonders, (iva ποιη) so that he maketh even fire come down from heaven.\**

199. *Iva*, *When*. John xvi. 2. *Yea the time cometh, (iva) when every one who killeth you, will think he doth God service.*—See also ver. 32.—3 John, ver. 4. *Greater joy I have not than these, (iva ακουω) when I hear my children are walking, &c.* Beza and Whitby observe on this verse, that it is a peculiarity in John's style, to use *iva* in the sense of *οτε* and *οταν*. But Plato uses it in the same sense, Socrat. Apologia, sub init. *Defend myself with the same language I used to speak in the market place, and at tables, (iva οι πολλοι ακηκουασι) when, or rather, where many of you heard, &c.*

200. *Iva τι*, *Why*. 1 Cor. x. 29. *Iva τι γαρ, But why is my liberty judged by another's conscience?*—Acts iv. 25. *Who by the mouth of thy servant David hast said, (iva τι) why, &c.\**

201. *Iva*, *To*. 1 John i. 9. *He is faithful and just (iva αφη) to forgive\*.*

#### Κ Α Θ Ω Σ.

202. *Καθως*, *When*. Acts vii. 17. *Καθως δε ηγγιζεν ο χρονος, But when the time of the promise drew near\*.*—1 Cor. i. 5. *That ye were enriched with every gift by him, even with all speech, and with all knowledge, (καθως) when the testimony of Jesus was confirmed among*

among you.—1 Cor. v. 7. *Change out therefore the old leaven, that ye may be a new lump (καθαρος) when ye are without leaven.*

203. Καθως, *Seeing.* 2 Cor. i. 14. Καθως και, *Seeing indeed ye have acknowledged us in part that we are your boasting.*—Eph. i. 3. *Who hath blessed us with every spiritual, &c.* 4. (καθως) *Seeing he hath chosen us.*—Heb. iv. 3. *For we who believe do enter into rest, (καθως) seeing he hath said, &c.* Heb. viii. 5. *Who worship with the example and shadow of heavenly things, (καθως) seeing Moses, when about to make the tabernacle, was admonished of God, See thou make all things according to the pattern.* See Scapul. Dict. where we are told, that καθως is the same with ως.

### K A I.

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

205. Και, *But.* Matt. xi. 17. *We have piped unto you, (και) but ye have not danced; we have mourned unto you, (και) but ye have not lamented.*—Rom. i. 13. Και, *But have been hindered hitherto.* 1 Cor. xii. 5. *Differences of administrations, (και) but the same Lord\*.*—1 Thess. ii. 18. *Wherefore we would have come unto you, even I Paul, (και) but Satan hindered us\*.*—Heb. x. 38. Και, *But if any man draw back\*.*—1 John ii. 20. Και, *But ye have &c.*

206. Και, *Or.* Matt. xii. 37. *By thy words thou shalt be justified, (και) or by thy words thou shalt be condemned.*—Luke xii. 38. *And if he come in the second watch, (και) or come in the third watch\*.*—2 Cor. xiii. 1. *Two (και) or three witnesses\*.*

207. Και is used *causally*, and must be translated *for*. Psalm. cviii. 12. *Give us help from trouble, (και) for vain is the help of man\*.*—Micah vii. 8. *Rejoice not against me, O mine enemy, (και) for when I fall I shall rise again.*—John x. 28. *They shall never perish, (και) for none shall pluck them out of my hand.*—1 Cor. xv. 45. *Ουτω και γεγραπται, For thus it is written.*—2 Cor. v. 6. *We are bold therefore at all times, (και) because we know.* See also ver. 8.—1 John i. 2. Και, *For the life was manifested\*.*—1 John iii. 4.

Και,

Και, For *sin* is the transgression of the law\*. On this Beza remarks that και is put for ηεε.

208. Και hath an *illative sense*, and must be translated *therefore*. Joshua xxiii. 11. Και ου αζαοθεε, Take heed *therefore*\*.—Psaln ii. 10. Και ων ουειε, Be wise now *therefore*\*.—Mark. x. 26. Και τει, Who then can be saved\*?—Luke ix. 33. Master, it is good for us to be here; (και) *therefore* let us make three tabernacles.—Luke xii. 28. How much more will he clothe you, O ye of little faith? 29. (και) *therefore* seek not what ye shall eat.—Αετς xxvi. 26. The king knoweth these things, (περ ον και) before whom *therefore* I speak freely, being persuaded, &c.—I Cor. v. 13. Και εχερειε, *Therefore* put away that wicked person from among yourselves\*.—2 Pet. i. 19. Και εχομεν, *Therefore* we have the prophetic word more sure.

209. Και, As, even as. Mark ix. 49. For every one shall be salted for the fire, (και) even as every sacrifice shall be salted with salt.—I Cor. iii. 5. Και, Even as the Lord gave to every man\*.—I Theff. iii. 4. As also happened, (και οιδατε) as ye know.

210. Και, When. Mark xv. 25. Now it was the third hour, (και εολυρωσαν αυτεν) when they crucified him.—Αετς v. 7. And it was about the space of three hours after, (και η γυνη) when his wife, not knowing what was done, came in\*.—Rom. iii. 26. That he may be just, (και) when justifying him, who is of the faith of Jesus.

211. Και, Though, although, yet, and yet. Luke xviii. 7. And shall not God avenge his own elect, (και μηκροθυμων) though he bear long with them\*.—John ix. 30. Herein truly is a marvellous thing, that ye know not whence he is, (και) although he hath opened mine eyes.—John xvi. 32. Shall leave me alone; (και) and yet I am not alone, because the Father is with me\*.—I Cor. xii. 12. For as the body is one, (και) although it hath many members.—Philip. i. 22. Και, Yet what I shall choose I wot not\*.—Heb. iii. 9. When your fathers tempted me, proved me, (και) although they saw my works forty years.—Heb. iv. 6. Seeing therefore it remaineth that some enter in, (και) although they to whom it was first preached, entered not in.—Rev. iii. 1. I know thy works, that thou hast a name that thou livest, (και) although thou art dead.

212. Και, So, and so. Matt. vi. 10. Thy will be done as in heaven, (και επι) so upon earth.—Mark iii. 26. Και ει ο Σατανασ,

*And so if Satan rise up against himself.*—John xvii. 18. *As thou hast sent me into the world, (καγω απεπειλα αυτις) so I have sent them.*—Heb. iii. 19. *Και βλεπομεν, So we see they could not enter in, because of unbelief\*.*—James v. 18. *And the heaven gave rain, (και) and so the earth brought forth her fruit.*

213 *Και, And then.* 2 Cor. viii. 5. *First gave themselves to the Lord, (και) and then to us.*—2 Tim. i. 5. *That dwelt first in thy grandmother Lois, (και τη μητρι) and then in thy mother.*

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

215. *Και, Notwithstanding.* 2 Cor. viii. 2. *The overflowing of their joy, (και) notwithstanding their deep poverty.* See Rev. iii. 1. No. 211.

216. When *και* is repeated in one sentence, the first *και* may be translated *both*. Rom. xi. 33. *O the depth of the riches (και) both of the wisdom (και) and knowledge of God\*.* See also Acts xxvi. 29.

217. *Και* is sometimes used for *ὅτι, that*. Susanna, ver. 19. *And it came to pass, when the maids were gone out, (και ανεστησαν) that the two elders rose up and ran to her.*

218. *Και* is used as a particle of affirmation, and must be translated *certainly, surely*. Gen. xlv. 29. *And if ye take this also from me, and mischief befall him, (και καταξετε) certainly ye shall bring down my gray hairs, &c.*—Rom. xvi. 2.—*Και γαρ, For indeed she hath been a helper of many.*—1 Cor. viii. 5. *Και γαρ επιερ, For certainly, notwithstanding there be that are called gods.*—1 Thess. iv. 8. *Τον και δοτα, Who certainly hath given us his holy Spirit.*

219. *Και* often supplies the place of the relative pronoun *ὃς, who, which*. Isaiah v. 4. *What shall I do to my vineyard, (και ου επομισα) which I have not done?*—Dan. vii. 4. *I beheld till the wings thereof were plucked, (και) with which it was lifted up from the earth, &c.* This translation is in the margin of our bibles; and Grotius in loc. says, “Verte, per quas efferebatur supra terram. Sæpe enim Chaldæis ut et Hebræis copula vim habet relativi.”—Mark xvi. 18. *They shall put hands on the sick, (και) who shall recover.*—Luke xv. 15. *And joined himself to a citizen of that country, (και) who sent him into his field.*—John vii. 45. *They came*

came the officers to the chief priests and pharisees, (και) who said to them why have ye not brought him?—John xi. 26. Και πας ὁ ζων και πιστευων εις εμε, And every living person who believeth in me, shall never die.—Acts vi. 6. Whom they set before the apostles, (και προσευξαμενοι επιθηκων) who, praying, laid their hands on them.—Acts vii. 10. And God gave him favour in the eyes of Pharaoh, king of Egypt, (και κατεστησεν) who made him governor over Egypt. Rom. viii. 34. Who is he that condemneth? It is Christ that died, ye rather (και εγερθεις) that is risen\*.—2 Cor. xi. 12. And what I do (και) that I will do\*. See Heb. vi. 5.—1 Pet. i. 23. By the word of God (και) which liveth\*. See Elmer on Acts vii. 16. who hath shewn that και is used in this sense by the Greek classics.

220. Και, Especially. Mark xvi. 7. But go tell his disciples, (και τω Πετρω) especially Peter.—Luke xxiv. 44. Written in the law of Moses, and in the Prophets, (και) especially in the Psalms, concerning me.—Acts i. 14. These all continued with one accord in prayer and supplication, with the women, (και Μαρια) especially Mary, the mother of Jesus, and with his brethren.—Ephes. vi. 18. For all the saints, 19. (και υπερ εμς) Especially for me.—1 Tim. v. 24. Τιτι δε και, But in some especially they follow after.

221. Και, Namely. Matt. xxi. 5. Thy king cometh unto thee, meek, and sitting upon an ass, (και πωλον υιον υποζυγις) namely, a colt, the foal of an ass.—John x. 33. For a good work we stone thee not, but for blasphemy, (και οτι συ αυθωπος ων ποιεις) namely, because thou being a man, makest thyself God.—Noldius tells us that the Hebrew particle answering to και, often signifies namely, to wit. De Part. Heb. p. 207.

222. Και is used as an *expletive*. Accordingly, Vigerus, p. 303. treating of και, says, ατηως περιελκει. Matt. ix. 10. As Jesus sat at meat in the house, (και ιδε) behold, many publicans and sinners came\*.—Matt. xxviii. 9. And as they went to tell his disciples, (και ιδε) lo, Jesus met them.—Acts x. 17. Now, while Peter doubted in his own mind what that vision which he had seen might mean, (και ιδε) behold the men who were sent\*, &c.

223. Και is sometimes omitted, where the sense requires it to be supplied. See Eph. i. 18. ii. 2. 1 Tim. iv. 2.—By supplying και, Mark v. 15. all appearance of tautology is removed, and the passage is rendered beautifully emphatical: *And they come to*

Jesus, and see him who was possessed with demons, sitting, and clothed, and in his right mind, (supp. και) even him who had the legion, and they were afraid. See Vigerus on this particle.

224. Καὶν, *Atticè*, for και εαν, at least. Mark vi. 56. That they might touch (καιν) at least the border of his garment.—Acts v. 15. That (καιν) at least the shadow of Peter passing by\*.—2 Cor. xi. 16. Otherwise, (καιν) at least as a fool bear with me.

Και, *Moreover*, Mark iv. 24. Και, *Moreover* he said unto them.

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of και.

### K A T A.

225. Κατα, *As*. Rom. iv. 4. Now to him who worketh, the reward is not reckoned, (κατα χαριω) as a favour, but (κατα) as a debt.—1 Cor. vii. 6. This I speak (κατα) as an advice, not (κατ') as an injunction.—2 Cor. viii. 8. Ου κατ' επιταγην λεγω, I speak not as an injunction.—1 Pet. i. 15. Αλλα κατα τον καλεσαντα, But as he who hath called you is holy, so be ye holy\*.

226. Κατα, *After the manner*. 1 Cor. xv. 32. Κατα ανθρωπων, After the manner of men I have fought\*.—Heb. ix. 9. Καθ' ον, After the manner of which, both gifts and sacrifices are offered.

227. Κατα, *After the example*. Eph. iv. 24. The new man, which (κατα) after God is created in righteousness\*.

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

229. Κατα,

229. Κατα, *By*. Rom. ii. 7. *To them who (κατα) by patient continuance\*.*—1 Cor. xii. 8. *The word of knowledge (κατα) by the same Spirit\*.*—2 Cor. xi. 17. *That which I speak, I speak not (κατα) by the Lord, but as it were in foolishness.*—1 Pet. iv. 6. *For this cause was the gospel preached also, to them that are dead in trespasses and sins, that though they might be condemned (κατ' ανθρωπου) by men in the flesh, yet they might live (κατα Θεου) by God in the Spirit.*—Ver. 14. Κατα μιν αυτες, *By them indeed he is blasphemed, (κατα δε υμας) but by you he is praised.*—Ευαγγελιον κατα Ματθαιου, *The gospel by Matthew.*

230. Κατα, *With*. 1 Cor. ii. 1. *Came not (κατα) with excellence of speech\*.*—Eph. vi. 6. *Not (κατ') with eye-service\*.*

231. *With respect to, concerning*. 2 Cor. xi. 21. Κατ' ατιμιαν, *I speak with respect to reproach.*—Philip iii. 5. Κατα νομον, *With respect to law.*—Ver. 6. Κατα ζηλον, *With respect to zeal.*—Philip iv. 11. *Not that I speak (κατα) with respect to want\*.*—Col. ii. 14. *Blotting out the hand-writing of ordinances, (καθ' ημων) concerning us, which was against us.*

232. Κατα, *In*. Acts xi. 1. *Now when the apostles and brethren, who were (κατα) in Judea, heard that the Gentiles had also received the word\*.*—Acts xiii. 1. *Now there were (κατα) in the church that was at Antioch certain prophets\*.*—Heb. i. 10. *Thou, Lord, (κατ' αρχας) in the beginning hast laid the foundation\*.*—Heb. xi. 13. *These all died (κατα πιστην) in faith\*.*

233. Κατα, *At*. 2 Tim. iv. 1. *Who will judge the quick and the dead (κατα) at his appearing\*.*

234. Κατα, *Before*. Deut. i. 30. *He shall fight for you, according to all that he did for you in Egypt, (κατ' οφθαλμους) before your eyes.*—Gal. iii. 1. *'Οις κατ' οφθαλμους, Before whose eyes Jesus Christ hath been set forth\*.*

235. Κατα increases the meaning of the word with which it is compounded. Acts xvii. 16. *When he saw the city (κατειδωλον) full of idols.*

236. Κατα seems to be omitted in the following sentence. Luke i. 72. *To remember his holy covenant, (ορκον, supp. κατα) according to the oath which he swore to Abraham.*

## M E N.

237. Μεν, properly, is an affirmative particle, and may be translated, *indeed, certainly, truly*. It is commonly placed in the be-

ginning of a sentence, and is followed with *δε* in a subsequent clause, to mark *opposition* or *diversity*, and particularly, *the distribution of things into parts*. Heb. x. 33. Τάτο μιν, *Partly whilst ye were made a gazing-stock\**.

238. Μεν, in the beginning of a sentence, when not followed with *δε*, is used as a *simple conjunction*, and may be translated *now*, and. Acts i. 1. Τον μιν πρωτον λογον, *Now the former treatise*.—Rom. i. 8. Πρωτον μιν, *And first I thank my God*.—Rom. xi. 13. Εφ' οσον μιν ειμι εγω εθνων αποστολῆς, την διακονιαν με δοξάζω, *And in as much as I am the apostle of the Gentiles, I do honour to my ministry, namely, by declaring to the Gentiles their title to be received into the church*.

239. Μενυγε is an *adversative particle of affirmation*. Rom. x. 18. Μενυγε, *Yes verily\**.—Philip. iii. 8. Αλλα μενυγε και ηνεμα, *Nay most certainly also I count all things but loss*.—Luke xi. 28. Μενυγε, *Rather indeed blessed are they who hear the word of God and keep it*.

240. Μεντοι, *adversative, including a strong affirmation*. 2 Tim. ii. 19. Μεντοι, *Nevertheless the foundation of God standeth sure\**, or *yet indeed the foundation, &c.*

## M E T A.

241. Μετα, *In*. Acts xv. 33. *They were let go (μετ' ειρηνης) in peace\**.—1 John iv. 17. *Hereby is love made perfect (μεθ' ημων) in us*.

242. Μετα, *By*. Matt. xxvii. 65. *Having sealed the stone, they made the sepulchre secure (μετα) by a guard*.—Acts xiii. 17. *And (μετα) by an high arm he brought them out*.—Acts xiv. 27. *Told what things the Lord had done (μετ' αυτων) by them*.

243. Μετα, *To*. Luke i. 58. *Shewed great mercy (μετ' αυτης) to her*.—Luke x. 37. *He who shewed mercy (μετα) to him*.

244. Μετα, *According to*. Heb. x. 15. Μετα γαρ, *For according to what was before said*.

245. Μετα, *Among*. Luke xxiv. 5. *Why seek ye the living (μετα των νεκρων) among the dead\**.

246. Μετα, *On*. Joseph. Ant. lib. i. c. 12. § 2. speaking of Isaac says, Ευθυς μετ' ογδοον ημεραν, *They circumcise him immediately on the eighth day*, or *within the eighth day*. Matt. xxvii. 63. *Said, when he was yet alive, (μετα τρεις ημερας) within three days I will rise*



rise again. That this is the proper translation of the phrase, is evident from ver. 64.

M H.

247. Μη is properly a negative particle, signifying not. But it is often used as an interrogation, especially when followed with ε or εκ. In one passage, our translators understood it as a negative interrogation, though the negative particle is omitted. John iv. 29. Μητι ετος, Is not this the Christ\*.—It hath the same meaning, perhaps, in the following passages. Rom. iii. 3. Μη, Will not their unbelief destroy the faithfulness of God?—Ver. 5. Μη, Is not God who inflicteth wrath, unrighteous?—Rom. ix. 14. Μη, Is not unrighteousness with God? Yet I have not ventured to translate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη joined with πως or ποτε, hath an affirmative signification. Luke iii. 15. And all men mused in their hearts of John, (μηποτε) whether he were the Christ\*.—Μηπως, If by any means, if somehow, perhaps. 2 Tim. ii. 25. In meekness instructing those who oppose themselves, (μηποτε) if God peradventure will give them repentance\*.—Rom. xi. 21. Μηποτε εδεις, Perhaps neither will he spare thee.

N A I.

249. Ναι is used not only in affirmations, but in expressing one's wishes; so may be translated, I beseech, I pray. Mark. vii. 28. Ναι κυριε, I beseech thee, Lord, for even the dogs eat of the crumbs. If ναι is taken in this sense affirmatively, it must be translated, True, Lord, but, &c.—Philem. ver. 20. Ναι, αδελφει, εγω σε οικουμην, I beseech thee, brother, let me have joy of thee.

Ο Π Ο Υ.

250. Ουκ, When, whereas. 2 Pet. ii. 11. Ουκ, Whereas angels greater in power\*. Ουκ is used in this sense by Thucydides, Blackw. vol. i. p. 113.

Ο Π Ω Σ.

251. Οπως, joined with αν, denotes the final cause, or purpose for which a thing is done. Luke ii. 35. Οπως αν αποκλυφθωσιν, That the thoughts of many hearts may be revealed\*.

252. 'Οπως denotes sometimes *the event ſimply*, and muſt be tranſlated *ſo that*. Matt. xxiii. 35. 'Οπως ελθῆ, *So that on you ſhall come all the righteous blood ſhed, &c.*—Luke xvi. 26. *There is a great gulph fixed; (ὅπως) ſo that they which would paſs from hence to you, cannot\*.*

### ‘O T I.

253. 'Οτι is uſed in all the variety of ſenſes belonging to the correſponding Hebrew particle. 'Οτι, (*ut, quod*) *That*. Job. iii. 12. *Why did the knees prevent me? or why the breasts (ὅτι) that I ſhould ſuck\*?*—Pſal. xi. 2. *They make ready their arrow upon the ſtring, (ὅτι) that they may privily ſhoot\*.*—Luke i. 45. *Happy is ſhe that hath believed, (ὅτι) that there ſhall be a performance.*—Luke ii. 10. *I bring to you tidings of great joy, which ſhall be to all people; 11. (ὅτι) That unto you is born, &c.*—2 Theſſ. ii. 4. *Shewing himſelf (ὅτι) that he is God\*.*

254. 'Οτι, *Becauſe*. Numb. xxii. 22. *And God's anger was kindled, (ὅτι) becauſe he went\*.*—John ix. 17. *What ſayeſt thou of him, (ὅτι) becauſe he opened thine eyes?*—1 Cor. ii. 14. *Neither can he know them, (ὅτι) becauſe they are ſpiritually diſcerned\*.*—1 Cor. xii. 15. *If the foot ſhall ſay, (ὅτι) Becauſe I am not the hand\*.*—2 Cor. xi. 7. 'Οτι, *Becauſe I preached\*.*—Rom. v. 8. *God commendeth his love to us, (ὅτι) in that while we were yet ſinners, Chriſt died for us\*.*

255. 'Οτι is ſometimes put for δεοτι, *therefore, for which cauſe*. Hoſea ix. 15. *All their wickedneſs is in Gilgal; for there I hated them.* This, which is the common tranſlation, repreſents God's hatred as the cauſe of the wickedneſs of the Iſraelites in Gilgal, contrary to the true ſenſe of the paſſage, which ought to be thus tranſlated, *All their wickedneſs is in Gilgal, (ὅτι) therefore I hated them there.*—Luke vii. 47. *Her ſins which are many are forgiven, (ὅτι) therefore ſhe hath loved me (ſee ver. 42.) much; but to whom little is forgiven, the ſame loveth me little.*—2 Cor. vii. 8. 'Οτι, *Therefore alibough I made you ſorry by that letter, I do not repent.*—Ver. 14. 'Οτι, *Therefore if I have boaſted any thing to him concerning you, I am not aſhamed.*—Eph. ii. 18. 'Οτι, *Therefore through him we have acceſs.*

256. 'Οτι, *For*. 1 Cor. ix. 10. 'Οτι, *For he who plow, ought to plow in hope.* Stephen's Concord.—Gal. iii. 11. 'Οτι δε, *Not*

*Now that by law no man is justified, is plain, (ὅτι) for the just by faith, shall live\*.*

257. Ὅτι, *Seeing.* Luke xxiii. 40. *Dost thou not fear God, (ὅτι) seeing thou art in the same condemnation\*.*

258. Ὅτι is used interrogatively, *Why, wherefore.* Mark ix. 11. *They asked him, saying, (ὅτι λεγέσθω) Why say the scribes\*?—*Ver. 28. Ὅτι, *Why could not we cast him out\*?*

259. Ὅτι, in the Septuagint, hath sometimes the signification of (ὅτε), *when.* So Mintert says; wherefore John ix. 8. should be thus translated, *They who before had seen him, (ὅτι) when he was blind, said, &c.*

260. Ὅτι, is sometimes used as a particle of affirmation. So Stephen in his Concord. tells us. *Hæc particula (ὅτι) non redundare, sed confirmandi vim habere videtur.* And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ὅτι, *certè.* 1 John iii. 20. Ὅτι μείζων, *Certainly God is greater than our heart, &c.—*Matt. vii. 23. *Then will I profess unto them, (ὅτι εἰπετέ εγγύω) surely I never knew you.—*John vii. 12. *There was much murmuring among the people concerning him: some indeed said, (ὅτι) Certainly he is a good man.—*Rom. iii. 8. Ὅτι ποιῶμεν, *Certainly, let us do evil, that good may come.—*1 Cor. xiv. 21. *In the law it is written, (ὅτι) Surely with men of other tongues and other lips I will speak.—*1 John iv. 20. *If any one say, (ὅτι αγαπῶ) assuredly I love God, (καὶ μισῶ) and yet hateth his brother.*

261. Ὅτι is used to introduce a new sentiment or argument, and must be translated, *besides, farther.* 1 John v. 7. Ὅτι τρεῖς εἰσιν, *Farther, there are three who bear witness.—*1 John v. 4. Ὅτι, *Besides all that is begotten of God.*

### O T N.

262. Οὐ properly is an illative particle; but it is likewise used as a simple conjunction, being put for καὶ, *and, now, then, but.* Matt. x. 25. *How much more will they call them of his household?* 26. (μὴ εἶ) *But fear them not.—*Matt. xii. 12. Πόσῳ εἶ, *How much now is a man better, &c.—*Mark xii. 6. Ἐτι εἶ, *But having yet one son.—*Luke xx. 29. Ἐπτα εἶ, *Now there were seven brethren.—*Luke xxii. 35. *Lacked ye any thing? and they said, Nothing.*

Nothing. 36. (ειπεν εν αυτοις) *Then said he unto them, But now, he that hath a purse, &c\**.—John vi. 45. Πας εν, *Now every one who hath heard.*—John vii. 33. Ειπεν εν, *Then said Jesus*.—John xviii. 25. *Now Simon Peter stood and warmed himself, (ειπον εν) and they said to him.*—Rom. ii. 26. Εαν εν, *And if the uncircumcision.*—Rom. ix. 19. Ουν, *But thou wilt say to me.*—1 Cor. xi. 20. Συνερχομε.ων εν, *But your coming together into one place, is not to eat.*—Heb. iv. 14. Εχοντες εν, *Now having a great high priest.*—Heb. ix. 1. Ειχε μεν εν, *Then verily the first covenant had, &c\**.—1 Tim. ii. 1. Παρκαλω εν, *Now I exhort.* In this sense Plato, in his Apol. Socratis, uses εν.

263. Ουν, *For.* John xviii. 24. Απεστειλεν εν, *For Annas had sent him bound to Caiaphas the high priest.*—Rom. vi. 4. Συνεταφημεν εν, *For we are buried with him.*—In this causal sense, εν is used like γαρ, to introduce a second, and sometimes a third reason, in support of the same proposition: in which case it must, like γαρ, be translated, *besides, moreover, farther.* Matt. vii. 12. Παντα εν ισα, *Farther, whatever things ye would that men should do, &c.* Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with και, *and.*—Matt. x. 32. Πας εν οσις, *Moreover, whosoever shall confess me.*—Luke xi. 36. Ει εν, *Besides, if thy whole body be full of light.*

264. Ουν adverbative, *Yet, nevertheless.* 1 Cor. x. 31. Ουν, *Nevertheless, whether ye eat or drink.*—1 Cor. xiv. 10. *There are perhaps as many kinds of languages in the world, as ye utter, and none of them without meaning: 11. (ουν) Yet if I do not know the meaning of the language.*—Wherefore Mat. x. 26. Μη εν φοβηθητε αυτους, should be translated, *Nevertheless fear them not.*

’Ο Υ Τ Ω, *and before a Vowel, ’Ο Υ Τ Ω Σ.*

265. ’Ουτως is sometimes used as a conjunction. Acts xx. 11. *Talked a long while, even till break of day, (ε’τως) then departed.*—Acts xxvii. 17. *Strake sail, (ε’τως) then were driven.*—Acts xxviii. 14. *Were desired to tarry with them seven days, (και ε’τως) and then we went toward Rome.*—1 Cor. xi. 28. *Let a man examine himself (και ε’τως) and then let him eat.*

266. ’Ουτω illative, *So then, therefore.* Matt. vii. 17. ’Ουτω παν δειδρον, *So then every good tree bringeth forth good fruit.*—

Matt.

Matt. xxvi. 40. Ὅυτως ἐκ ισχυσατε, *So then ye are not able to watch with me one hour!*—Mark iv. 26. *And he said (ἐτως) therefore is the kingdom of heaven like.*—Acts xvii. 33. Καὶ ἐτως, *And therefore Paul departed from them.*—Rom. i. 15. Ὅυτω, *Therefore to the utmost of my power.*—1 Cor. iv. 1. Ὅυτως ἡμας, *So then let a man consider us as servants of Christ.*—1 Cor. vi. 5. Ὅυτως ἐκ εἶναι, *So then there is not a wise man among you.*—1 Cor. xiv. 12. Ὅυτω καὶ ὑμεῖς, *Wherefore ye also, seeing ye are earnestly desirous of spiritual gifts.*—1 Cor. xv. 42. Ὅυτω καὶ, *Wherefore also the resurrection of the dead is possible.*—Rev. iii. 16. Ὅυτως, *Therefore because thou art lukewarm.*—John iv. 6. *Now Jesus being weary with his journey, sat down (ἐτως) therefore at the well.*

## Π Α Λ Ι Ν.

267. Παλι, especially in the beginning of a sentence, signifies (*porro*) *Moreover*. Matt. xiii. 44. Παλι, *Moreover the kingdom of heaven is like, &c.* See ver. 45. 47.—2 Cor. xi. 16. Παλι, *Moreover I say.*—Wherefore John iv. 51. may be thus translated, *Τυτο παλι δευτερον σημειον, Moreover this second miracle Jesus performed, having come again from Judea into Galilee.* In this sense παλι is sometimes used by the LXX, as Mintert observes. See also Gal. v. 3.

268. Παλι, *On the other hand*. Matt. iv. 7. Παλι, *On the other hand it is written.*—John xviii. 40. *Εκραυγασαν εν παλι παντες, But they all cried on the other hand, not this man but Barabbas:* For the multitude had not, before this, cried to have Jesus crucified.—2 Cor. x. 7. *Let him (παλι) on the other hand, reason this from himself.*

269. Παλι, *In like manner*. 1 Cor. xii. 21. Ἡ παλι, *Nor in like manner the head to the feet.*—Matt. xxvi. 42. Παλι εκ δευτερας κπελθων, *In like manner a second time going away, he prayed.*

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

## Π Α Ρ Α.

271. Παρα, *To*. Matt. xv. 29. *And Jesus departed thence, and came (παρα) to the sea of Galilee.*—Col. iv. 16. *When this epistle*

epistle hath been read (παρ' ὑμῶν) to you: For it was to be read to them, when assembled together; and not by them.

272. Παρὰ, *Besides, except, save.* 1 Cor. iii. 11. *Other foundation can no man lay, (παρὰ) except that which is laid.*—2 Cor. xi. 24. *Forty stripes, (παρὰ) save one\*.*

273. Παρὰ, *Contrary to, against.* Rom. i. 26. *Changed the natural use, into that which is (παρὰ φύσιν) against nature\*.* Rom. iv. 18. *Who, (παρὰ) against hope\*.*—Gal. i. 8. *Angel from heaven should preach to you, (παρὰ) contrary to what we have preached.*

274. Παρὰ, *More than.* Rom. i. 25. *Who worshipped and served the creature, (παρὰ τον υιου αυτου) more than the Creator\*.*

275. Παρὰ, *Of.* Matt. ii. 4. *Enquired (παρ' αυτων) of them, where the Christ should be born\*.*—Ver. 7. *Enquired (παρ' αυτων) of them diligently, what time the star appeared\*.*—John i. 14. *As the only begotten (παρὰ πατρος) of the Father\*.*

276. Παρὰ, *On account of, therefore.*—1 Cor. xii. 16. *Is it (παρὰ τειτο) therefore, not of the body\*? Or, Is it for this, &c.*

277. Παρὰ, *From.* 2 Tim. i. 18. *Grant to him to find mercy (παρὰ) from the Lord.*

## Π Ε Ρ Ι.

278. Περι, *In.* Tit. ii. 7. Περι, *In all things shew thyself a pattern\*.*

279. Περι, *Concerning.* 1 Theff. iii. 2. Περι, *Concerning your faith\*.*—2 Theff. ii. 13. *Give thanks to God always (περι) concerning you.*

280. Περι, *For, on account of.* Matt. xxvi. 28. *Which is shed (περι πολλων) for many\*.*—Luke xix. 37. *Praised God with a loud voice (περι) for all the mighty works that they had seen\*.*—John x. 33. Περι, *For a good work we stone thee not, but (περι) for blasphemy\*.*

281. Περι, *About, in respect of time.* Matt. xx. 3. *And he went out (περι) about the third hour\*.* See also ver. 5, 6.

282. Περι, *Against.* Matt. xx. 24. *Were moved with indignation (περι) against the two brethren\*.*—John vi. 41. *The Jews then murmured (περι) at him\*; against him.*

283. Περι, *Above.* 3 John ver. 2. *I wish (περι παντων) above all things\*.* This sense of περι, Beza, in his note on 3 John, ver. 2. proves by a quotation from Homer.

## Π Λ Η Ν.

284. Πλην, *Moreover*. Matt. xxvi. 64. Πλην, *Moreover I say to you, Hereafter, &c.* See this sense established by a passage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo edit.

285. Πλην, *Besides*. Mark xii. 32. *And there is no other (πλην αυτου) besides him.*—Acts xv. 28. *To lay upon you no greater burden (πλην) than (besides) these necessary things\*.*

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

287. Πλην, *Except*. Acts viii. 1. Πλην, *Except the apostles\*.*

## Π Ρ Ο Σ.

288. Προς, *On account of*. Mark x. 5. Προς την σκληροκαρδιαν, *On account of the hardness of your heart, he wrote you this precept.*

289. Προς, *For the sake of*. Acts iii. 10. *That it was he which sat (προς) for amins\*.*—Acts xxvii. 34. Προς της υμετερας σωτηριας υπαρχει, *This is for your health.*—Thucyd. Lib. 3. p. 182. (Cited by Blackwall, vol. i. p. 110.) Ου προς υμετερας δοξης ταδε. “*These things are not for your reputation.*”—Heb. xii. 10. *They verily (προς) for the sake of a few days.*

290. Προς, *Of, concerning*. Mark xii. 12. *For they knew that he had spoken the parable (προς αυτους) concerning them.* See also Luke xx. 19.—Rom. x. 21. Προς δε τον Ισραηλ, *But of Israel he saith.*—Heb. i. 7. Προς μεν τας αγγελους, *Of the angels he saith\*.*

291. Προς, *According to*. Gal. ii. 14. *They walked not uprightly, (προς) according to the truth\*.*—2 Cor. v. 10. Προς, *According to that he hath done\*.*

292. Προς, *Towards*. Luke xxiv. 29. *Abide with us, for it is (προς) towards evening\*.*

293. Προς, *Among*. Mark i. 27. *They questioned (προς) among themselves\*.*

294. Προς, *With*. Matt. xiii. 56. *His sisters, Are they not all (προς ημας) with us?—Matt. xxvi. 18. I will keep the passover (προς σε) at thy house\*.*—Mark ix. 19. *How long shall I be (προς υμας) with*

with you\*?—Mark xiv. 49. *I was daily* (προς ὑμᾶς) *with you in the temple*\*.—John i. 1. *The word was* (προς τον Θεον) *with God*\*.

295. Προς, joined with words of *time*, signifies *during*. 2 Cor. vii. 8. Προς ὥραν, *During an hour*.—1 Theff. ii. 17. Προς καιρον ὥρας, *During the time of an hour*.

## Π Ω Σ.

296. Πως, (quod) *That*. Mark ix. 12. *Said to them, Elias verily cometh first, and restoreth all things, (και πως) and that it is written* (επι) *concerning the son of man*.

## Σ Υ Ν.

297. Συν, construed with ειναι, signifies *to be on one's side*. Acts xiv. 4. *Part* (ησαν συν) *held with the Jews, and part* (συν) *with the apostles*\*.

298. Συν, *With, in respect of place*. Luke i. 56. *Mary abode* (συν) *with her*\*.

299. Συν, in composition, governing the accusative, commonly signifies *together*. Mark xv. 16. Συγκαλιθου, *They call together the whole band*\*.—But when the compounded word governs the dative, it often signifies *together with*. 1 Cor. xiii. 6. *But* (συνχαριζει) *jointly rejoiceth, rejoiceth with other good men, in truth*.

300. Συν, *By*. 1 Cor. v. 4. Συν τη δυναμει, *By the power of our Lord Jesus Christ, to deliver such an one to Satan*.

## Τ Ε.

301. Τε, *Even*. Rom. i. 20. Ἡ τε αιδιος *Even his eternal power*\*. See Beza in loc.—Rom. i. 26. Τε γαρ, *For even their women*\*.

## Τ Ι.

302. Τι is sometimes put for πως, *how*. Mark iv. 24. *Take heed* (τι) *how you hear*. Accordingly in the parallel passage, Luke viii. 18. *it is, Βλεπετε εν πως ακουετε, Take heed how ye hear*.—1 Cor. vii. 16. Τι οιδας, *How knowest thou, O man*\*?



303. *Τι* is put likewise for *διὰ τι*, *why*. Matt. vi. 28. *Τι μεριμνάτε*, *Why are ye anxiously careful?*—Matt. xvii. 10. *Τι εν*, *Why then say the scribes?*—John i. 25. *Τι εν*, *Why then baptizest thou?* See Whitby in loc.

304. *Τι*, *Whether*, namely of two things. Luke v. 23. *Τι Whether is easier to say, thy sins be forgiven thee\*?*

305. *Τις*, *What sort, how great*. Luke viii. 25. *Τις ἀρα ἄτος*, *How great indeed is this man! for he commandeth, &c.*

306. *Τις*, *Every one*. 1 Cor. iv. 2. *It is required in stewards, that (τις) every one be found faithful.*

### Υ Π Ε Ρ.

307. *ὑπερ*, with the genitive case, signifies *concerning*. Rom. ix. 27. *Εἶπαι* also cries (*ὑπερ*) *concerning Israel\**.—2 Cor. i. 7. *Our hope (ὑπερ) concerning you is firm*. Ver. 8. *I would not brethren have you ignorant (ὑπερ) concerning our trouble*.—2 Cor. viii. 23. *Whether any enquire (ὑπερ) concerning Titus, he is my partner*.—2 Cor. viii. 24. *Our boasting (ὑπερ ὑμῶν) concerning you*.—2 Thess. ii. 1. *Now we beseech you brethren, (ὑπερ) concerning the coming of our Lord Jesus Christ, and our gathering together unto him*.

308. *ὑπερ*, *For, instead of, in behalf of*. Rom. v. 7. *Scarcely (ὑπερ) for a righteous man\**.—Ver. 8. *Christ died (ὑπερ ἡμῶν) for us\**.—Philip. i. 29. *To you it is given (ὑπερ χειρῶν) in behalf of Christ\**.—Philem. ver. 13. *Detained him with me, that (ὑπερ οὗ) in thy stead, he might have ministered*.

309. *ὑπερ*, *On account of*. 1 Cor. xv. 29. *What shall they do who are baptized (ὑπερ) on account of the dead?*

310. *ὑπερ*, *With respect to*. Col. i. 7. *Who is a faithful minister of Christ (ὑπερ) with respect to you*.

311. *ὑπερ*, *From*, denoting the motive of an action. Philip. ii. 13. *Who worketh in you (ὑπερ) from good will*.

312. *ὑπερ*, *More than*. Matt. x. 37. *Loveth father or mother (ὑπερ) more than me\**.—1 Thess. iii. 10. *Requesting (ὑπερ εὐπερισσῶν) more than exceedingly, that is, most exceedingly*.

### Υ Π Ο.

313. *ὑπο* commonly signifies *under*; but with a genitive it denotes *the cause of a thing*, and must be translated *of, by, from*.  
Matt,

Matt. ii. 17. *Was spoken* (ὑπο) *by Jeremiah\**.—1 Cor. vii. 25. *I give my judgment as one who hath obtained mercy* (ὑπο) *of the Lord\**.—Heb. xii. 3. *Such contradiction* (ὑπο) *from sinners.*

314. Ὑπο, *At*. Acts v. 21. *They entered into the temple* (ὑπο του οὐρου) *at day-break.*—James ii. 3. *Sit thou here* (ὑπο) *at my footstool.*

315. Ὑπο, *Under*, denoting *subjection*. Mat. viii. 9. *Having soldiers* (ὑπο) *under me\**, *under my command.*

### Ω.

316. Ω, preceded by εἰ, signifies *because*. Rom. viii. 3. *The thing impossible for the law to do*, (εἰ ὧ) *because it was weak through the flesh.*—Heb. ii. 18. *Εἰ ὧ*, *Because he suffered, being tempted, he is able to save.*—Heb. vi. 17. *Εἰ ὧ*, *For which cause God willing, &c.* In this sense, the best Greek writers use the phrase. See Vigerus, p. 364.

317. Εἰ ὧ signifies *while*. Mark ii. 19. *Can the children of the bride-chamber fast*, (εἰ ὧ) *while the bridegroom\**, &c.—Rom. ii. 1. *Εἰ ὧ γαρ*, *For whilst thou condemnest, &c.*

318. Εφ ὧ *Because*. Rom. v. 12. *Εφ ὧ*, *Because all have sinned\**.

### Ω Σ. See Καθως.

319. Ως is sometimes used affirmatively, and must be translated *indeed, truly, certainly, actually*; for Hesychius and Phavorinus tell us, that ὡς is put for οὕτως, ἀληθῶς. Neh. vii. 2. *Αυτος ὡς ἀληθῆς*, *He was indeed a true man.*—Matt. xiv. 5. *He feared the multitude, because they counted him* (John, ὡς προφητης) *really a prophet.*—John i. 14. *We beheld his glory, the glory*, (ὡς μονογενης) *indeed of the only begotten of the Father.*—Acts xvii. 22. *I see that in all things ye are* (ὡς) *certainly most religious.*—Rom. ix. 32. *But* (ὡς) *actually by works of law.*—2 Cor. ii. 17. *Αλλ' ὡς ἐξ ειλικρινειας, καὶ ὡς ἐκ Θεου*, *But indeed from sincerity, and from God.*

320. Ως, *When*. Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush*, (ὡς λεγει) *when he called the Lord, the God of Abraham, the God of Isaac\**, &c.—Luke xxii. 66. *Και ὡς ἐγενετο ἡμερα*, *And when it was day.*—Luke i. 23. *Ως ἐπλησθησαν ἡμεραι*, *When the days were fulfilled.* Acts xxvii. 1.

Ως,

'Ως, *When it was determined\**.—Philip. ii. 12. *Not (ὡς) when in my presence only.*

321. 'Ως, *Seeing.* 2 Cor. v. 20. 'Ως τὸ Θεὸν παρακαλῶντος, *Seeing God beseeches you by us, we pray in Christ's stead, be ye reconciled to God.*—Col. ii. 6. 'Ως, *Seeing ye have received Christ Jesus,* &c. Scapula likewise gives ὡς this meaning.

322. 'Ως, *Namely.* 2 Cor. xi. 21. *I speak with respect to reproach, (ὡς ὅτι) namely, that we have been weak.*—2 Cor. v. 18. *And hath given us the ministry of reconciliation.* 19. (ὡς ὅτι) *Namely, that God was in Christ reconciling the world to himself\*.*

323. 'Ως, *illative, Wherefore.* Heb. iii. 81. 'Ως, *So (wherefore) I swear\*.*

324. 'Ως, *admiration, How!* Rom. x. 15. 'Ως, *How beautiful!*—Rom. xi. 33. 'Ως, *How unsearchable\*!*

325. 'Ως, *That.* 1 Tim. i. 3. 'Ως, *That without ceasing\*.*

Ω Σ Τ Ε.

326. 'Ωςτε sometimes signifies *so then, so that.* 1 Cor. iii. 7. 'Ωςτε, *So then neither is he that planteth any thing.*—2 Cor. ii. 7. 'Ωςτε, *So that contrarywise ye ought rather to forgive\*.*—Gal. iv. 16. 'Ωςτε ἐχθρός, *So then I am become your enemy, because I speak truth to you?*

327. 'Ωςτε, *In like manner.* Iliad, B. line 474. M. line 278.

328. 'Ωςτε, *That.* 1 Cor. v. 1. 'Ωςτε, *That one should have\*,* &c.

329. 'Ωςτε, denoting *the end* for which a thing is done. Rom. vii. 6. 'Ωςτε, *That we should serve in newness of spirit\*.*

330. 'Ωςτε causal, *for.* 2 Cor. v. 17. 'Ωςτε, *For if any man be,\** &c.

331. 'Ωςτε, *illative. Wherefore.* Rom. vii. 4. 'Ωςτε, *Wherefore my brethren\*.*—Ver. 12. 'Ωςτε, *Wherefore the law is holy\*.*—1 Cor. x. 12. 'Ωςτε, *Wherefore let him that thinketh he standeth\*.*—1 Cor. xi. 27. 'Ωςτε, *Wherefore whosoever shall eat\*.*—2 Cor. v. 16. 'Ωςτε, *Wherefore henceforth we know no man after the flesh.*

*Conclusion.* From the numerous passages of scripture produced in this essay, it appears, That the Greek particles, as used by the writers of the New Testament, have a great variety of signifi-

cations: that no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given, will rightly express the meaning of these writings: and that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.

A NEW  
LITERAL TRANSLATION

OF

ST. PAUL'S EPISTLE

TO THE

R O M A N S.

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P R E F A C E.

SECT. I. *Of the Time when the Christian Religion was introduced at Rome.*

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

When St. Paul wrote his epistle to the Romans, *A. D. 57. their faith was spoken of throughout the whole world*, Rom. i. 8. and many of them possessed spiritual gifts, Rom. xii. 6. and their obedience was known to all men, Rom. xvi. 19.—Farther, the fame of the church at Rome had reached the apostle long before he wrote this letter. For he told them, *he had a desire for many years to come to them*, Rom. xv. 23. The *gospel* therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period: for among the persons

who heard Peter preach on the day of pentecost, and who were converted by him, *strangers of Rome* are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them : so that the church at Rome, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious profelytes ; 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 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.—Farther, that there were many *Christians* in Rome when St. Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius's decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3. page 168. at the beginning.—The salutations likewise in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as *Andronicus* and *Junias*, who were converted before Paul himself ; others of them were teachers, as *Urbanus* ; others were deacons and deaconesses, as *Mary*, *Tryphena*, *Tryphosa*, and *Perfis*, all of whom were active in spreading the gospel ; others were persons of station, such as the members of the family of *Narcissus*, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, *the saints in Caesar's household*, whose salutation, some years after this, the apostle sent to the *Philippians*, may have been persons of considerable note.

Sect. II. *Of the State of the Christian Church, at the Time St. Paul wrote his Epistle to the Romans.*

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

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

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have

silenced all disputations on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when, according to the new doctrine, they found the *Gentiles* under the gospel, raised to an equality with them in all religious privileges. Wherefore, disregarding the decrees which were ordained of the *apostles* and *elders*, they exhorted the Gentiles every where to become Jews, if they wished to be saved. And this exhortation made the stronger impression on the Gentiles, that the Jewish worship by sacrifices, purifications, and holidays, was, in many respects, similar to their former worship. Besides, as the Jews were the only people who, before the introduction of the gospel, enjoyed the knowledge of the true God, and a revelation of his will, and as the Christian preachers themselves appealed to that revelation in proof of their doctrine, the Gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and especially to their interpretations of the ancient oracles. Hence some of the Gentile converts, especially in the churches of Galatia and Phrygia, who before their conversion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumcision, and thereby bound themselves to obey the law of Moses, in the persuasion that it was the only way to secure the favour of the Deity.

According to this view of the matter, the controversy which in the first age disturbed the Christian church, was not, as Locke supposes, whether the Gentiles, in their uncircumcised state, should be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumcised; but plainly, whether there was any church but the Jewish, in which men could be saved. For when the Judaizers taught the Gentile brethren, *except ye be circumcised after the manner of Moses, ye cannot be saved*, they certainly meant that salvation could be obtained no where, but in the Jewish church.

In this controversy, the unbelieving Jews, and all the Judaizing Christians, ranged themselves on the one side, strongly and with united voices affirming, that Judaism was the only religion in  
which



which men could be saved; that there was no *gospel church* different from the Jewish, nor any *revealed law of God* but the law of Moses; and that the gospel was nothing but an explication of that law, of the same kind with the explications given of it by the prophets. On the other side, in this great controversy, stood the apostles and elders, and all the well-informed brethren, who, knowing that the Jewish church was at an end, and that the law of Moses was abrogated, strenuously maintained, that a new church of God was erected, in which *all mankind* might obtain salvation by faith without circumcision; and that the *gospel* was the only law of this new church. They therefore maintained the freedom of the Gentiles from the law of Moses in all its parts, and boldly asserted, that the gospel alone was sufficient for the salvation of the Gentiles; consequently, that they were under no obligation to have recourse to the Levitical sacrifices and purifications, for procuring the pardon of their sins.

The controversy concerning the obligation of the law of Moses, viewed in the light wherein I have placed it, was a matter of no small importance, since on its determination depended, whether the *law of Moses* or the *gospel of Christ* should be the religion of the world. No wonder, therefore, that St. Paul introduced this controversy in so many of his epistles; and that he wrote three of them in particular, for the express purpose of confuting an error so plausible and so pernicious: I mean his epistles to the *Romans*, to the *Galatians*, and to the *Hebrews*. These learned epistles, in process of time, produced the desired effect. By the strength of the arguments set forth in them, and by representing the same things every where in his preaching and conversation, the apostle enlightened many of the Jewish converts; and these well-instructed Jewish brethren, in their several churches, effectually opposed the errors of the Judaizers: by all which, *Judaism* hath at length been banished from the christian church, in which *for a while* it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only *revealed religion*, authorized by God, and obligatory on men.

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

The controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part, taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian Suctonius informs us, who, confounding the Christians with the Jews, calls the whole by the general name of *Jews*, and affirms that they were excited to these tumults by *Christ*, (*Christo impulsore*, Claud. c. 25.) because he had heard, I suppose, that Christ was the subject of their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth, about the time St. Paul first visited that city; and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion: and, among other things, told him, that the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: that, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel, which they scrupled not to pronounce mere foolishness: that, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved; and condemned the gospel as a detestable *heresy*, because it did not adopt the sacrifices, purifications, and other rites enjoined by Moses.—They farther told the apostle, that many, even of the converted Jews, extolled the institutions of Moses, as more effectual for the salvation of sinners than the gospel, and, in that persuasion, pressed the Gentiles to join the law with the gospel, that, by its sacrifices and purifications, the  
gospel

gospel might be rendered a complete form of religion: that the Gentile converts, who knew their freedom from the law of Moses, despised their Judaizing brethren as *superstitious bigots*, while the others regarded them as *profane*, for neglecting institutions which they esteemed sacred: that those who possessed spiritual gifts, had occasioned great disturbance in the church, each extolling his own gifts, and striving to exercise them in the public assemblies, without giving place to others: *Lastly*, that some, both of the Jewish and Gentile believers, reckoning it disgraceful to obey constitutions made by *idolaters*, had, in several instances, contemned the wholesome laws of the state, and were in danger of being punished as evil doers, to the great scandal of the Christian name.

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

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as well as from what he says, chap. i. 7, 13, 14, 15. it is reasonable to think it was designed for

for the unbelieving Jews and Gentiles at Rome, as well as for the brethren ; who therefore would shew the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter, from the former revelations, and from inspiration, it certainly merited the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people ; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received such instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry ; which was one good step towards their conversion.—To conclude: As in this learned letter, the principal objections, by which Jews and Deists have all along impugned the gospel, are introduced and answered, it is a writing which the adversaries of revelation, who pretend to oppose it on rational principles, ought to peruse with attention and candour.

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

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

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

rinth in the spring of *A. D.* 53.—In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cefarea. From Cefarea he went to Jerufalem, and after that to Antioch. And *having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples,* Acts xviii. 21, 22, 23. Then *passing through the upper coasts, he came to Ephesus,* Acts xix. 1. His voyage from Corinth to Cefarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Corinth in February 53, he may have come to Ephesus in the end of the year 54. And seeing he abode at Ephesus about three years, (Acts xx. 31.) before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation, before he went into Greece, Acts xx. 2. Probably this was the time he preached the gospel in the borders of Illyricum, Rom. xv. 19. And as these transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece, was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 3.—5. Having therefore abode three months in Greece, (Acts xx. 3.) he departed with the collections early in the year 58.—The time of the apostle's departure from Greece with the collections, being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerufalem, when he wrote it, Rom. xv. 25. *But now I go to Jerufalem, ministering to the saints.* Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of *A. D.* 57, or in the beginning of *A. D.* 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in such numbers, that, in the third year of the emperor Nero, when the apostle wrote this letter, the Roman church had acquired its former celebrity. To conclude: The circumstances, by which the date of the epistle to the Romans is fixed, are so

well ascertained, that learned men are nearly agreed in their opinion upon the point : some, with Pearson, dating it at Corinth, in the year 57 ; others, with Lardner, in the beginning of 58 ; and others, with Mill, in 58, without determining the time of the year.

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

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# R O M A N S.

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## CHAP. I.

*View and Illustration of the Matters contained in this Chapter.*

**T**HE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because *Jesus*, whom the Christians called *the Christ*, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the scriptures, ver. 1, 2.—And that *Jesus*, whom the apostles called *the Christ*, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the Gentiles, ver. 5. :—of which class of men, most of the inhabitants of Rome were, ver. 6.—He was therefore authorized to write this letter to the whole inhabitants of Rome. So many particulars crowded into the inscription, hath made it uncommonly long. But they are placed with great judgment, in the very entrance, because they are the foundations, on which the whole scheme of doctrine contained in the epistle, is built.

Because it might seem strange, that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted Gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15. ;—being neither afraid, nor ashamed, to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—In this account of the gospel,

gospel, the apostle insinuated, that no Jew could be saved by the law of Moses, nor any Gentile by the law of nature. For, if the Jews could have been saved by the one law, and the Greeks by the other, the gospel, instead of being the *power of God for salvation to every one who believeth*, would have been a needless dispensation; and the apostle ought to have been ashamed of it, as altogether superfluous.

To prove that the gospel is *the power of God for salvation to every one who believeth*, the apostle first of all observes, that *therein the righteousness of God by faith is revealed*: in the gospel, the righteousness which God will accept and reward, is revealed to be a righteousness, not of *works*, but of *faith*. And this being the only righteousness of which sinners are capable, the gospel which discovers its acceptableness to God, and the method in which it may be attained, is, without doubt, the power of God for salvation, to all who believe, ver. 7. Here an essential defect, both in the *law of Moses*, and in the *law of nature*, is tacitly insinuated. Neither the one law, nor the other, reveals God's intention of accepting and rewarding any righteousness, but that of a perfect obedience.—*Secondly*, To prove that the gospel alone is *the power of God for salvation*, the apostle observes, that both in the law of nature, and the law of Moses, *the wrath of God is revealed from heaven*, &c. That is, these laws, instead of granting pardon to sinners, subject them to punishment, however penitent they may be; consequently, these laws are not the power of God for salvation, to any one. But the gospel, which promises pardon and eternal life, is the effectual means of saving sinners. In short, any hope of mercy sinners entertain, must be derived from revelation alone, ver. 18. And in regard the apostle wrote this epistle to the Romans for the purpose of explaining and proving these important truths, the declaration of them, contained in verses 16, 17, 18. may be considered as the *proposition of the subjects* to be handled in this epistle.

Accordingly, to shew that no person, living under the law of nature, has any hope of salvation given him by that law, the apostle begins with proving, that, instead of possessing that perfect holiness, which is required by the law of nature, in order to salvation, all are guilty before God, and doomed by that law to punishment. To illustrate this proposition, St. Paul took the *Greeks* for an example; because, having carried the powers of reason to the highest pitch, their philosophy might be considered as the perfection both of the light and of the law of nature; consequently, among them, if any where, all the knowledge of God, and of the method of salvation, discoverable by the light of nature, and all the purity of manners, which men can attain by their own powers, ought to have been found. Nevertheless  
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that people, so intelligent in other matters, were in religion foolish to the last degree, and in morals debauched beyond belief. For notwithstanding the knowledge of the being and perfections of the one true God subsisted among them, in the most early ages, ver. 19.—being understood by the works of creation, ver. 20.—their legislators, philosophers, and priests, unrighteously holding the truth concerning God in confinement, did not glorify him as God, by discovering him to the common people, and making him the object of their worship: But, through their own foolish reasonings, fancying *polytheism and idolatry* more proper for the vulgar than the worship of the one true God, they themselves at length lost the knowledge of God to such a degree, that their own heart was darkened, ver. 21.—Thus the wise men among the Greeks became fools in matters of religion, and were guilty of the greatest injustice, both towards *God* and *men*, ver. 22.—For, by their public institutions, they changed the glory of the incorruptible God, into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worship. And by their own example, as well as by the laws which they enacted, they led the people to worship these idols, with the most impure and detestable rites, ver. 23.—For which crime, God permitted those pretended wise men, who had so exceedingly *dishonoured* him, to *dishonour* themselves with the most brutish carnality; of which the apostle gives a particular description, ver. 24,—26: and observes, that those proud legislators and philosophers, who thought they had discovered the highest wisdom, in their religious and political institutions, thus received in themselves the recompence of their error that was meet, ver. 27.—So that the abominable uncleanness, which was avowedly practised by the Greeks, and which was authorized by their public institutions, as well as by the example of their great men, was both the natural effect, and the just punishment of that idolatry, which, in every state, was established as the *national religion*.—Farther, because the *Grecian legislators* did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar whom they deceived, lost all sense of right and wrong, in their behaviour towards one another, ver. 28.—most of them being filled with all manner of injustice, fornication, wickedness, &c. ver. 29 — 31. Nay, although by the law of God written on their hearts, they knew that those who commit such crimes, are worthy of death, to such a degree did they carry their profligacy, that they not only committed these sins themselves, but encouraged the common people to commit them, by the pleasure with which they beheld their debaucheries in the temples, and their revellings on the festivals of their gods, ver. 32.

Such is the apostle Paul's account of the manners of the Greeks: from which it appears, that their boasted philosophy, notwithstanding it enabled them to form excellent plans of civil government, whereby the people were inspired with the love of their country, and good laws for maintaining the peace of society, it proved utterly ineffectual for giving the legislators the knowledge of salvation, and for leading them to establish a right public religion: defects which entirely destroyed any influence which their political institutions might otherwise have had, in aiding the people to maintain a proper moral conduct. In short, the vicious characters of the false gods, whom the legislators held up to the people as objects of their worship, and the impure rites with which they appointed them to be worshipped, corrupted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tuition of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience, God hath appointed for their salvation, *a righteousness without law*, that is, a righteousness which does not consist in perfect obedience to any law whatever, even *the righteousness of faith*, that being the only righteousness attainable by sinners; and at the same time declares, that God will accept and reward that kind of righteousness through Christ, as if it were a perfect righteousness.—These, inferences, indeed, the apostle hath not drawn in this part of his letter, because he intended to produce them, (chap. iii. 20. 23. 28.) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses, for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

I shall finish this illustration with the following remarks.

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

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18. certainly implies, that no sinner can have any hope of salvation from the law of nature, it does not follow, that the pious heathens had no hope of salvation. The heathens in general believed their deities placable, and, in that persuasion, offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them, even in a future state (See Guardian, No. 27.): nay, many of them believed they were to reanimate their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah, and his sons, they communicated the knowledge thereof, together with the use of sacrifice, to all their descendants. So that the hope of pardon and immortality, which the pious heathens entertained, was the very hope which the gospel hath more clearly brought to light, and was derived from the same source, *namely*, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fears, these circumstances contributed to preserve it in the world.—Since then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations,

the apostle's reasoning in this chapter is perfectly just, and his conclusion stands firm; *namely*, that the light and law of nature hold out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching in the clearest manner, that God will accept men's faith for righteousness, and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

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

## PREMONITION TO THE READER.

**S**OME perhaps may be of opinion, that to have done justice to the following translation of the *apostolical epistles*, the author, as often as it differs from the common version, should have shewn the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation, now submitted to the public, differs so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are

judges of language, know that the alteration of a single word in a sentence, and even a different pointing, will change its meaning entirely; as was shewn by some examples, p. 30. Gen. Pref. But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation would have swelled the work to an enormous size. And therefore to shew in what particulars this differs from the common version of the epistles, the author hath contented himself, as was observed, p. 26. with printing what is different in Italic characters, and hath left it for the most part to the reader's own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

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

Rom. i. 3. *Who was made of the seed of David according to the flesh.* This leads the reader to think of the formation of our Lord's body. Whereas the apostle's meaning is, that with respect to his flesh he was descended from David, and that by a female. In the new translation, these ideas are suggested, by substituting the word *born* (which is one of the literal significations of γενόμενος) in place of the word *made*, in this manner: *Who was born of the seed of David, with respect to the flesh.*

Ver. 4. *Was declared to be the Son of God with power, by the resurrection from the dead.* This implies that Jesus was declared to be the Son of God, by his raising other persons from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase ἐξ ἀναστάσεως νεκρῶν is undoubtedly an ellipsis, in which two words are omitted. One of them is supplied by our translators, namely the word *from*: the other word *his* is supplied in the new translation, which runs thus: *Declared the Son of God by his resurrection from the dead.* The meaning is, that Jesus was declared the Son of

God by his own resurrection, and not by raising others from the dead.

Ver. 5. *By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.* This rendering, besides being inelegant, is faulty in two particulars. For first, Paul did not receive his apostleship by Christ; that is, from God by the intervention of Christ, but from Christ himself, as holding the right originally of making an apostle. Secondly, ὑπακοήν τῆς πίστεως does not signify *obedience to the faith*, but the *obedience of faith*. In the new translation these faults are thus corrected. *From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name.* The apostle received his office from Christ himself, that by preaching him every where as the Son of God, and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

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

Ver. 12. Τὰτο δὲ εἶπὶ, *that is to say.* According to this translation, ver. 12. is an explication of ver. 11. But every reader must be sensible, that the things contained in the two verses are entirely different. Wherefore τὰτο δὲ εἶπὶ should not be translated, *that is to say*, as in our bible, where δὲ is neglected as an expletive, and the words *to say*, are supplied, but the verse should be supplied and translated in the following manner. *And this is proposed, that I may be comforted together with you, by the mutual faith of you and me.*

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

Ver. 17. *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.* The *righteousness of God revealed from faith to faith*, is an assemblage of words, to which no distinct meaning can be affixed. But the original

original rightly construed, gives the following clear literal sense. *The righteousness of God by faith, is revealed in it, in order to faith.* The apostle was not ashamed of the gospel, because a righteousness of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clause, *as it is written, the just shall live by faith,* were better translated, *The just by faith, shall live.* For although in the Hebrew it is, *The just shall live by his faith,* the copy of Habakkuk's prophecy, from which the LXX took their translation, and the apostle his quotation, certainly wanted the pronoun *his.* Besides, as the apostle's design in making this quotation, was to prove, that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: *The just by his faith, the man who is just by his faith, shall live.* For otherwise translated, this quotation is no proof of the apostle's assertion, that Habakkuk hath written of a righteousness by faith.

Ver. 9. *That which may be known of God is manifest in them.* According to this translation, the apostle's meaning is, 'That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Grecian philosophers. But to say, that knowledge is manifest in any one's mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shewn either by words, or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they shewed the grossest ignorance of God. As little did they manifest that knowledge, in their discourses to the common people. They rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This therefore being the apostle's meaning, to express it, the word *in,* instead of being translated *in,* as in our bible, ought to have been translated *among,* as in the new translation. *That which may be known of God, is manifest among them, for God hath manifested it to them.*

Ver. 20. *For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, so that they are without excuse.* The phrase, *from the creation of the world,* is ambiguous: for it may signify either, *by the creation of the world,* or *since the creation of the world.* The latter is the apostle's meaning; because *clearly seen by the creation of the world,* is precisely the same in sense with the clause which follows it; namely, *being understood by the things that are made;*

which thus becomes a tautology. But, both the ambiguity and the tautology will be removed, if the preposition *απο* is translated *since*, as it is Luke ii. 36. thus: *His invisible things, even his eternal power and Godhead, απο, since the creation of the world, are clearly seen, being understood by the things that are made, so that they are inexcusable, &c.*

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

Ver. 32. *Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but take pleasure in them that do them.* The new translation of this verse is more accurate and emphatical. *Who though they knew, το δικαωμα, the law of God, that they who practise such things are worthy of death, not only do them, but even are well pleased with those who practise them.* The heathen legislators, instead of punishing, were well pleased with their people, when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to shew, that even the smallest alterations in the translation, when conformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that from the above examples, the reader may justly conclude, that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles, where they are introduced; consequently, that they should not be passed over slightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to shew the value  
of



these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle, there are many of much greater magnitude, than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time, the reader no doubt understands, that the *alterations* and *corrections*, concerning which so much hath been said in this premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded, having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars. 1. In substituting modern English words and phrases in place of such as are now become obsolete.—2. In correcting the language of the common version, where it is ungrammatical.—3. In rejecting ambiguous expressions, of which there are many in our English bible.—4. In placing the words of the translation in the order which the corresponding words hold in the original, as often as either the meaning, or the perspicuity of any passage depends on that order.—5. In supplying the elliptical expressions properly: and for the most part, either from what goes before, or from what follows in the text.—6. In excluding all such words and clauses as have been added by our translators unnecessarily. Of this kind, there are a number in their version, which hurt the sense.—7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader may judge of their propriety.—8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction.—9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased: because, in general, the literal will be found to agree better with the context, and to be more emphatical and beautiful, than any free translation whatever.—10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses: a

rule which our translators have often transgressed, to the darkening of the meaning of many passages.—11. In altering the pointing of some sentences, for the purpose of rendering their meaning more consonant to the context.—12. In translating the Greek particles properly, according to that variety of meaning, in which they are used by the sacred writers.

The corrections comprehended under this last class, are so numerous, and, though minute, make such a change in the sense of the apostolical writings, that any version, in which the Greek particles are properly translated, may well be accounted *new*. For it is certain, as was observed before, (p. 96, 97.) from B. Lowth, that upon the right rendering of the connective parts of sentences, depends the relation which the different members of the discourse have to each other: and that by the mutual relation of these members, the train of thought, the course of reasoning, and the whole progress of the mind in continued discourse, are laid open. Accordingly it will be found, that, in the following translation, the scheme of the apostle's reasoning is oftentimes entirely changed, from what it appears to be in the common

OLD TRANSLATION.

CHAP. I. 1. Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

2 (Which he had promised afore by his prophets in the holy scriptures.)

3 Concerning his son Jesus Christ our Lord, which

GREEK TEXT.

1 Παυλος δαλος Ιησυ Χριστου, κλητος αποστολος, αφαρτισμενος εις ευαγγελιον Θεου,

2 'Ο προεπηγγελαιο δια των προφητων αυτου εν γραφαις αγραις,

3 Περι του υιου αυτου, του

Ver. 1.—1. *Paul, a servant.* The original word δαλος, properly signifies a *slave*. Here it is a name of honour. For in the East, the chief ministers of kings were called δαλι. *slaves*. In this sense, Moses is called δαλος Θεου, *the slave, or servant of God*, Josh. i. 1. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.

2. *Called an apostle.* The name *apostle* was given to different orders of men, Rom. xvi. 7. note 4. 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. See Prel. Ess. p. 44.

3. *Separated the gospel of God.* We are told, Acts xiii. 2. That the Holy Ghost said, *separate me Barnabas and Saul, for the work whereunto I have called them.* But this being nothing but a separation of Paul,

common version, merely by giving the particles their proper signification. But if the alterations comprehended under one class only, make such a change in the train of the apostle's reasonings, as to entitle this to the appellation of a *new translation*, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it *A new translation from the original, of all the apostolical epistles.*

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

*N. B.* The NUMBERS in the new translation, following the Greek words, mark the paragraphs of Essay IV. where the translation of the word is supported by proper proofs.

## NEW TRANSLATION.

CHAP. I. I. Paul a servant<sup>1</sup> of Jesus Christ, a called<sup>2</sup> apostle, separated<sup>3</sup> to the gospel of God,<sup>4</sup>

2 Which he promised before, by his prophets, in the holy scriptures,<sup>1</sup>

3 Concerning his Son,<sup>1</sup> who was born of the seed

## COMMENTARY.

I. I Paul a servant of Jesus Christ, and an apostle called expressly as the other apostles were, and separated by him to preach the good news from God,

2 Which he promised before by his prophets in the holy scriptures, should be preached to the Gentiles,

3 Concerning the coming of his Son to save the world, who, as it was

Paul, from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15. is here meant.

4. *Gospel of God* See ver. 15. note. The gospel is said to be *God's*, because it is good news from God; than which a greater commendation of the gospel cannot be conceived.

Ver. 2. *Which he promised before by his prophets, &c.* 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, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—1. *Concerning his Son.* The gospel is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as its author.

was made of the seed of David, according to the flesh,

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name.

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

7 To all that be in Rome, beloved of God, called to be

γενομενε εκ σπερματος Δαβιδ  
κατα σαρκα,

4 Τε ὀρισθεντος υἱε Θεου  
δυναμει, κατα πνευμα ἁγιωσυ-  
νης, ἐξ αναστασεως νεκρων·  
Ιησϋ Χριστῳ τε Κυριε ἡμων.

5 Δι' ε̅λαβομεν χαριν και  
αποστολην εις ὑπακοην πισεως  
εν πασι τοις εθνεσιν, ὑπερ τε  
ονοματος αὐτου·

6 Εν οἱς ε̅σε και ὑμεις, κλη-  
τοι Ιησϋ Χριστου·

7 Πασι τοις ε̅σιν εν Ῥωμη,  
αγαπητοις Θεου, κλητοις, ἁγι-

2. *Who was born of the seed of David, with respect to the flesh.* Σαξξ, *flesh*, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John iii. 6.—Here being opposed to *the spirit of holiness*, it signifies our Lord's body. For, it cannot be thought, that he derived his human soul from his mother, because that would imply the divisibility of the soul of the parent. Beza, in his note on this verse, supposing that the word γενομενος denotes the formation of our Lord's body, says, the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentinus, Marcion, and the rest: some of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The passages in which he is called a *man*, and *the man Jesus Christ*, and *our brother*, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4.—1. *Declared*, ὀρισθεντος. The original word signifies to fix the boundaries of a thing, consequently to make it appear what it is.

2. *With power.* Locke understands this of the miraculous power, described Eph. i. 19, 20. whereby Jesus was raised from the dead. I rather think *power* denotes the strength of the evidence by which he was demonstrated to be the Son of God.

3. *By his resurrection from the dead.* Here I have supplied the pronoun *his*, because the scope of the reasoning requires it to be supplied.—Jesus being put to death as a blasphemer, for calling himself *Christ the Son of the blessed*, God would not have raised him from the dead, if  
he

of David, *with respect to the flesh,* <sup>1</sup>

4 *BUT* was declared <sup>1</sup> the Son of God with power, <sup>2</sup> *with respect to the spirit of holiness, by HIS resurrection FROM the dead:* <sup>3</sup> *EVEN Jesus Christ our Lord.*

5 ( $\Delta$ ' 121.) *From whom we have received grace, and apostleship,* <sup>1</sup> *in order to the obedience of faith* <sup>2</sup> *among all the Gentiles, ( $\omicron$ πεις) on account of his name;* <sup>3</sup>

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

7 To all *who are in Rome,* <sup>1</sup> *to the beloved of*

*foretold, was born of a woman descended from David, the king of Israel, with respect to his flesh,*

4 *But was declared the Son of God, with great power of evidence, with respect to his holy spiritual nature, by his resurrection from the dead, after he had been crucified by the Jewish rulers for calling himself the Son of God, even Jesus Christ our Lord.*

5 *From whom, since his resurrection, I have received miraculous powers and apostleship, in order that through my preaching him as the Son of God, the obedience of faith may be given to him, among all the Gentiles, on account of his being the Son of God.*

6 *Among the number of which Gentils are also ye the called disciples of Jesus Christ.*

7 *Being thus commissioned, I write this letter to all who are in*

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. See Heb. i. 5. note 1.

Ver 5. 1. *From whom we have received grace and apostleship.* That is, *the grace or favour of apostleship.* See Gal. ii 9. Eph iii 2. where the apostolic office is styled *grace.* Or, if *grace and apostleship* are taken separately, *apostleship* may signify the office, and *grace* the supernatural endowments bestowed on Paul, to fit him for that office.

2. *In order to the obedience of faith.* Either *obedience* from a principle of faith, or *faith* itself, called *obedience* simply, chap. xvi. 19.

3. *On account of his name.* Name here signifies 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.

Ver. 7.—1. *Unto all who are in Rome.* This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Christians. See ver. 13, 14, 15.

faunts: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through 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 always in my prayers,

οἰς· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8 Πρωτὸν μὲν εὐχαριστῶ τῷ Θεῷ μετὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καθ' ἀγγελῆσαι ἐν ὅλῳ τῷ κόσμῳ.

9 Μαρτυρῶ γὰρ μετὰ ἐσίν ὁ Θεός, ὃ λατρεύω ἐν τῷ πνεύματι μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιεῖμαι.

2. *To the beloved of God, to the called,* (see Rom. ix. 7. note,) *to the saints.* See E. F. iv. 4. These are the honourable appellations which God anciently gave to the Jewish nation, as his people and church. But they now belonged to the disciples of Christ, as the visible church of God, substituted in place of the Jews. By these honourable appellations, therefore, the Christians at Rome were distinguished from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general description, *all who are in Rome.*

3. *Grace to you.* In the apostolic benedictions, *grace* signifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of sin, the enjoyment of eternal life; all which are called *grace*, because they are gratuitously bestowed by God.

4. *And peace.* The usual salutation among the easterns was, *Peace be to you*, by which they meant every kind of worldly felicity. But in Paul's writings, *peace* signifies that satisfaction which results from being in friendship with God. Thus Rom. v. 1. *Being justified by faith, we have peace with God.* It also signifies the happiness of heaven, called, Philip. iv. 7. *The peace of God, which passeth all comprehension.* In this sense, I think, it is used in the apostolic benedictions, and Rom. ii. 9. — 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 mentioned, to remove the prejudices of the believing, as well as of the unbelieving Jews, who he knew were displeas'd 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 nature and

God, to the called,<sup>2</sup> to the saints: grace BE to you,<sup>3</sup> and peace<sup>4</sup> from God our Father, and the Lord Jesus Christ.

8 (Πρωτον μιν, 238.)  
 And first, I thank my God through Jesus Christ for all of you, that your faith is spoken of throughout the whole world.

9 For God is my witness,<sup>1</sup> whom with my spirit I serve in the gospel of his Son, that continually I make mention of you,

Rome; and more especially to those who are the beloved of God, on account of their faith, as the called seed of Abraham, to the saints by profession. May grace be multiplied to you, and peace from God our Father, and from the Lord Jesus Christ.

8 And first, I thank my God through Jesus Christ, on account of all of you, who have embraced the gospel, that your faith in Jesus Christ is so conspicuous, that it is spoken of throughout the whole Roman empire.

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

and character of Christ, which it was of great importance for them to know.

Ver. 8.—*I thank my God, through Jesus Christ, for all of you* In the beginning of his epistles, Paul generally subjoined to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues 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.

2. *That your faith is spoken of throughout the whole world* The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder 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. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the established idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants, brought no small credit to the evidences of the gospel.

Ver. 9. *For God is my witness.* The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them that their conversion was as much the subject of his thanksgiving to God, as the conversion of the Gentiles.

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

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

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

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

14 I am debtor both to the Greeks, and to the barbarians, both to the wife, and to the unwise.

15 So, as much as in me is, I am ready to preach the

10 Πάντοτε ἐπιτῶν προσευχῶν με δεόμενος, εἰ πῶς ἤδη ποτε εὐδωθήσομαι ἐν τῷ θεληματί τοῦ Θεοῦ, ελθεῖν πρὸς ὑμᾶς.

11 Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στήριχθῆναι ὑμᾶς·

12 Τετο δὲ ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμεῦ.

13 Οὐ θελω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλακίς προεθεμην ελθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἀχρι τε δευρο) ἵνα καρπὸν τινὰ σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἐθνέσιν·

14 Ἑλλῆσι τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμι·

15 Οὕτω τὸ κατ' ἐμὲ προ-

Ver. 11. *That I may impart to you some spiritual gif.* That many of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii. where directions are given them concerning the exercise of these gifts. A number of the Roman brethren having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St. Paul proposed to enrich some of them with these gifts on his coming to Rome.

Ver. 12 *Mutual faith both of you and me.* As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine 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

Ver. 14. *To the Greeks and to the barbarians.* Under the name of *Greeks*, the Romans were comprehended, because they were now become



10 *Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey, by the will of God, to come to you.*

11 *For I greatly desire to see you, that I may impart to you some spiritual gift, ' in order that ye may be established.*

12 *And this is PROPOSED THAT I may be comforted together with you, (διὰ) thro' the mutual faith both of you and me. '*

13 *Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, (καί, 211. though I have been hindered hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among the other Gentiles.*

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

15 *Therefore, I am willing, according to my ability,*

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

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

12 *And this is proposed, that I may be comforted together with you, through the mutual faith both of you, whose faith will be confirmed by these gifts, and of me, whose faith will be confirmed, when I see unbelievers converted by these gifts.*

13 *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, that oftentimes I purposed to come to you, (though I have been hindered hitherto,) in order that I might have some fruit of my ministry among you the idolatrous inhabitants of Rome also, even as among the other Gentiles.*

14 *Being the apostle of the Gentiles, I am bound to preach both to the Greeks, however intelligent, and to the barbarians, both to the philosophers, and to the common people.*

15 *Therefore, notwithstanding your great proficiency in the sciences, I*

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come a learned and polished people. For the meaning of the name *barbarian*, see 1 Cor. xiv. 11. note.

gospel to you that are at Rome also.

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

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

Θυμον και υμιν τοις εν Ρωμη ευαγγελισασθαι.

16 Ου γαρ επαισχυνομαι το ευαγγελιον τε Χριστου δυναμις γαρ Θεου εστιν εις σωτηριαν παντι τω πιστευουσι, Ιουδαιω τε πρωτον και Ελληνι.

17 Δικαιοσυνη γαρ Θεου εν αυτω αποκαλυπτεται εκ πισεως εις πισιν καθως γεγραπται Ο δε δικαιος εκ πισεως, ζησεται.

Ver. 15. *To preach the gospel to you who are in Rome also.* The original word *ευαγγελισασθαι*, was first used by the LXX. to signify *the publishing of any good news* : and having inserted it in their translation of II. ix. 6. lxi. 1. where Messiah's preaching good tidings to the poor is foretold, (see Luke iv. 21.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear. In regard, that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the barbarians, adds, *I am ready to preach the gospel even to you who are in Rome*, the idolatrous inhabitants of Rome certainly were included in the expression, *you who are in Rome*. This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for *unbelievers* also, to whom copies of it might be shewn.

Ver. 16 — 1. *For I am not ashamed of the gospel.* Here the apostle insinuates, with great propriety, that the gospel is not an institution like the heathen mysteries, which the keepers concealed from all but the initiated ; either because they were ashamed of the infamous things practised in them, Epes v. 1, 12. or, because they thought the only way to render them venerable, was to conceal them ; whereas the doctrines and precepts of the gospel being honourable in themselves, and beneficial to society, cannot be too openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is *the power of God unto salvation* ; a dispensation of religion in which God most effectually exerts his power, for saving every one who believeth.

2. *To the Jew first.* This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8 note 1.

3. *And also to the Greek.* After Alexander's generals established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spake the Greek language ;

to preach the gospel even to you who are in Rome.<sup>1</sup>

16 For I am not ashamed<sup>1</sup> of the gospel of Christ, because it is the power of God for salvation, to every one who believeth, to the Jew first,<sup>2</sup> and also to the Greek.<sup>3</sup>

17 For the righteousness of God, (ex, 161.) by faith, is revealed in it,<sup>1</sup> (eis, 147.) in order to faith:<sup>2</sup> as it is written, (Habak. ii. 4.) But (δικαιος ex πιστεως,) the just by faith, shall live.<sup>3</sup>

am willing, according to my ability, to preach the gospel even to you unbelieving Gentiles, who are in Rome.

16 For although the learned among you think it foolishness, I am not ashamed of the gospel of Christ, because it is the power of God, (1 Cor. i. 24.) the powerful means which God makes use of for working out salvation to every one who believeth; to the Jew first, and also to the Gentile.

17 First, The gospel is the power of God for salvation, to every one who believeth; because the righteousness of God's appointment by faith, is revealed in it, in order to produce faith in them to whom it is preached. And to this righteousness the Jews cannot object, since it is written: But the just by faith, shall live.

language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks*. Hence, in their language, *Jew* and *Greek* comprehended all mankind.

Ver. 17.—1. For the righteousness of God by faith, is revealed in it, in order to faith. This translation, which results from construing the words properly, affords a clear sense of a passage, which, in the common translation, is absolutely unintelligible. Besides, it is shewn to be the right translation, by other passages of scripture, in which the expression, δικαιοσυνη ex πιστεως, *righteousness by faith*, is found, Rom. iii. 22. ix. 30. x. 6. Philip. iii. 9.—*Righteousness by faith*, is called the *righteousness of God*, 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness: 2. Because it stands in opposition to the *righteousness of men*, which consists in a 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.

2. Is revealed in it. The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: but it is now clearly revealed in the gospel to all mankind.

3. The just by faith, shall live. They who are just by faith, shall live. This translation is agreeable both to the order of the words in the original, and to the apostle's design; which is to shew, 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

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

19 Because that which may be known of God, is manifest in them; for God hath shewed it unto them.

18 Αποκαλυπτεται γαρ οργη Θεου απ' ουρανου, επι πασαν ασεβειαν και αδικιαν ανθρωπων, των την αληθειαν εν αδικια κατεχοντων

19 Διοτι το γνωστον τε Θεου φανερον εστιν εν αυτοις· ο γαρ Θεος αυτοις εφανερωσε.

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 by faith*, they 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. See another interpretation of Habakkuk's words, as they stand in our present Hebrew copies, Heb. x. 38. note.

Ver 18.—1. *Besides, the wrath of God is revealed from heaven against all ungodliness* As the *righteousness of God by faith* is revealed in the *gospel*, so the *wrath of God* is revealed from heaven against, &c. It is revealed by the works of creation and providence, and by their own consciences, clearly teaching that God will severely punish all ungodliness, especially idolatry. It is revealed also in the law of Moses, where it is written, Deut. xxvii. 26. *Cursed, &c.*

2. *And unrighteousness of men.* *Unrighteousness* signifies those injuries which men do, either to themselves, or to their neighbours.

3. *Who confine the truth by unrighteousness.* Κατεχοντων. This is a strong figurative word, which it is not easy to translate into our language. But its meaning 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 breast, 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 errors concerning the nature and attributes of the objects 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, ver. 21. though they knew God, did not

18 (γὰρ, 91.) *Besides*, the wrath of God is revealed from heaven, <sup>1</sup> against all ungodliness, (see Titus ii. 12. note,) and unrighteousness <sup>2</sup> of men, (κατασκευαστων) who *conceal* the truth (εἰς, 165.) by unrighteousness. <sup>3</sup>

19 Because that which may be known <sup>1</sup> of God, is manifest (εἰς, 172.) among them, <sup>2</sup> for God (ἐφανερωσε) hath manifested it to them.

18 *Next*, The gospel alone is the power of God for salvation, because it alone grants pardon to sinners on repentance: whereas in the law of nature, ver. 32. and in the law of Moses, *the wrath of God is plainly revealed against all impiety and unrighteousness of men, who conceal the truth concerning God from the vulgar, by their unrighteous institutions.*

19 *Of this crime, all the Greek legislators, statesmen, and philosophers have been guilty. Because that which may be known of God, is known among them; for God hath manifested it to them, by his works of creation.*

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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 example, 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 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. Concerning Socrates, see ver. 21. note 2; and with respect to Plato, he held, that the knowledge of the one God was not to be divulged. See Euseb. Præpar. Evang. lib. xi. c. 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. c. 10. His quotations from Seneca, *Augustine* concludes in the following manner: "Sed iste qui illustris Romani populi senator erat, colebat quod reprehendebat, agebat quod arguebat; quod culpabat, adorabat, idque propter leges civium, moreque hominum: videlicet, eo damnabilius, quod illa quæ menderet agebat, sic ageret, ut cum populus veraciter agere existimaret." The same *Augustine*, as *Estius* informs us, in his book, De Vera Relig. c. 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.

Ver. 19.—1. *That which may be known of God*, is his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things, ver. 20.

2. *Is manifest among them.* The apostle's assertion is confirmed by the writings of the philosophers still remaining. See ver. 21. note 1.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

20 Τα γὰρ ἀόρατα αὐτῆ ἀποκρίσεως κόσμου, τοῖς ποιημασί νοημένα καθόραται, ἢ τε αἰδῖος αὐτῆ δύναμις καὶ θεϊότης· εἰς τὸ εἶναι αὐτῆς ἀναπολογητῆς.

21 Διὸ μὲν γινόντες τὸν Θεόν, ἔχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαριστήσαν· ἀλλ', ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσυνέητος αὐτῶν καρδία.

Ver. 20.—1 *For his invisible things.* The being and perfections of God are called *his invisible things*, in opposition to the heathen deities, who being all corporeal, their being and attributes were *things visible*.

2. *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 having come 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.

3. *And Godhead.* Θεϊότης. This 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, the apostle affirms, every intelligent person may understand by the things that are made.

4. *Since the creation of the world are clearly seen.* Καθόραται. The present tense, *are seen*, denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; agreeably to Pf. xix. 1. *The heavens declare the glory of the Lord.* Accordingly, the apostle does not use the preposition *ex*, *by*, but *απο*, *from*, or *ever since* the creation.

5. *Being understood 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 attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for, without the intervention of a Deity. This is what the apostle calls, ver. 21. *becoming fools by their own reasonings.* Those, however, who have made the greatest advances in true philosophy, know, that *second causes*, properly

20 For his invisible things, <sup>1</sup> even his eternal power <sup>2</sup> and Godhead, <sup>3</sup> since the creation of the world <sup>4</sup> are clearly seen, being understood by the things that are made, <sup>5</sup> (εἰς τὸ εἰδέναι, 154.) so that they are inexcusable :

21 (Διοτι γινωσκοντες, 16.) Because though they knew God<sup>1</sup> they did not glorify him as God, neither gave him thanks, <sup>3</sup> but (εματαιωθησα.) became foolish by their own reasonings, <sup>4</sup> and their (ασυνητη) imprudent heart<sup>5</sup> was darkened. (See Jer. x. 14.)

20 For his invisible attributes, even his eternal power and Godhead, though not discernible by the eye of the body, ever since the creation of the world, are clearly seen by the eye of men's mind, being understood by the things which he hath made, so that they are inexcusable. The apostle means, that the Greek legislators and philosophers were inexcusable :

21 Because though they knew God, they did not glorify him as God, by teaching the people what they knew concerning him; neither did they give him thanks, by making him the object of their worship, but became foolish by their own reasonings, concerning the worship fit for the vulgar; and their imprudent heart was darkened, so as to relish idolatry equally with the vulgar.

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.

Ver 21.—1. *Because though they knew God.* For this translation, see Eff. IV. 16. 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 heathens, though ignorant of the way of salvation, were acquainted with the unity and spirituality of God, and had 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 from ignorance, but from corruption of heart.

2. *They did not glorify him as God.* To glorify one, is to think of him frequently with esteem, and to pay him that outward respect, both in speech and action, which is due to the worthiness of his character. To glorify God, therefore is to think highly of him. to speak of him with reverence, and to worship him publicly, as the Maker and Governor of the universe; of which worship, a principal part is to give him thanks, as the Author of all the good things mankind enjoy. The apostle having blamed the Greek legislators, ver. 18.—20. for concealing from the people the knowledge which they had attained of the true God, he here condemned them, because though they knew the absurdity of polytheism, they established it by their laws,

22 Professing themselves to be wise, they became fools :

23 And changed the glory of the incorruptible God,

22 Φασκοντες ειναι σοφοι, εμωρανθησαν.

23 Και ηλλαξαν την δοξαν τε αφ'αρχης Θεου εν ομοιωμα-

laws, as the religion most proper for the vulgar, and joined them in all the impious and obscene rites of worship which they practised. He condemned the philosophers also, because they followed the same course.—Of this, Socrates, the greatest of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the false religion of his country. For he taught his disciples, in matters of worship, to govern themselves, *νομω πατριως*, by the custom of their country; and himself sacrificed at the public altars, and sent to consult the oracle at Delphi. And, at his trial, as Xenophon informs us from Hermogenes, pleaded these facts as known to his accusers, to prove that he had not denied the gods of his country. Moreover, if, at any time, he spoke against the established religion, it was only in secret, and feebly; as we learn from Plato in Euthyph. where Socrates, discoursing with Euthyphro, who was bringing an action for murder against his own father, asked him, *If he thought it just and pious to do so?* Yes, says the other, *it is right and pious to bring an offender to justice, though he be my father.* For so Jove bound his father Saturn in chains for devouring his children; and Saturn before, castrated his father for some other crime. I confess, replied Socrates, when I hear such things said of the gods, (*δυσχερω πως αποδεχομαι*) I assent with some difficulty.—Farther, this celebrated philosopher, after his condemnation, when he had nothing farther to fear, instead of bearing witness to the truth concerning God, by speaking plainly against the popular religion, rather confirmed it, if he was serious in the hymn to Apollo and Diana, which he composed in prison, and in ordering his friends to sacrifice a cock to Esculapius. But be these things as they may, the above well known facts shew, that Socrates, as a *teacher of religion*, deserves no praise; and that the honourable appellation of a *martyr for truth* was never worse applied than to him. With respect to Plato, the utmost length he ventured to go in opposing the popular theology, was to banish the poets, the great supporters of that theology, from his Republic. Yet, not to shock the prejudices of the vulgar too much, in his treatise of laws, (lib. viii.) and in his books De Republ. he orders worship and rites to be performed to the gods, and to demons, and to Esculapius.—In like manner, Varro, as Augustine informs us, (De Civit. Dei, iv. 31.) speaking of the established religions, says, *Many things are true, which are not only not fit for the vulgar to know, but if they should be false, it is fit the vulgar should think otherwise, and therefore the Greeks kept, (teletas et mysteria,) their initiations and mysteries in secrecy, and within private walls.*—In short, the famed distinction of *Esoteric* and *Efoteric doctrine*, invented by the philosophers in excuse for their teaching the common people the *grossest falsehoods*, while they reserved *truth* for the ear of the



22 *Professing to be (σοφοί) wise men,* (See 1 Cor. i. 20. note 1.) they became fools :

22 Thus, the Grecian statesmen and philosophers, *who assumed the pompous title of wise men, became fools* in their public institutions of religion.

23 *For they changed the glory* ' of the incor-

23 *For they misrepresented the perfections of the incorruptible God, by an*

the learned, may convince us that none of them had any zeal for truth, and that all of them were restrained from publishing it, by the evils which they feared they might have suffered on that account. — How different was the conduct of Christ's apostles in all these particulars! Instead of communicating the truth concerning God to a *few of their companions*, as the philosophers did, they went about every where preaching it publicly : they every where commanded all men to turn from idols : they exposed the vanity of idol worship : they condemned the vices that were practised as parts of that worship ; and by so doing, they exposed themselves to persecution ; and, at last, suffered death in that honourable cause, with a triumphant courage and joy.

3 *Neither gave him thanks.* As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And with respect to the private conduct of individuals, though, as Estius observes, 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.

4. *But became foolish by their own reasonings.* This Le Clerc understands of the attempts of the philosophers, to explain in a physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to shew, that the established *theology* and *worship*, as the vulgar understood it, was the fittest *theology* and *worship* for them. So we are expressly told by Cicero, De Nat. Deor. lib. i.

5. *And their imprudent heart.* So the original word *σοφροσύνη*, may be translated : one of the senses of the word, *σοφροσύνη* of which it is compounded, being *prudent*. In scripture, the *heart* is sometimes put for *the affections*, and sometimes for *the understanding*. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22. *Professing to be wise men, they became fools* In this stricture, the apostle finely ridiculed 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, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. *For they changed the glory, &c.* Properly, *glory* denotes the bright rays about the body of the sun, by which the sun

into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile af-

τι εικονῶν φθαρτῶν ἀνθρώπων, καὶ πετεινῶν καὶ τετραποδῶν καὶ ἑρπετῶν.

24 Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τὴν ἀτιμαζέσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς·

25 Οἵτινες μετέλλαξαν τὴν ἀληθεῖαν τὴν Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβασθήσαν καὶ ἐλάτρευσαν τὴν κτίσιν παρὰ τοῦ κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς παιδὴ ἀτιμίας·

himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity. Thus *the power* by which Christ was raised from the dead, is called Rom. vi. 4. *The glory of the Father*. In like manner, *the veracity* of God is called, Rom. xv. 7. *His glory*.

2. *Of the incorruptible God*. The original word signifies likewise, *the immortal God*. 1 Tim. i. 17. But that sense does not suit here so well as the other. For, as in the subsequent clause, *corruptible*, applied to *man*, signifies not only *liable to dissolution*, but to *moral pollution*, *incorruptible*, applied to God, signifies that he is not liable to either.

3. *The likeness of an image of corruptible man, &c.* The evil of the heathen idolatry consisted in the setting up 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. 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 heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24. *God, through the lust of their own hearts, delivered, &c.* That is, God *permitted them to fall into all uncleanness*. See Eff. IV. 4. He withdrew his spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every

ruptible God, <sup>2</sup> into the likeness of an image of corruptible man, <sup>3</sup> and of birds, and of four footed beasts, and of creeping things.

24 (Δ10) Therefore also God (εἰ, 167.) through the lusts of their own hearts, delivered them over to uncleanness, to dishonour their own bodies between themselves.

25 Who changed the truth (τῆς Σειᾶ, 24.) concerning God (εἰ, 163.) into a lie, <sup>1</sup> and worshipped and served <sup>2</sup> the creature rather than the Creator, who is blessed <sup>3</sup> for ever. Amen.

26 (Δια τῆς) For this God delivered <sup>1</sup> them over

image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles, and thereby led the vulgar to believe, that God was like the animals whose images they worshipped.

24 Therefore also, as the just punishment of their impiety in likening him to men and beasts, God, through the lusts of their own hearts impelling them, gave these pretended wise men up to every sort of uncleanness, whereby they dishonoured their own bodies between themselves :

25 I speak of the legislators, philosophers, and priests, who changed the truth concerning God into falsehood; by likening him to men and beasts; and who, pretending to worship God under these symbols, worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.

26 I say, because they changed the truth concerning God into a lie, God

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every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness.

Ver. 25.—1. *Who changed the truth of God into a lie.* The truth of God is the true idea of God, and of his perfections, exhibited in the works of creation, ver. 20. The lie here spoken of, is the images of men and beasts, by which the Greeks pretended to represent the incorruptible God. These are fitly called *a lie*, being most false representations of the Deity. Hence idols are called *lying vanities*, Pf. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Habak. ii. 18.

2. *And worshipped and served.* The original word, *σεβασθῆσαν*, signifies the paying veneration to great and excellent characters; but the other word, *ελάτρευσαν*, denotes the paying outward religious worship to beings esteemed gods.

3. *Who is blessed for ever.* The Jews, when they spake of God, especially if they had occasion to mention any thing dishonourable to him, commonly added some *benediction* or *thanksgiving*, to testify their high veneration of him.

Ver. 26.—1. *For this, God delivered them over to shameful passions.* In verses 24. and 25. the apostle evidently speaks of the punishment inflicted by God on the Greek legislators, philosophers, and priests, for

fections: 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 one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

αἱ τε γὰρ θηλείαι αὐτῶν με-  
τηλλάξαν τὴν φυσικὴν χρῆσιν  
εἰς τὴν παραφύσιν·

27 Ὅμοιως τε καὶ οἱ ἀρ-  
σενες ἀφέντες τὴν φυσικὴν  
χρῆσιν τῆς θηλείας, ἐξεκαυ-  
θῆσαν ἐν τῇ ορέξει αὐτῶν εἰς  
ἀλλήλους, ἀρσενες ἐν ἀρσεσι  
τὴν ἀσχημοσύνην κατεργαζο-  
μενοί, καὶ τὴν ἀνῆμισθίαν ἣν  
εἶδει τῆς πλάνης αὐτῶν ἐν ἑαυ-  
τοῖς ἀπολαμβανούσες.

for having established *polytheism* and *idolatry* as the public religion. But in this verse, and what follows, he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy that *polytheism* and *idolatry* was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. *For even their females changed the natural use.* The women of Lesbos are said, by ancient authors, to have been, many of them, guilty of this vice. They were called *Tribades*. Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa*. See also Lev. xviii 23.

Ver. 27.—1. *Males with males working out that which is shameful.* Κατεργαζόμενοι. *studiosè et impensè operantes.* Estius. The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorising these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathens 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 Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores*.—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy

to shameful passions: for even their females changed the natural use into what is contrary to nature.

27 In like manner also, the males leaving the natural use of the female, burned with their lust towards one another, males with males working out that which is shameful, and receiving (ev) in themselves that recompence of their error<sup>2</sup> which was fit.

lest them to be led by the most shameful lusts. For even their women changed the natural use of their bodies, into that which is contrary to nature, burning with lust towards one another.

27 In like manner also the men forsaking the natural use of the women, burned with their lust towards one another, men with men working habitually that which is shameful, whereby they received in their own minds and bodies that punishment for their error concerning God, which was fit. The idolatry whereby they dishonoured God, naturally led them to dishonour themselves, by lascivious practices, in imitation of their gods.

destroy idolatry, there is direct evidence of it, 2 Kings, xxiii. 7. *And he brake down the houses of the sodomites, that were by the house of the Lord.*

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. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers, at his trial, have advanced any thing tending to impeach him on that head: and, that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2, 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii. c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In relating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation

*chastity*

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient :

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

28 Καὶ καθὼς ἐκ ἐδοκίμασαν τὸν Θεὸν εἶχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νουν, ποιεῖν τὰ μὴ κατ᾽ ἔκτατα·

29 Πεπληρωμένοι πάσης ἀδικίας, πόρνειας, πονηρίας, πλεονεξίας, κακίας, μετ᾽ ἐχθρῶν, φόνου, ἐριδος, δόλου, κακοηθείας·

*chastity* was, in the eye both of the master and of his disciples. The above mentioned Athenæus has charged Aristotle and Zeno as guilty of *sodomy*; so likewise has Diogenes Laetius accused Plato: in which accusation he is joined by Theodoret, as quoted by Ertius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, *De Nat. Deor.* lib. i. § 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religion* or by *the laws* of the heathens; but, on the contrary were autho- rised by both, and avowedly practised by men of the first characters in the heathen world. 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 a *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 heathens, 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

28 *And as they did not approve<sup>1</sup> of holding God with acknowledgment, God delivered them over to an unapproving mind, to work those things which are not suitable :*

29 *Being filled with all injustice, fornication, wickedness,<sup>1</sup> covetousness, maliciousness; full of envy, murder, strife, cunning, bad disposition;<sup>2</sup> whisperers,<sup>4</sup>*

28 *And as the Grecian legislators and philosophers did not approve of holding the knowledge of God with that worship which is due to him. God delivered them and their people over to a dead conscience, so that they practised habitually those things which are not suitable to human nature.*

29 *Being not slightly tainted, but filled with every kind of injustice, uncleanness, treachery, covetousness, malicious dealing; full of envy, murder, strife, cunning, habitual bad disposition, whispering evil of their neighbours,*

rect 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.

2. *Receiving in themselves the recompence of their error.* That is, of their idolatry, named *error*, because it was the greatest and most pernicious of all errors. It is named *error*, also, 2 Pet. ii 8.

Ver. 28. — 1. *And as, εκ δοκιμασιον, they did not approve* So the word, δοκιμαζειν, may be translated; for it signifies to try metals, in order to distinguish the good from the bad; consequently, to approve what is found good after trial; and simply to try. See Rom. v. 4., note.

2. *Of holding God with acknowledgment.* That is, did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of false gods, and of images, as more proper for the vulgar. and on that account substituted idolatry in place of the pure spiritual worship of the one true God, and established it by law: therefore God gave them up to an undiscerning mind, &c. According to Beza, to have God in acknowledgment, is to acknowledge God; as habere in honore, is the same with honorare.

3. *To an unapproving mind.* The original words, αδοκιμον νεν denote a mind not capable of discerning and approving what is good, either in principle or practice; an injudicious mind, a mind void of all knowledge, and relish of virtue. Men of this stamp are called απληγιστοι without feeling, Eph. iv. 19.

4 *To work those things.* The original word, ποσειν, here, as in many other passages, denotes the habit of doing a thing.

Ver. 29.—1 *Being filled with wickedness,* πορνεια, is a disposition to injure others by craft. Hence the devil is called ε πορνος, the wicked one, by way of eminence.

2. *Malicious-*

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

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful :

32 Who knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have

30 Ψιθυριστας, καλαλαγας, θεοσυγεις, υβριστας, υπερηφανες, αλαζονας, εφευρεϊας κων, γονευσιν απειθεις,

31 Ασυνετες, ασυνθετες, ασοφεις, ασπονδες, ανελεημονας.

32 Οϊτινες το δικαιωμα τε θεε επιγνωτες, οτι οι τα τοιαυτα πρασσοντες αξιοι θανατου εισιν, & μονον αυτα ποιουσιν,

2. *Maliciousness*, κακια, is a disposition to injure others, from ill will to them.

3. *Bad disposition*, κακοθεια, according to Aristotle, is a disposition to take every thing in the worst sense. With this vice, Plutarch charged Herodotus in his book, περι της Ηροδοτου κακοθειας, concerning the evil disposition of Herodotus.—Elliott thinks this word denotes *asperity of manners*, rudeness.

4. *Whisperers*, ψιθυρισαι, are those who secretly speak evil of persons when they are present.

Ver. 30.—1. *Revilers*, καταλαλοι, as distinguished from *whisperers*, are persons who speak evil of others to their face, giving them opprobrious language, and bad names.

2. *Insolent*, υβρισαι, from υβρις, *violent anger*. This word denotes persons who commit injuries with violence, or who oppress others by force.

3. *Proud*, υπερηφανοι, are persons elated on account of their fortune, or station, or office.

4. *Boasters*, αλαζοναι, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. *Imprudent*, ασυνετοι, are persons who, not forming just judgments of things, act improperly.

2. *Covenant breakers*, ασυνθετοι. The Greeks expressed the making of covenants by the word συνθησθαι.

3. *Without natural affection*. In this the apostle seems to have had the Stoics in his eye, who recommended their *apathy*, or freedom from all affection and passion, as the highest pitch of virtue; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason; for the very best men need the impulses of *affection* and *passion*, to move them to what is good; and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this, condemned the unnatural custom of the



30 *Revilers,*<sup>1</sup> haters of God, *insolent,*<sup>2</sup> proud; *boasters,*<sup>3</sup> inventers of evil PLEASURES, disobedient to parents:

31 *Imprudent,*<sup>1</sup> covenant-breakers,<sup>2</sup> without natural affection,<sup>3</sup> implacable,<sup>4</sup> unmerciful;

32 *Who* (ἐπιγινώσκουσιν, 16.) *though they know the law*<sup>1</sup> of God, that they *who practise* such things, are worthy of death,<sup>2</sup> not only do them, but even

30 *Revilers, haters of God* on account of his purity, *insolent* towards their inferiors, *proud, boasters* of qualities which they did not possess, *inventers of unlawful pleasures, disobedient to parents* :

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants, without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful* to the poor :

32 So utterly corrupt are they, that *although they know the law of God, that they who practise such things, shall be punished with death, they not only commit these crimes themselves, but even take delight in*

the Greeks, who exposed their children; and the rather that in some states, they were allowed by the laws to do so.

4 *Implacable.* The original word, ἀσπονδός, which comes from σπονδή, a libation, is used to signify *irreconcilable*, because when the heathens 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.

Ver. 32.—1. *Who though they know, το δίκαιωμα, the law of God.* The original word, δίκαιωμα, properly signifies *righteousness, or a righteous appointment.* But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture, to denote *an ordinance, statute, or particular law*, Numb. xxvii 11. xxxi. 21 and in the plural it signifies *the precepts* of God, Luke i. 6. Rom. ii. 26 Heb. ix. 1.; even those which were purely ceremonial, Heb. ix. 10. Here δίκαιωμα signifies *the law of God written on men's hearts*, called by philosophers *the law of nature*, and by civilians, *the law of nations.* For the Greeks could know no other law of God, being destitute of revelation.

2. *That they who practise such things are worthy of death.* God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew, that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death

3. *Have pleasure in those who practise them* In this stricture, the apostle glances at the Greek legislators, priests, and philosophers,

pleasure in them that do *αλλα και συνευδοκεσι τοις*  
*πρασσει.*

fophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here  
 men-

## CHAP. II.

### *View and Illustration of the Reasoning in this Chapter.*

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

*are well pleased with those who practise THEM.* <sup>3</sup> and encourage *those who practise them*; which is a demonstration that their wickedness is not to be cured by their own natural powers.

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mentioned, especially in the celebration of the festivals of their gods.

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impenitent heart, will make thy punishment greater *in the day of wrath, and revelation of the righteous judgment of God,* ver. 5.

Having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all, who like them, expect salvation, because they are favoured with revelation, discoursed at large concerning future retributions. And first of all, he shewed them from the natural character of God, that *rewards and punishments will be dispensed* at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himself, but *according to his works*, ver. 6.—More particularly, to them who, by perseverance in well-doing, earnestly seek glory, honour and immortality, God will render eternal life, ver. 7.—But them who obey unrighteousness, he will punish with indignation and wrath, ver. 8.—Lest, however, the Jews might have imagined from the apostle's mentioning *eternal life*, (ver. 7.) that he spake of the members of the visible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible, that he is speaking of men of all nations and religions. *Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek,* ver. 9.—*But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek,* ver. 10. For as *Jew and Greek* is a division which comprehends *all mankind*, there can be no doubt of the apostle's intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God's visible church, shall assuredly be punished; and on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have *glory, honour, and peace*, that is eternal life, rendered to them: *Because with God there is no respect of persons,* ver. 11.

His account of the judgment, the apostle introduced in this place with great propriety, not only for the reason already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved, either by the law of nature, or by the law of Moses, might have suspected it to be his opinion, that all are to be condemned who have not the gospel-revelation; and that such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that at the judgment, such shall have the benefit of the method of salvation established at the fall, and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the uncharitable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God, is not the rule by which the heathens are to be judged: *As many as have sinned without law, shall perish without law*; without being judged by any revealed law. So that in punishing them, God will consider those hinderances of their virtues, and those alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances. Whereas all who have sinned under a revealed law, shall be judged by that law: the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into the account, and punished, ver. 12.—And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that *not the bearers of the law are just before God, but the doers of the law shall be justified*, ver. 13.—He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the works enjoined by that law, these men furnish a law to themselves, by which they must direct themselves, ver. 14.—and shew that there is a law of God written in their hearts, to which their reason and conscience bear witness, ver. 15.—which if they obey sincerely, they shall obtain eternal life, in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul every where preached, ver. 16.

Here let it be observed, *First*, That by making *the doing of law*, ver. 13. as far as our imperfection will admit, necessary to justification,

tification, the apostle hath guarded his readers against misinterpreting the doctrine he was about to deliver, chap. iii. 28. *That by faith man is justified, without works of law.* For if he had not expressly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works, altogether.—Farther, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed *according to his gospel*, the apostle hath taught us two things of great importance. The first is, That in judging men, God will not proceed according to the tenor, either of the law of nature, or of the law of Moses, by inquiring after an obedience absolutely perfect; because according to that method of judgment, no one could be acquitted. *But he will judge their hidden things*, their inward frame of mind, *according to the gospel*; that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever *such a faith* is found, he will count it for righteousness, and reward it, whether the person who possessed it were a Gentile, a Jew, or a Christian.—The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be rewarded, not on account of the merit of their good works, but through the mere favour of God, who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul every where preached, they are *his gospel*, according to which men are to be judged.

In the *next* place, to shew the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: *Behold, thou art called a Jew, and restest in the law*, &c. ver. 17.—20.—Then asked the doctors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant instances which he mentioned, ver. 20.—23.—At the same time, that he might not charge the Jews with those gross immoralities without foundation, he quoted passages from

their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 24.—Wherefore, seeing not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (see ver. 19) by persons whose practice was so contrary to the precepts of revelation.

In the *third* place, because the Jews expected salvation, on account of their being the children of Abraham, and members of God's covenant, and gloried in their circumcision, as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them, if they were breakers of the law: but in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumcision will be no obstacle to their salvation, ver. 26.—Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a Jew, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28.; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind: and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, Behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. At the judgment, God will render to every man according to his works, without showing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault: but in judging men, God most righteous, will consider the advantages and disadvantages which

which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore if, at the judgment, some who have not enjoyed revelation, are found to have feared God, and wrought righteousness notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect, from his mercy in Christ.

To this liberal doctrine, it hath been objected,

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

But the answer is, *Faith* does not consist in the belief of particular doctrines, (see Rom. iii. 28. note 1.) far less in the belief of doctrines which men never had an opportunity of knowing, but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall, to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart, than of the understanding. So our apostle teaches, Rom. x. 10. *With the heart, we believe unto righteousness*. So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have *the same spirit of faith*, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whose son Christ healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumcision, they exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 33. *Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness, is accepted with him*. And 1 Pet. i. 17. *The Father, without respect of persons, judgeth according to every man's work*.

That the pious heathens, should have their faith counted to them for righteousness at the judgment, notwithstanding it may

have been deficient in many particulars, and even erroneous, is not unreasonable; provided in these instances of error, they have used their best endeavours to know the truth, and have not been led by these errors into habitual sin. For, as Mr. Claude observes in his treatise of self-examination, chap. vii. "When  
" one takes a view of false religions, they seem to make no  
" less impression on the heart of those who are sincere in them,  
" than the true religion does on the hearts of the faithful. In  
" the one and in the other, we see the same good intention, the  
" same zeal, the same readiness to do every thing they believe  
" will tend to the glory of God; they love God according to  
" the idea they form of him; they worship him in their own  
" way; and through fear of him, they endeavour to live irre-  
" proachably among men." Between them indeed, there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars false; and the service which the one pays to God, is a rational service, whereas the worship of the other is mixed with much superstition. However, as the pre-eminence of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their disposition, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 12.) and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying? In short, if the heathens are not to be saved, by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the gospel. But to this I reply: The gospel does not make it necessary to salvation, that men have an explicit knowledge of Christ, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead, through the obedience of Christ, although the greatest part of them know nothing of him,  
nor



nor of his obedience, the sacred oracles lead us to conclude, that, at the general judgment, many shall be saved through Christ, who till then never heard of him. Besides, is it not as agreeable to justice and goodness, to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment, the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12.—21, where the professed purpose of the apostle's reasoning, is to shew that the effects of Christ's obedience are greater than the consequences of Adam's disobedience?

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

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

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

In the *second* place, this liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel, in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation, who have been denied revelation, but

OLD TRANSLATION.

CHAP. II. 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same things.

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

GREEK TEXT.

1 Διὸ ἀναπελογήσῃς εἰ ὡς ἀνθρώπου παρὰ ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πρᾶσσεις ὁ κρίνων.

2 Οἶδα μὲν δὲ ὅτι τὸ κριματὲ θεοῦ ἐστὶ κατὰ ἀληθειαν ἐπὶ τῶς τὰ τοιαῦτα πρᾶσσούσας.

Ver. 1. *Wherefore thou art inexcusable.* Here the illative particle *διὸ* is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: As if the apostle had said, For this reason, O Jew! thou art without excuse, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly, to shew that he was thinking of the judgment which the Jews passed on the Gentiles for their crimes, he immediately adds: *For wherein thou judgest the Gentiles worthy of death, thou condemnest thyself, because thou who judgest committest the same things.* Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time, were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

Ver. 2.—1. *Besides we know that the sentence of God.* The original word *κριμα*, often signifies a *judicial sentence*, especially that by which

but hath graciously determined, that all in every dispensation, who, by perseverance in well doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. Moreover, all the heathen, who are condemned, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart.—Wherefore, the strongest of all the objections with which revelation hath been attacked, having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God, of the only method in which sinners can be saved; namely, not by a *righteousness of law*, which in our present state is unattainable, but by a *righteousness of faith* counted to us by the mere favour of God, on account of the obedience of Christ.

## NEW TRANSLATION.

CHAP. II. 1 (Διο) *Wherefore thou art inexcusable, O man, who-soever thou art who judgest: for (ερω, 317.) whilst thou judgest another, thou condemnest thyself; (γας, 90.) because THOU who judgest, practisest the same things.*

2 (δε, 104.) *Besides, we know that the sentence of God is according to truth, (επι) upon them who commit such things.*

## COMMENTARY.

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

2 *Besides, we know that the sentence of God contained in the curse of the law of Moses, is agreeable to truth, even when it is pronounced upon the Jews who commit such crimes, and condemns them to death.*

one is doomed to punishment. Thus Deut. xxi. 22. LXX. κριμα θωαται, is the sentence of death Rom. v. 13. For verily, το κριμα the sentence, &c. Hence it is translated *condemnation*, Luke xlii. 40. xxiv. 20. 1 Tim. iii. 6. Jude, ver 4.: and *damnation*, Rom. iii. 8. 1 Cor. xi. 29. 34. Wherefore, as in the preceding chapter, the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that κριμα τε θεου, the sentence of God, in this passage, is the curse of the law of Moses, whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. *Is according to truth*, is not only according to justice, but according to the true meaning of God's covenant with the fathers of the

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

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

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

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-

3 Λογίζῃ δε τῆτο, ω ανθρωπε ὁ κρινων τες τα τοιαυτα πρατσονῆας, και ποιων αυτα, ὅτι συ εκφευξῃ το κριμα τε Θεε;

4 Η τε πλυτε της χρηστοτηῆος αυτε και της ανοχηε και της μακροθυμιαε καταφρονειε, αγνοων ὅτι το χρηστον τε Θεε ειε μεῆανοιαν σε αγει;

5 Καῆα δε την σκληροτητα σε και αμεῆανοητον καρδιαν, θησαυριζειε σεαυτω οργην εν ἡμερεα οργηε και αποκαλυψεωε δικαιοκριειαε τε Θεε,

6 Ὅε αποδωσει ἕκαετω κατα τα εργα αυτε.

7 Τοιε μεν καθ' ὑπομονην

the Jewish nation. By this declaration, the apostle reprobated 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.

Ver. 4.—1. *Or dost thou misconstrue?* The original word καταφρονειε, being compounded of φρονω, *to think*, and the preposition κατα, *against*, signifies literally *to think wrong*, and is fitly translated in this place, *Dost thou form a wrong opinion of the goodness of God? Dost thou misconstrue it.* See 1 Cor. xi. 22 where the Greek word has the same signification. God's *goodness*, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendant of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was not intended to make sinning safe to the Jews, but to lead them to repentance.

2. *And forbearance, ανοχηε.* Forbearance is that disposition in God, by which he restrains himself from instantly punishing sinners.

3. *And slowness to anger, μακροθυμιαε.* The apostle means God's patiently bearing the ill use, which the Jews made, of the privileges they enjoyed as his church and people.

Ver.

3 (δε, 101.) And dost thou think this, O man, who judgest those who practise such things, and yet workst the same, that thou shalt escape the sentence of God?

4 Or dost thou misconstrue<sup>1</sup> the riches of his goodness and forbearance<sup>2</sup> and slowness to anger;<sup>3</sup> not knowing that (το, 71.) this goodness of God leadeth thee to repentance?

5 (κατα δε, 100.) Nevertheless, according to thy obdurate (20.) and impenitent<sup>1</sup> heart, thou treasurest<sup>2</sup> up to thyself wrath, (εν) against the day of wrath,<sup>3</sup> and revelation of the righteous judgment of God;

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

7 To them verily, who by (ὑπομονῆς) perseverance

3 This being the case, dost thou think, O Jewish man, who condemnest these heathens who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God, because thou art a son of Abraham, and a member of God's visible church?

4 Or dost thou misconstrue<sup>1</sup> the greatness of his goodness, in bestowing on thee a revelation of his will, and forbearing to punish thee, and his being slow to anger with thee, by inferring from these things that God will not punish thee; not knowing that this goodness of God is designed to lead thee to repentance?

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

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

7 To them, verily, who by perseverance (1 Thess. i. 3.) in faith and

Ver. 5.—1. *Impenitent heart.* ἀμετανοήτων, literally signifies, which cannot repent: but here it signifies, which does not repent: as ἀμετακίνητος, unmoveable, is used, 1 Cor. xv. 58. for unmoved.

2. *Thou treasurest up to thyself wrath.* In our language, a treasure signifies a collection of things useful or precious. But the Hebrews gave that appellation to an heap, or an abundance of any thing, whether good or bad, Prov. x. 2. *Treasures of wickedness.*

3. *Against the day of wrath.* Wrath, the cause, is often put for punishment, its effect. The apostle calls the day of judgment, 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.

Ver.

doing, seek for glory and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath;

9 Tribulation and anguish, upon every soul of man (see Rom. xiii. 1. note 1.) that doth evil, of the Jew first, and also of the Gentile.

10 But glory, honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

εργα αγαθη, δοξαν και τιμην και αφθαρσιαν ζητεσι, ζαην αιωνιον

8 Τοις δε εξ εριθειας, και απειθυσιμεν τη αληθεια, πειθομενοις δε τη αδικια, θυμος και οργη.

9 Θλιψις και σενοχωρια επι πασαν ψυχην ανθρωπου τε ηληθευομεν το κακον, Ιουδαι τε πρωτον, και Ελληνων.

10 Δοξα δε και τιμη και ειρηνη, παντιτω εργαζομενω το αγαθον, Ιουδαιω τε πρωτον και Ελληνι.

Ver. 7. *Seek glory, honour and immortality* Glory is the good fame which commonly attends virtuous actions; but *honour* is the respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8 — 1. *But to them who are contentious.* According to Locke, *οι εξ εριθειας, the contentious who obey not the truth*, are the 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, *εριθειας, contention*, must be a vice common to both. Accordingly, *εριθειας, 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 *εριθειας, contention*, is *η δια λογην φιλονικια, contention by words, keen disputings*. Wherefore *the contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into 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. *Οι εξ εριθειας*, is the same form of expression with *οι εινομοι*, Rom. iv. 14.

2. *Who obey not the truth.* Locke contends, that *truth* in this passage signifies *the gospel*, called by way of eminence, *the truth*, Gal. iii. 1. 1 Tim. ii. 4. But 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 heathens, were the only foundations of a righteous conduct.

3. *Unrighteousness*, in this passage, denotes all those impious false principles which atheists, infidels, and sceptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

in well doing, *seek glory*<sup>1</sup> honour and immortality, *HE WILL RENDER* eternal life :

8 But to them *who* are contentious,<sup>1</sup> and obey not the truth,<sup>2</sup> but obey unrighteousness,<sup>3</sup> *anger* and *wrath*<sup>4</sup> *SHALL BE*.

9 *I SAY* affliction and great distress *SHALL COME* upon every soul of man *who worketh*<sup>1</sup> evil, of the Jew<sup>2</sup> first, and also of the Greek.

10 But glory, honour and peace<sup>1</sup> *SHALL BE* to every one who worketh good, first to the Jew, and also to the Greek.

*holiness*, according to the light which they enjoy, (see Illustration, page 211.) *seek glory, honour, and immortality, he will render eternal life :*

8 But to them, *who*, being of a proud sceptical disposition, *dispute against, and obey not the truth* concerning God and his will, made known to them, but obey unrighteousness from false principles and evil inclination,<sup>3</sup> *anger and wrath shall be rendered :*

9 I speak of all men without exception: for, *I say the severest punishment will be inflicted on every man who practises evil; upon the Jew first, or heaviest, because his sins are aggravated by superior advantages, and also upon the Gentile, because, being taught his duty by the light of nature, he is justly punishable.*

10 On the other hand, I affirm, that *eternal life shall be to every one who practises good; first or chiefly to the Jew, who through his superior advantages, hath made greater progress in virtue, and also to the Greek, whose improvement hath been in proportion to his advantages.*

4. *He will render, θυμος, anger. and οργη, wrath.* See Eph. iv. 31. note, where the difference between θυμος and οργη, is explained.

Ver. 9.—1. *Who worketh evil.* In this and the following verse, we have the only description of *good* and *bad men*, which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 epist. iii. 7. *He that doth righteousness, is righteous, even as he is righteous.*

2. *Of the Jew first, and also of the Greek.* 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 Rom i. 16. note 3.) has left his reader no room to doubt, that he is discoursing of *the judgment of all nations*, of heathens as well as of Jews and Christians. Therefore, not only what he saith of *the punishments*, but what he saith of *the rewards* to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. *But glory, honour,* (see ver. 7. note) *and peace.* *Peace* added to *glory* and *honour*, signifies the uninterrupted possession of the happiness of heaven, called *the peace of God.* See Rom. i. 7. note 4.

Ver.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

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

11 Οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.

12 Ὅσοι γὰρ ἀνομῶς ἤμαρτον, ἀνομῶς καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον, δια νόμου κριθήσονται.

13 Οὐ γὰρ οἱ ἀκροάζοντες νόμῳ δίκαιοι παρὰ τῷ Θεῷ· ἀλλ' οἱ ποιῆσαι τε νόμῳ δικαιωθήσονται.

Ver. 11. *For there is no respect of persons with God.* Persons, according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth and profession of religion. This declaration concerning God as judge, the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

Ver. 12.—1. *As many therefore as have sinned without law.* Since none of mankind ever lived without the law of nature, ἀνομῶς, without law, in this clause, and ἐν νόμῳ, under law, in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, as Locke fancies, seeing it is affirmed in the subsequent clause, that *as many as have sinned under law, shall be judged by law.* For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νόμος, law, signifies *divine revelation* in general. Thus *the oracles of God*, with which the Jews were intrusted, Rom. iii. 2. have the name of ὁ νόμος, the law, often given to them in scripture. For example, Psal. xix. 7. John x. 34. xii. 34. xv. 25. Rom. ii. 17. 20. iii. 19. 21. 1 Cor. ix. 20. xiv. 21. 34. Gal. iv. 21.; in all which places, *the law* signifies the whole of the *divine revelations*, taken complexly as they stand recorded in the Jewish scriptures.

But when the Jewish scriptures are distinguished into parts, as Luke xxiv. 44. *Written in the law of Moses, and in the Prophets, and in the Psalms; 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, νόμος generally, though not always, has the article prefixed.

Farther, because *the covenant with Abraham* is one of the greatest of the ancient oracles of God, and is in substance the gospel covenant, it is called in some passages *the law*; as Rom. ii. 25, 26. And *the law of faith*, Rom. iii. 27. See note 4.—In like manner, *the gospel* is sometimes called *the law*, 1 Cor. vii. 39. James iv. 11.: And *the law of Christ*, 1 Cor. ix. 21.: And *the law of the Spirit of life in Christ Jesus*, Rom. viii. 2.: And *the law of*



11 (Οὐ γὰρ ἐστὶ προσωποληψία παρὰ α) For there is no respect of persons with God.<sup>1</sup>

11 For there is no respect of persons with God. A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked Gentile be spared, because he lived without revelation.

12 As many (γὰρ, 93.) therefore, as have sinned without law<sup>1</sup>, shall also perish<sup>2</sup> without BEING JUDGED BY law; and as many as have sinned (ἐν, 175.) under law,<sup>3</sup> shall be judged by law.

12 As many, therefore, as have sinned without revelation, shall also perish without being judged by revelation; their punishment will be less on account of their want of revelation. And as many as have sinned under revelation, shall be judged by revelation; their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to their guilt.

13 For not the hearers of the law ARE just before God,<sup>1</sup> but the doers of the law shall be justified,

13 For not those who have enjoyed revelation, are esteemed just in the sight of God, but those only who do (ver. 10.) the things enjoined in revelation, shall be justified at the judgment.

liberty, James i. 25.—Law also signifies the law of nature, Rom iii. 20 note 1. Gal. ii 16.: which law being written in men's hearts, they are said, on that account, to be a law to themselves, Rom. ii. 14. Lastly, Law is used in a metaphorical sense for any thing which hath the force and strength of a law. Thus, law of sin; law of the members; law of death. Rom. vii. 21. I find this law to me inclining to do good, that evil lies near me.

2. Shall also perish. Some understand this of the annihilation of the heathens, but without reason.

3. As many as have sinned under law, under revelation, whether the patriarchal, the Jewish, or the Christian, shall be judged by law. Though κρίνειν, to judge, sometimes signifies to condemn, the word κρινθήσονται is rightly translated in this passage, shall be judged, because the apostle's intention is to shew, 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 that is better conveyed by the expression, shall be judged, than it would have been by the expression, shall be condemned. The reason is, 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.

Ver. 13.—1. For not the hearers of the law are just before God. In this the apostle condemned the folly of the Jews, who thought themselves

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves :

14 (Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τὸ νόμον ποιῶσι, ἔτι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος.)

elves sure of eternal life. because God had favoured them with a revelation of his will. See Whitby on this clause.

2. *But the doer of the law shall be justified.* As no person ever was, or ever will be justified, by the doing, either of the law of nature, or of the law of Moses, *the law*, by the doing of which the Jews are to be justified at the judgment, must be that which is called, Rom. iii. 27. *The law of faith*: namely, the gracious covenant or law, which God established for all mankind immediately after the fall, and by which he required not perfect obedience as the means of their justification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illustr. This covenant or law, was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gospel.

*Shall be justified δικαιωθῆσονται.* See Illustr. Here the word *justified* occurs for the first time in the epistle to the Romans. And being introduced in the account given of the general judgment, that circumstance suggests two things. *First*, That the words *justify* and *justification* are forensic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accused at his bar, either of having neglected some duty, or of having committed some crime. This *forensic* sense of the word *justify*, was very familiar to the Jews, being the sense which it hath in the precept concerning the Israelitish judges, Deut. xxv. 1. *They shall justify the righteous, and condemn the wicked.*—Prov. xvii. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord*—The second thing suggested by the apostle's mentioning the word *justify* for the first time in his account of the judgment, is, That as often as he discourses in this epistle, of *the justification of sinners*, he hath in his eye the inquiry which Christ will make into their conduct, and the sentence of acquittal which, as judge, he will then pronounce on believers, whereby they will both be freed from punishment, and entitled to reward. In this forensic sense, our Lord himself used the word *justify*, Mat. xii. 36. *Every idle word that men shall speak, they shall give account thereof in the day of judgment.* 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*—Acts xiii. 38, 39. *The forgiveness of sins is termed justification*. And Rom. viii. *justification is represented as putting an end to accusation.* 33. *Who shall bring an accusation against God's elect? It is God that justifieth.*

Such being the use of the word *justify* in scripture, it is evident, that when the apostle speaks of being *justified by deeds or works of law*, Rom. iii. 20. Gal. ii. 16. he means, *justified according to the tenor of law,*

14 (*When therefore the Gentiles, who have not a law, do by nature* (Eph. ii. 3. note 2.) *the things of the law,* these persons, though they have not a law, are a law to themselves :

14 *When, therefore, the Gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation to direct them, furnish a revelation to themselves, by obeying which they may be justified through Christ, equally with the Jews.*

*law*, by performing all the *deeds or works* enjoined by law, without the least failure ; consequently he speaks of a *meritorious justification*, obtained by the sentence of a judge, declaring, after enquiry, that the judged person hath performed all that was required of him, so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means a *gratuitous justification*, founded, not on the accused person's *innocence or righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* in the place of *righteousness*, and to reward it as if it were *righteousness* ; and all for the sake of Christ.

This distinction between *meritorious* and *gratuitous justification*, deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head, with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is a *meritorious justification* ; but the justification which James tells us is to be attained, *not by faith only, but by works also*, is a *gratuitous justification*, to which both faith and works are necessary, See Rom. iii. 28. note 2.

Ver. 14 *When therefore the Gentiles who have not a law.* Many are of opinion, that the Gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the Gentiles who embrace the gospel. But this verse shews, that the apostle is speaking of such Gentiles as have not a revealed law ; and the things said here concerning them plainly imply, (though the apostle hath not directly expressed it) that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the Gentiles who had not a revealed law, as Whitby hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

15 Οἵτινες ἐνδείκνυται τὸ ἔργον τῆς νόμου γραπτόν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρήσεως αὐτῶν τῆς συνειδήσεως, καὶ μετὰ ἀλλήλων τῶν λογισμῶν, κατηγορουμένων ἢ καὶ ἀπολογουμένων.)

16 Ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιον μου, δια Ἰησοῦ Χριστοῦ.

17 Ἴδε, σὺ Ἰουδαῖος ἐπωνομαζῶν, καὶ ἐπαναπαυῆ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,

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Ver. 15. *Who shew plainly the work of the law written on their hearts.* As the law in this context signifies *divine revelation*, (See ver. 12. note 1.) *the work of the law* must be the discovery of men's duty, which revelation makes by its precepts. The same discovery is in part made by men's natural reason and conscience, on which account it is said to be written on their heart. The reality of such a *natural revelation* made to the heathen, Taylor observes, the apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their consciences: 3. By their reasonings with one another, in which they either accused or excused one another. For in these accusations and defences, they must have appealed to some law or rule. 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 from God*, written 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: for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verse must be construed with ver. 12.: for ver. 13, 14, 15. are a parenthesis.

Ver. 17. *Behold thou art surnamed a Jew.* After the returning of the Israelites from the Babylonish captivity, they were all called *Judæi*, Jews, because *Judah* was the principal, and almost the only tribe then existing, and because to that tribe the others joined themselves. And as the Jews differed from all nations in point of religion, the name *Jew* and *Israelite* at length signified *the profession of a religion.*

15 *Who shew plainly the work of the law written on their hearts, their conscience bearing witness, and also THEIR reasonings between one another, when they accuse or else excuse EACH OTHER.*)

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

17 Behold, (*επωνομαζην*) thou art surnamed a Jew, and reatest in the law, and boastest in God;

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written not on tables of stone, but on their hearts, their conscience bearing witness thereto, as also their debates with one another: in which they either accuse one another of evil actions, or else defend each other when so accused.*

16 What I have said concerning God's rendering to every one according to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.

17 What improvement have ye Jews made of revelation? Behold, thou hast the honourable appellation of a Jew, and reatest in the law as a complete rule of duty, and boastest in God as the object of thy worship,

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When therefore it is said, *Behold thou art surnamed a Jew*, the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: for 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 shewing them the bad improvement 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 shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people, the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyself art a guide of the blind, a light of them 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 that abhorrest idols, dost thou commit sacrilege?

18 Και γινώσκεις το θελημα, και δοκιμαζεις τα διαφέροντα, κατήχημενος εκ τῆ νομῆ·

19 Πεποιθας τε σεαυτον οδηγον ειναι τυφλων, φως των εν σκοτει,

20 Παιδευην αφρονων, διδασκαλον νηπιων, εχουσα την μορφωσιν της γνωσεως και της αληθειας εν τῳ νομῳ·

21 Ὁ εν διδασκων ἑτερον, σεαυτον ε διδασκεις; ὁ κηρυστων μη κλεπτειν, κλεπτεις;

22 Ὁ λεγων μη μοιχευειν, μοιχευεις; ὁ βδελυσσομειος τα ειδωλα, ιερουλυεις;

Ver. 18.—1. *And approvest the things that are excellent.* The original words, *δοκιμαζεις τα διαφέροντα*, may be translated, *and tryest the things that differ.*

2. *Being, κατήχημενος εκ, instructed by the law.* Beza thinks the propriety of the Greek word might be retained in the translation, thus, *Being instructed from thy childhood out of the law.*

Ver. 19 --1. *And boastest.* As the Greek noun *πεποιθησις*, signifies *boasting*, 2 Cor. iii. 4. the verb in this passage may be translated *boastest.*

2. *That thou thyself art a guide of the blind, &c.* The Jewish doctors, in contempt of the Gentiles, always spake of them as persons who were *blind*, and in *darkness*, and *foolish*, and *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.

Ver. 20. *Having the image of knowledge and of truth in the law.* This could not be said with propriety of the law of Moses: but it is true of the whole body of the divine revelations contained in the Jewish scriptures. The original word *μορφωσις*, according to Bos, signifies

18 And knowest his will, and approvest the things that *are excellent*,<sup>1</sup> being instructed (*εκ, 161.*) by the law,<sup>2</sup>

19 And *boashest*<sup>1</sup> that thou thyself art a guide of the blind,<sup>2</sup> a light of them *who* are in darkness,

20 An instructor of the foolish, a teacher of babes, *having the image*<sup>1</sup> of knowledge and of truth in the law.

21 Thou *then who* teachest another, teachest thou not thyself? Thou *who* preachest, *do not steal*, dost thou steal?<sup>1</sup>

22 Thou (*ὁ λεγων 55.*) *who* commandest, *Do not commit adultery*, Dost thou commit adultery? Thou *who* abhorrest idols, (*εἰδωλοφύλαξις;*) dost thou *rob temples*?<sup>1</sup>

18 *And knowest what God requires, and approvest the things that are excellent, being instructed by the law which is a revelation from God, and a much surer rule than philosophy,*

19 *And boashest, that thou thyself art a guide in matters of religion to the Gentiles, who, notwithstanding their philosophy, are blind, and a light to all who are in the darkness of heathenism;*

20 *A reprover of the foolish, a teacher of persons as destitute of spiritual ideas as babes; these titles thou assumest, because thou hast a just representation of religious knowledge and truth in the scriptures.*

21 *Is thy behaviour suitable to those high pretensions? Thou then who teachest the Gentiles, Why teachest thou not thyself? Thou who preachest to them, do not steal, Dost thou steal?*

22 *Thou enlightened Jewish doctor, who sayest to the Gentiles, Do not commit adultery, Dost thou commit adultery? Thou who abhorrest idols, Dost thou rob temples of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.*

signifies the sketch or outlines of a thing; its form. But as the Jews are said to have this *form in the law*, I rather think St. Paul compares the law to a looking-glass, which gives exact images of things; as the apostle James likewise does, chap. i. 25.

Ver. 21. *Thou who preachest, do not steal, Dost thou steal?* This and what follows, is mentioned to shew, that the knowledge which the scribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners; 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.

Ver. 22. *Dost thou rob temples?* The Jews, who defrauded the Levites of their tithes, are said Mal. iii. 8. *To rob God.*

23 Thou that makest thy boast of the law, through breaking the law, dishonour-est thou God?

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

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

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 nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

23 Ὅς ἐν νόμῳ καυχᾶσαι, δια τῆς παραβάσεως τῆς νόμου τοῦ Θεοῦ ἀτιμαζῆις;

24 Το γὰρ ὄνομα τῆς Θεοῦ δι ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γεγραπται.

25 Περιτομή μὲν γὰρ ὠφελεῖ, εἰν νόμον πρασσης· εἰν δὲ παραβάτης νόμου ἡ, ἢ περιτομή σε ἀκροβυστία γεγονεν.

26 Εἰν ἐν ἡ ἀκροβυστία τα δικαιώματα τῆς νόμου φυλάσσει, ἔχει ἢ ἀκροβυστία αὐτῆ εἰς περιτομὴν λογισθῆσεται;

27 Καὶ κρινεῖ ἡ ἐκ φύτεως ἀκροβυστία τὸν νόμον τελέσει, σε τὸν δια γραμματὸς καὶ περιτομῆς παραβάτην νόμου;

Ver. 25. *Circumcision indeed profiteth, if thou practise law.* Εἰν νόμον πρασσης. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would insure their salvation, though they were ever so wicked. But the apostle told them, their circumcision would avail them only, if they practised law; that is, performed the things required in the covenant with Abraham; (see ver. 12. note 1.;) 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.

Ver. 26. *Keep, τα δικαιώματα, the precepts of the law.* For this translation, see Rom. i. 32. note 1. *The law*, here and in the following verse, cannot be the *law of Moses*, because the uncircumcised Gentiles could not keep the precepts of that law: they were utterly ignorant of them, and never could, by any exercise of reason, find out, either that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the *moral precepts* of the law of Moses are here meant, which the Gentiles might know by the light of nature. But as neither they nor the Jews could keep these precepts, in the manner the law required, so as to merit life by them, it is more reasonable to think, the *law* here spoken of, whose precepts the Gentiles are supposed to keep, is the *law of faith*,  
(See



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

24 *For, as it was written, (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God is evil spoken of among the Gentiles, through you.*

25 (*Περὶ τῆς μὲν γὰρ, 238. 94.*) *Now circumcision indeed profiteth, if thou practise law; ' but if thou be a transgressor of law, thy circumcision hath become uncircumcision.*

26 (*Εὰν εὖ, 262.*) *And if the uncircumcision keep (τὰ ἐπιταγὰς) the precepts' of the law, will not his uncircumcision be counted for circumcision?*

27 *And will not the uncircumcision, which by nature' fulfilleth the law, ' judge ' thee a transgressor of law, THOUGH A JEW (from ver. 28.) by the literal circumcision? (see ver. 29.)*

23 *Thou who boastest of revelation, Dost thou, by breaking the precepts of revelation, dishonour God who bestowed it on thee? (See ver. 4.)*

24 *I do not charge you Jews with these crimes rashly: For, as it was written to your fathers, so I write to you, the name of God is evil spoken of among the Gentiles, through your wickedness, who call yourselves his people.*

25 *Whilst ye continue wicked, it is foolish to expect salvation, because ye are circumcised; for circumcision, indeed, as the sign of God's covenant, will profit thee, if thou keepst the law of faith enjoined in the covenant; but if thou be a transgressor of that law, thou art in the condition of a wicked Gentile.*

26 *And if a heathen, instructed by right reason, and by the grace of God, perform the precepts of the law of faith, Will not God treat him as a person circumcised, by bestowing on him justification, the blessing promised to Abraham's seed?*

27 *And will not every uncircumcised Gentile, who, under the direction of reason and conscience, without revelation, practises the faith and obedience enjoined in the covenant with Abraham, condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter of Moses's precept?*

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(See Rom. ii. 13. note 2.) the precepts of which 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. Farther, the precepts of this law are very properly expressed by words which literally signify, *righteousnesses of the law*; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. *The uncircumcision which by nature fulfilleth the law.* The words, *by nature*, are added by the apostle, to shew, that he is

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; and circumcision *is that* of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

28 Ου γαρ ὁ ἐν τῷ φανερω, Ἰσραηλῆς ἐστίν· ἢ ἐν τῷ φανερω, ἐν σαρκί, περιτομή.

29 Ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰσραηλῆς· καὶ περιτομὴ καρδίας, ἐν πνεύματι, καὶ γραμματί· καὶ ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ Θεοῦ.

speaking of persons without revelation, and not of the converted Gentiles, nor of those who were to be converted.

2. *Fulfilleth the law*, namely, of faith. See ver. 16 note. 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, ver. 26. Accordingly, many of the Gentiles believed in the true God, and obeyed him from a principle of faith and love.

3. *Judge thee a transgressor of the law, though a Jew*, δια γραμματῶν καὶ περιτομῆς, *by the letter and circumcision*. (Eph iv. 18.) *by the literal circumcision*. The words *though a Jew*, are rightly supplied in this verse from the following; because the common translation, *who by the letter and circumcision dost transgress the law*, is not sense. See Gen. Pref. p. 33. 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, ver. 1. to pass on the wicked Gentiles; namely, *that they are worthy of death*. But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because whilst they condemned the Gentiles, they expected to be saved themselves, though guilty of the very same crimes.

Ver. 28. *For he is not a Jew*. In this most beautiful passage, *a Jew* does not, as in ver. 17. signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who *is a son of Abraham*, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious Gentiles, though uncircumcised, and members of no visible church, were really *Jews* or *sons of Abraham*, and members of the covenant which God made with him, and entitled to all its blessings,

28 For he is not a Jew, *who IS ONE* outwardly, neither is circumcision, *THAT* which is outward in the flesh :

29 But he is a Jew *who is one* inwardly, *and* circumcision is of the heart, in the spirit, *not* in the letter <sup>3</sup> *OF THE LAW.* (2, 67.) *Of this man* the praise is not *from* men, but *from* God.

28 *For he is not a son of Abraham,* and an heir of the promises, *who is one by natural descent only; neither is true circumcision that which is outward in the flesh :*

29 *But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart, by cutting off evil desires, according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews, who will disown him if he is uncircumcised, but it will come from God, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.*

blessings, by virtue of the circumcision of their heart. It is of such as these, that Christ speaks in his epistle to the church of Smyrna : Rev. ii. 9. *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.*

Ver. 29.—1. *But he is a Jew who is one inwardly.* He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. *And circumcision is of the heart.* The circumcision which renders men *the sons of Abraham, and the people of God,* is a circumcision 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 what Moses said to the Jews, Deut. x. 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.*

3. *In the spirit, not in the letter.* 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, Deut. xxx. 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents *circumcision* as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

## CHAP. III.

*View and Illustration of the Subjects handled in this Chapter.*

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 heathens from salvation, what is the pre-eminence of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2.—But says the Jew, What good have we derived from these oracles, if the greatest part of us have not believed on him whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him and to his seed in their generations? ver. 3.—This consequence the apostle denied. Because, although all the natural seed of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4.—But replied the Jew, If our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5.—By no means, answered the apostle; for if no sin could be righteously punished, which is attended with good consequences, *How shall God judge the world?* How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows: *If the truth of God, in executing his threatenings on us as a nation, hath abounded to his glory through our lie, Why are we punished as sinners individually, for what hath contributed so exceedingly to God's glory, that it can scarcely be called a sin? To this objection the apostle adds, Why not say also, what we apostles are slanderously reported to practise, and even to order, Let us do evil, that good may come?* This pernicious doctrine the apostle

apostle reprobated with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is all he now thought fit to say on the subject; intending to confute both the objection and the slander more fully afterwards, chap. vi. vii. viii.

Because the apostle had affirmed, ver. 2. that the pre-eminence of the Jews above the Gentiles, consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jew asks, Do you acknowledge that we excel the Gentiles in worthiness of character, and that, on account thereof, we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9.—And with respect to the common people of the Jews, I will shew you by passages from your own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12. 18.—Wherefore Jews and Gentiles being sinners, every mouth of man, pretending to justification, as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19.—The apostle having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasonings hitherto: *Wherefore, by works of law, there shall no flesh be justified in his sight: because through law is the knowledge of sin,* ver. 20.—That is, neither Jew nor Gentile can be justified meritoriously by works of law, because law requiring perfect obedience, under the penalty of death, its only operation is to make sinners sensible that they are liable to condemnation, without giving them the least hope of mercy: so that any expectation of eternal life which sinners can entertain, must be founded upon a method of justification different from that of law.

This being the proper place for it, the apostle introduces his account of the gospel-method of justification, as follows. Because both the law of nature, and the law of Moses, hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, *a righteousness without law,* that is, a different righteousness from perfect obedience to any law whatever, *is now discovered* in the gospel, to be what God requires in order to salvation. And to reconcile the Jews to  
that

that kind of righteousness, the apostle told them, (deferring the proof of his assertion till afterwards, ch. iv. 1.—8.) *that it is testified by the law and the prophets*, ver. 21.—Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith enjoined by Jesus Christ, and which, from mere favour, *will be counted to all, and rewarded upon all who believe*; for with God there is no distinction of persons, in his method of justifying mankind, ver. 22.—*Because all have sinned, and come short of the praise of God*, ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: *First*, Because its doctrine of justification by faith, rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, *Secondly*, because they fancied that no sacrifice for sin was appointed under the gospel.—This latter mistake the apostle corrected, by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus, that is, through the atonement which he hath made for sin by the sacrifice of himself: ver. 24.—And that, on account of his having offered a sacrifice so meritorious, God hath set him forth as a *mercy-seat*, seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25.—and them who shall believe and repent after his coming, even to the end of the world, ver. 26.—*Where then is boasting?* the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in perform-

#### OLD TRANSLATION.

#### GREEK TEXT.

CHAP. III. 1. What advantage then hath the Jew; or what profit *is there* of circumcision?

Ι ΤΙ ΕΝ ΤΟ ΠΕΡΙΣΣΟΝ ΤΩ ΙΕΩ  
 ΔΑΙΒ, Η ΤΙΣ Η ΩΦΕΛΕΙΑ ΤΗΣ ΠΕ-  
 ριτομης;

Ver. 1. *What then is the pre-eminence of the Jew? and what, &c.* There are two questions proposed here, 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the law? To the first of these questions the apostle answers in this chapter, and

performing the rites of Moses, fancy themselves entitled to eternal life. To this question the apostle replies, *It is excluded*: not however by *law*, which only justifies men meritoriously through a perfect obedience to its precepts; but by *the law of faith*, the gospel, which justifies sinners gratuitously through faith, ver. 27. and thereby utterly beats down the pride both of the Jews and the Gentiles.

Having thus explained the gospel-method of justification, and shewn that it is founded, not on the merit of men's works, but in the mercy of God, and in the atonement made for sin by the death of Christ, the apostle produces his second great conclusion: *We conclude then, that by faith man is justified without works of law*, ver. 28. And truly, unless this, with the arguments which support it, had been added, the former conclusion, ver. 20. *By works of law, there shall no flesh be justified in his sight*, would have answered no purpose, but to terrify sinners.—Farther, to wean the Jews effectually from the legal method of justification by *sacrifices, washings and meats*, on which they doated, the apostle observed, that Jews and Gentiles being all under the government of the same God, who is equally related to all, as their creator and judge, ver. 29.—there cannot be one way of justification appointed for the Jews, and another for the Gentiles; but all are to be justified in one method, namely by faith, ver. 30.—To conclude, Because the unbelieving Jews and Gentiles affirmed, That in teaching a gratuitous justification by faith, without works of law, the apostle made law usefess, he told them, this doctrine does not make law usefess, but rather establishes it as absolutely necessary, ver. 31. However, the proof of his assertion being a matter of great importance, the apostle deferred it till afterwards, that he might propose it at large, chap. vii.

## NEW TRANSLATION.

## CHAP. III. 1 JEW.

What then IS the pre-eminence of the Jew? (n, 195.) and what the advantage of circumcision?

## COMMENTARY.

## CHAP. III. 1 If our privileges

will procure us no favour at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, What is the pre-eminence of the Jew above the Gentile? and what is the advantage of circumcision?

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to the second in chap. iv. beginning at ver. 21. See that verse, note 1.

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

2 Πολυ κατὰ πάντα τροπον. πρωτον μεν γαρ ὅτι ἐπιστευθησαν τὰ λογία τῶ Θεοῦ.

3 Τι γὰρ, εἰ ἠπίσησαν τινες; Μὴ ἡ ἀπίστια αὐτῶν τὴν πίσιν τῶ Θεοῦ καταργηται;

4 Μὴ γενοίῃσιν γινεσθῶ δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἀνθρώπος ψευδής· καθὼς γεγραπται· Ὅπως ἀνδίκαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικησῆς ἐν τῷ κρίνεσθαι σε.

Ver. 2.—1 *Much in every respect.* The respects in which the Jews were superior to the Gentiles, are enumerated Rom. ix. 4, 5 and explained in the notes on that passage.

2. *But chiefly indeed, because they were intrusted with the oracles of God.* 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, *χρησμοι*, 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 ζῶντα*, *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 farther revelations God was pleased to make to mankind, during the subsistence of the Jewish church, he made by the Jewish prophets, who recorded them in books: and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalmist hath mentioned the word of God as the distinguishing privilege of the Israelites, Psal. cxlvii. 19. *He hath shewed his word unto Jacob, and his statutes and judgments unto Israel.* 20. *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.

Ver. 3. *Μὴ ἡ ἀπίστια*, *Will not their unbelief destroy the faithfulness of God?* The common translation, *Shall their unbelief destroy*, &c. implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which do doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5; whereas if *Μὴ*, in these verses,



2 APOSTLE. Much in every respect: 'but chiefly, indeed, because they were intrusted with the oracles of God.'

3 JEW. (Τι γαρ, 98.) But what if (τινες, 54.) some have not believed? (μη, 247.) Will not their unbelief 'καταργησει, chap. iii. 31. note 1.) destroy the faithfulness of God?

4 APOSTLE. By no means: but let God be true, (δε 100,) though every man BE a liar;<sup>2</sup> as it is written, (Pi. 51. 4.) That thou mayest be justified in thy (λογις, 60.) threatenings, and mayest overcome when thou judgest.

2 It is great in every respect: but chiefly, indeed, because the Jews were intrusted with the oracles of God: especially that concerning the blessing of the nations in Abraham's seed.

3 But what benefit have we received from the oracles of God, if the greatest part of us have not believed on him whom ye call the seed, and are to be cast off? Will not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations?

4 By no means: the faithfulness of God will not be destroyed by the rejection of the Jews. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for, as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

verses, is translated, as I have done, *Will not*, the reasoning, in both places, will be conclusive. Beza has translated *Μητι*, without the negative particle, Matt. xii. 23. *Nonne? Is not this the Christ?* John xviii. 17. *Μητι; Nonne et tu? Art thou not also one of this man's disciples?* Our translators likewise have translated *Μητι* in the same manner, John iv. 29. *Is not this the Christ?* And John xviii. 25. *Μη και ου; Art thou not also one of his disciples?* In ver. 8. of this chapter, *Μη* without *ου* is used as a negative interrogation. So also 1 Cor. vi. 3. *Μητιγε βιωτικα; Why not then things pertaining to this life?*

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

Ver. 4.—1. *But let God be true*: let God be acknowledged true to his covenant, though every Jew disbelieves, and is cast off on that account.

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

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τι ἐρε-  
μεν; μὴ ἀδικῶ ὁ Θεὸς ὁ ἐπι-  
φέρων τὴν ὀργήν; (κατὰ ἀν-  
θρώπου λεγῶ.)

6 Μὴ γενοίη· ἐπεὶ πῶς κρί-  
νει ὁ Θεὸς τὸν κόσμον;

7 Εἰ γὰρ ἡ ἀληθεῖα τοῦ Θεοῦ  
ἐν τῷ ἐμῷ ψεύσματι ἐπερισσεύ-

count. To understand this, 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 heathens, if they became unbelieving and disobedient, Levit. 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.

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

3. *That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.* This is the proper translation of the original phrase, ἐν τῷ κηρυσθῆναι σε, and is agreeable to Psa. li. 4, whence the quotation is made. God's *threatenings*, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9.—12. And with respect to God's *judging* or *punishing* David, it happened when God executed on David's posterity, the things which he denounced against them by Nathan. In thus punishing him, David thought God *clear* or *just*, and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan, was no breach of the promises he had made to him and to his posterity, because it shewed the Jews, that God's promises, like his threatenings, are 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, for their unbelief and disobedience.

5 *JEW.* But if our unrighteousness *establissheth* the righteousness of God, what shall we say? (*μν*, see note on ver. 3.) *Is not* God unrighteous who *inflicteth* wrath? (I speak *THIS* after the manner of man.)

6 *APOSTLE.* By no means: (*ΕΤΕΙ*, 177.) otherwise how shall God judge the world? (See ver. 5. note 2.)

7 *JEW.* (*γαρ*, 92.) For, if the truth of God *hath*

5 *But if our unrighteousness*, in rejecting and crucifying Jesus, (*συμνοσι*; see 2 Cor. vi. 4. vii. 11. Gal. ii. 8.) *establissheth the faithfulness of God* in calling us off from being his people, *What shall we infer?* *Is not God unrighteous*, who likewise *destroyeth us* as a nation for that sin? (I write this in the character of an unbelieving Jew.)

6 *By no means*: for if no sin can be righteously punished which is attended with good consequences, *How shall God judge the world?* How shall he render to every man according to his works?

7 Your account is not satisfactory: for if the truth of God, in cast-

Buxtorf hath shewn, in his *Lex Chaldaic.* p. 668. that the Hebrew word which our translators have rendered *mayest be clear*, *Psal. li. 4.* is rightly translated by the LXX. and by the apostle. *νικῶντας*, *mayest overcome*; that sense of the word being familiar to the Syrians and the Rabbins. The *victory* here ascribed to God, is a victory over enemies who disobey his laws.

Ver. 5.—1. *Is not God unrighteous?* See ver. 3. note, for this translation.

2. *I speak this after the manner of man.* See Rom. vi. 19. note 1. The apostle, as Taylor remarks, in reverence of the majesty of God, is at pains to qualify the supposition of his being unrighteous. For first, he puts it in the form of a question: *Is not God unrighteous?* Next, he adds, that he speaks it in the character of an objector. Then he interrupts the objection, by inserting a strong denial thereof, founded on God's character as judge of the world: after that, he suffers the objector to state his objection in a new form, and strengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 187, 188.

Ver. 6. *Otherwise how shall God judge the world?* The very idea of God's judging the world, implies that it shall be done in righteousness. For if any person were to have injustice done 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, and which, I suppose, the apostle had now in his eye, Gen. xviii. 25. *Shall not the judge of all the earth do right?*

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) Let us do evil, that good may come ? whose damnation is just.

9 What then ? are we better *than they* ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin ;

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

σεν εις την δοξαν αυτη, τι επι καγω ως αμαρτωλος κρινομαι ;

8 Και μη (καθως βλασφημευμεθα, και καθως φασι τινες ημας λεγειν) οτι ποιησωμεν τα κακα ινα ελθη τα αγαθα ; ων το κριμα ενδικον εστι.

9 Τι εν ; προεχομεθα ; ο παντως προηλιασαμεθα γαρ Ιουδαιαυ τε και Ελληνου πανταυ υφ' αμαρτιαυ ειναυ.

10 Καθωυ γεγραπται : 'Οτι ουκ εσυ δικαιου, ουδε εις'

Ver. 7. *Through my lie.* The Jew, who here sustains the part of the objector, supposes, for argument's sake, that Jesus is the Christ, and that his own disbelief, which, after the apostle's example, he terms a *lie*, was wrong. Taylor supposes that *lie* in this passage signifies *disobedience* ; because the word was used in that sense by the Hebrews, Isa. lxiii. 8.

Ver. 8.—1. *Let us do evil that good may come.* This slanderous report seems to have been founded on a misinterpretation of the apostle's doctrine, that 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, Rom. v. 8. 20, 21.

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

Ver. 9. *We have formerly proved both Jews and Gentiles to be all under sin.* Erasmus translates the word, προηλιασαμεθα, *ante causas redditis, ostendimus* ; *Having before mentioned the reasons, we have shewn.* But the translation I have given is sufficiently exact. The apostle had formerly, chap. ii. 21.—24., proved the Jewish scribes, lawyers and pharisees, to be under sin ; and chap. i. 8.—32., he had shewn, that the Greek philosophers, statesmen, and common people, were all in the same condition. He is now going to speak of the lower ranks of the Jewish people.

Ver 10.—1. *As it is written, &c.* namely, Psal. liii. 1.—3. and Psal. xiv. 1.—3. Jerome, in his commentary on Ephes. v. 31. makes the following judicious remark concerning the quotations from the old testament, found in the new : " When testimonies are taken, as from  
" the

abounded to his glory (ev, 167.) through my lie, ' Why still am I also judged as a sinner ?

8 APOSTLE. And WHY not ADD, as we are slanderously reported TO PRACTISE, and as some affirm we order ; (ὅτι, 260.) certainly, let us do ' evil that good may come ? (ἀν, 65.) Of these the condemnation is just ? 2

9 JEW. Well then, do we excel THE GENTILES ? APOSTLE. Not at all ; for we have formerly proved ' both Jews and Gentiles to be all under sin ;

10 As it is written, ' (Psal. xiv. 3.) Surely there is none righteous, no not one. 2

ing off and punishing our nation, hath been manifested to his great honour through our lie, in affirming that Jesus is not the promised seed, Why am I, an individual, farther punished also as a sinner ? My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 And to carry your objection farther, Why not add, as we are slanderously reported by you Jews to practise, and as many affirm we apostles order, certainly let us do evil, that glory may accrue to God from our pardon ? Of these persons who teach and practise such things, the condemnation is both certain and just.

9 Well then, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, Do ye acknowledge that we excel the Gentiles in piety ? I acknowledge no such thing ; for I have formerly proved both Jews and Gentiles to be all guilty of sin.

10 With respect to the Jewish common people, they have been wicked in all ages ; as it is written, There is not a righteous man, no not one.

“ the prophets and from the old testament, by the apostles, and these  
 “ are not found in our books, we are not immediately to have recourse  
 “ to the silly stories and dotages of such as are apocryphal. These  
 “ testimonies are really written in the old testament, though not in the  
 “ very words used by the apostles, who took the sense rather than the  
 “ words. However, where they are written, is not easily to be found,  
 “ except by the learned.”

2. There is none righteous, no not one. This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. See ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage,

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 doth good, no not one.

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

14 Whose mouth is full of cursing and bitterness.

15 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 There is no fear of God before their eyes.

11 Ουκ εστιν ο συνιων, εκ εστιν ο εκζητων του Θεου.

12 Παντες εξεκλιναν, αιμα ηχρειωθησαν εκ εστι ποιων χρησθηλα, εκ εστιν εως ενος.

13 Ταφου ανευγμενου ο λαρυγγ αυτων ταις γλωσσαις αυτων εδολισαν ιος ασπιδων υπο τα χειλη αυτων.

14 Ων το σωμα αραι και πικριας γεμει.

15 Οξεισ οι ποδες αυτων εκχει αιμα.

16 Συντριμμα και ταλαιπωρια εν ταις οδοις αυτων.

17 Και οδον ειρηνης εκ εγνωσαν.

18 Ουκ εστι φοβου Θεου απεναντι των οφθαλμων αυτων.

where they are used to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii. 32. where the Baptist saith of Jesus, *εδει, no one receiveth his testimony*, that is, few received it in comparison of those who rejected it; for this same evangelist hath mentioned a number who believed on Jesus.

Ver. 13.—1. *Their throat is an open sepulchre.* Because an open sepulchre sends forth a noisome stench, the Psalmist uses that figure, to represent the rotten infectious discourse which wicked men send from their throats. Accordingly it is added, *The poison of asps is under their lips, &c.*

2. *They have used deceit.* According to Beza, *εδολισαν* is put here for *εδολισεν*. And in confirmation of his observation, he says, *ηλθσαν* s put for *ηλθον*, Psa. lxxvii. 2.

Ver. 18. *There is no fear of God before their eyes.* In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reason is, both among the Jews and Greeks, there were, at all times, individuals of a character very different from that which he hath ascribed to the generality of both. Besides, more than a general description was not necessary to his

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

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

13 Their throat is an open sepulchre;<sup>1</sup> with their tongues they have used deceit;<sup>2</sup> the poison of asps is under their lips:

14 (‘Ων, 61.) *Their* mouth is full of cursing and bitterness.

15 Their feet ARE (οξεις, sharp) swift to shed blood.

16 Destruction and misery LURK in their paths;

17 *But* the path of peace *they have not known.*

18 There is no fear of God before their eyes.<sup>1</sup>

11 In the same psalm, ver. 2. It is said, *There is none that understandeth his duty: there is none that worshippeth God as he ought to do.*

12 And in ver. 3. it is said, *They are all gone out of the way of righteousness, they are employing themselves together in works which are utterly unprofitable to themselves, and to society; there is none of them who does any good action; there is not so much as one.*

13 Also it is said, Psal. v. 9. *Their throat is an open sepulchre, sending forth by their rotten speech an offensive stench; with their fair speeches they deceive; their speech being deadly, the poison of asps is under their lips.* Psal. cxl. 3.

14 On other occasions, giving way to their malicious dispositions, *Their mouth is full of cursing and bitter imprecations.* Psal. x. 7.

15 Their works correspond to their words: for *they make haste to commit murder, as Isaiah hath testified, chap. lix. 7.*

16 *They occasion destruction and misery to all who follow them.*

17 *But such practices as lead to the happiness of mankind, they neither have known nor desired to know.*

18 All this wickedness they commit, because, as is said, Psal. xxxvi. 1. *There is no fear of God before their eyes; they fear not God's displeasure.*

his argument.—His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For, in speaking of the Greeks, he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners.

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

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

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

19 Οἰδαμεν δε οτι οσα ο νομος λεγει, τοις εν τω νομω λαλει· ινα παν σωμα φραγη, και υποδικος γενηται πας ο κασμος τω Θεω.

20 Διοτι εξ εργαων νομου ε δικαιωθησειται πασα σαρξ ενωπιον αυτου· δια γαρ νομου επιγνωαις αμαρτιας.

21 Νυνι δε χωρις νομου δικαιοσυνη Θεου πεφανερωται, μαρτυρημενη υπο τε νομου και των προφητων·

This method he followed, because, in the ancient manners of the nation, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. *We know, that whatever things the law saith.* The foregoing quotations, although taken from the Psalms, being called *sayings of the law*, it is evident, that *the law* here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. *It is said to them who are under the law.* Although many things are spoken of, and to the Gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore, they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

3. *That every mouth may be stopped.* A *stopped mouth*, denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. *And that all the world may be liable to punishment before God.* The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews, are recorded there, *first*, To make them sensible, that notwithstanding their privileges as the people of God, they were as great sinners as the Gentiles: *Next*, To stop every mouth of man, pretending to claim justification as due to him for his works. And in the *third* place, to constrain all the world to acknowledge themselves liable to punishment before God.

Ver. 20.—1. *Wherefore, by works of law, there shall no flesh be justified in his sight.* Beza acknowledges, that in this passage, *law*, without the article prefixed, signifies, “omnem doctrinam, seu scriptam, seu non scriptam, quæ aliquod jubeat aut interdicit.”—That the apostle is here speaking of a *meritorious justification*, by moral, as well as by ceremonial works of law, is evident from the universality of his proposition: also from



19 Now we know, that *whatever things* the law<sup>1</sup> faith, it faith to them who are under the law:<sup>2</sup> that every mouth may be stopped,<sup>3</sup> and *THAT* all the world may be liable to punishment before God.<sup>4</sup>

20 *Wherefore* (εἰς, 161.) by works of law,<sup>1</sup> there shall no flesh be justified in his sight; because (διὰ νόμου) through law<sup>2</sup> is the knowledge<sup>3</sup> of sin. (See chap. vii. 7. note 3.)

21 But now, a righteousness of God (χωρίς νόμου) without law, *uncovered*,<sup>1</sup> being testified by the law and the prophets;<sup>2</sup>

19 *Now* these things are said, not of the heathens, but of the Jews; for *we know that whatever things the law faith, it faith to them who are under the law: that every Jew may remain silent*, as condemned by the law; and that all the world, Jews as well as Gentiles, may be sensible that they are liable to punishment before God.

20 *Wherefore*, by works of law, whether natural or revealed, moral or ceremonial, *there shall no man be justified meritoriously*, (Rom. ii. 13. note 3.) in God's sight; (Psal. cxliii. 2.) because law makes men sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

21 *But now*, under the gospel, a righteousness appointed by God, as the means of the justification of sinners, *without perfect obedience to law of any kind, is made known*: And it is no new method of justification, being taught both by the law and the prophets;

from this, that the only condition on which law allows justification to any person, is his performing all its requisitions. Wherefore, as, in the present state of human nature, a *perfect obedience to law* is impracticable, the apostle's assertion in this verse remains invariably true.—For the import of the word *justified*, see Rom. ii. 13. note 2.

2. *Through law is the knowledge of sin.* Law here signifies law in general, and comprehends the law written on man's heart, (Rom. ii. 15.) as well as the law of Moses: for by both is the knowledge of sin. And seeing it was by the moral precepts of the law of Moses chiefly, that the Jews had the knowledge of sin, (Rom. vii. 7.) it is evident, that when the apostle told the Jews, *By works of law there shall no flesh be justified in his sight*, he meant moral as well as ceremonial works of law. Besides, all along in this discourse, the opposition is stated, not between moral and ceremonial works, but works of law in general, and faith, as the means of our justification.

Ver. 21.—1. *But now a righteousness of God without law, is discovered.* According to Beza, the apostle's meaning is, that the righteousness of God was discovered, not by the law but by the gospel, contrary to the

22 Even the righteousness of God, *which is by* faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference:

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

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth to be a propitiation,

22 Δικαιοσύνη δε Θεου δια πιστεως Ιησου Χριστου, εις παντας και επι παντας τους πιστευοντας· ο γαρ εστι διασολη·

23 Παντες γαρ ημαρτον, και υστερηναι της δοξης του Θεου·

24 Δικαιουμενοι δωρεαν τη αυτη χαριτι, δια της απολυτρωσεως της εν Χριστω Ιησου.

25 Ον προεθελο ο Θεος ιλασηριον δια της πιστεως εν τω

next clause, where *the righteousness of God* is expressly said to be testified by *the law and the prophets*.

2. *Being testified 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. 17. from Psalm. 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 law*, which God accepts; and that the method of justification revealed in the gospel, is 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. See Rom. iii. 27. note 4.

Ver. 22. *Even the righteousness of God through faith of Jesus Christ.* The apostle who, in the foregoing chapter, hath so fully taught, that men may be saved who have not the benefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, *and faith in him*, necessary to salvation. I therefore think the original clause, *δια πιστεως Ιησου Χριστου*, does not signify *through faith in Jesus Christ*, which is sometimes the meaning of the expression, but *through faith of Jesus Christ*, as it is rightly rendered in our English bible; understanding thereby, *the faith which Jesus Christ hath enjoined*, agreeably to the use of the genitive of the agent. See Ess. iv. 25. For, that this is the true meaning of the expression, is plain from Philip. iii. 9. where *the righteousness which is through the faith of Christ*, is termed *the righteousness which is of God by faith*. In like manner, Rom. iv. 16. *That which is of the faith of Abraham*, does not mean *faith in Abraham*, but faith like that which Abraham exercised.—Matt. vi. 33. Rom. i. 17. *The righteousness of God*, is not the righteousness which God possesses, but which he requires.—And John vi. 28. *The work of God*, is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 29. *This is the work of God, that ye believe on him whom he hath sent.* See Rom.

22 (Δε, 102.) Even the righteousness of God (δικαιωσις Ἰησοῦ) through faith<sup>1</sup> of Jesus Christ, unto all, and upon *all who believe*; for there is no distinction:

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

23 (Γαρ, 90.) Because all have sinned, and come short<sup>1</sup> (τῆς δόξης) of the praise<sup>2</sup> of God;

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

24 Being justified (δωρεάν) of free gift by his grace, through the redemption<sup>1</sup> which is by Christ Jesus:

24 Being justified by faith, not meritoriously, but of free gift, by a great exercise of God's grace, through the redemption which is procured for them by Christ Jesus:

25 Whom God hath set forth a propitiatory<sup>1</sup>

25 Whom God hath set forth a propitiatory, from which he will dispense

iii. 26. note 3. Gal. ii. 16. where πιστεως Ἰησοῦ, as in this verse, signifies the faith enjoined by Jesus.

Ver. 23.—1. *Sinned and come short.* The word ὑστερεται, as Beza observes, 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.

2. *Of the praise of God.* Τῆς δόξης τῆ Θεοῦ. This clause is commonly translated, *of the glory of God*; by which is understood the happiness of heaven, called an eternal weight of glory, 2 Cor. iv. 17. and the glory that shall be revealed in us, Rom. viii. 18. and the glory of God, Rom. v. 2. because it is bestowed by God. Various other interpretations have been given of this expression. But since John v. 44. δόξαν παρ' ἀλλήλων, *praise from one another*, is opposed to δόξαν τὴν παρὰ τῆ Θεοῦ, the praise which cometh from God; and the loving, τὴν δόξαν, the praise of men more than, τὴν δόξαν τῆ Θεοῦ, the praise of God, is mentioned John xii. 44. the words δόξης τῆ Θεοῦ, in this passage, may very well be translated, the praise or approbation of God.

Ver. 24. *Justified of free gift, by his grace, through the redemption which is by Christ Jesus.* The word ἀπολυτρωσις, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verse.—The redemption which Christ purchased for us, is the forgiveness of sins. Eph. i. 7. Col. i. 14.

Ver. 25.—1. *Whom God hath set forth a propitiatory.* The cover of the ark is called, Exod. xxv. 17. LXX. ἰλαστηριον ἐπιθεμα, a propitiatory cover;

through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

αὐτὴ ἀιμάτι, εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτῆ, δια τὴν παρεσιον των προηγεινοτων ἀμαρτηματων ἐν τῇ ανοχη τῆ Θεο.

26 Προς ἐνδείξιν δικαιοσύνης αὐτῆ, ἐν τῷ νυν καιρῷ· εἰς τὸ εἶναι αὐτοῦ δικαίου, καὶ δικαιῶντα τοῦ ἐκ πίστεως Ἰησοῦ.

*cover*; because it was the throne on which the glory of the Lord 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 *ἱλασμος*, a propitiation, 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice.

2. *Through faith in his blood.* Δια τῆς πίστεως, *through faith*, is wanting in the Alexandrian MS.—The expression *faith in his blood*, is found no where else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have *faith in Christ's blood*, as shed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them. This I think is *faith in his blood*.

3. *A proof of his own righteousness in passing by*, &c. God's *righteousness* or *justice* might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his justice is thereby fully proved.

4. *In passing by the sins.* That the phrase. δια τὴν παρεσιον, (117.) is rightly translated, *in passing by*, or *with respect to the passing by*, may be gathered from Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* The word παρεσιον is found no where else in the LXX. nor in the new testament. But we have a word similar to it, Eccles. xxiii. 2. *Μη παρη τα ἀμαρτηματα*, which is translated, *Pass not by my sins*.

5. *Through the forbearance of God.* According to the interpretation of this clause, given in the commentary, the apostle's meaning is, that through God's forbearing to punish our first parents, they were suffered

through faith in his blood,<sup>2</sup> (εἰς, 147.) for a proof of his own righteousness<sup>3</sup> (δικα) in passing<sup>4</sup> by the sins which were before committed, through the forbearance<sup>5</sup> of God :

26 For a proof ALSO of his righteousness<sup>1</sup> in the present time, (εἰς, 147.) in order that he may be just<sup>2</sup> (καί, 210.) when justifying him WHO IS of the faith of Jesus.<sup>3</sup>

pardon to sinners, through faith in his blood, for a proof of his own righteousness in not instantly punishing the sins which were before the coming of Christ committed, through God's forbearing to punish Adam with immediate death, in the view of the obedience of Christ.

26 For a proof also of his righteousness, in not punishing sins committed in the present time, and henceforward, in order that, at the judgment, he may appear just, when acquitting him who is a performer of the faith enjoined by Jesus : and that whether he be a Jew or a Gentile.

suffered to live and beget children, and they and their children were put under a more gracious covenant than at first, in the view of Christ's coming into the world to die for men. This doctrine the apostle explains more fully, Rom. v. 12, &c.

Ver. 26.—1. For a proof also of his righteousness in the present time. Here, and in the preceding verse, the apostle mentions two periods, in which the death of Christ operated in inducing God to pass by, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second is that which extends from the death of Christ to the end of the world. Now, as in this and in the preceding verse, the apostle assures us, that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when, in the present time, he passes them by, we are led therefrom to conclude, that Christ's death hath rendered these exercises of God's mercy, consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is no where in scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is revealed; and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished, is not made known to us. See Rom. v. 9, note 2.

2. That he may be just. Locke, by just, understands faithful to his promises; and Taylor merciful. But, as Doddridge observes, "it is nowise wonderful that God should be faithful to his promises, and merciful, when justifying 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."

3. Him who is of the faith of Jesus. Gal. iii. 10. Ὅσοι εἰς ἐργον νόμου εἰσι, as many as are of the works of law, are they who perform, or pretend

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

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

27 Πᾶν ἢ καυχῆσις; ἐξ-  
κλεισθη. Δια ποῖα νομῶ; τῶν  
ἐργῶν; Οὐχι· ἀλλὰ δια νομῶ  
πίστεως.

28 Λογιζομεθα ἂν, πισεῖ  
δικαιῶσθαι ἀνθρώπων, χωρὶς ἐρ-  
γῶν νομῶ.

29 Ἡ Ἰσραηλιτῶν ὁ Θεὸς μόν-  
ον; ἔχι δὲ καὶ ἐθνῶν; Ναὶ  
καὶ ἐθνῶν.

tend to perform the works enjoined by law. In like manner, τὸν ἐκ πίστεως Ἰησοῦ, *him who is of the faith of Jesus*, is one who performs the faith enjoined by Jesus. See ver. 22. note.

Ver. 27.—1. *Where then is boasting?* the boasting of the Gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

2. *It is excluded.* Neither Jew nor Gentile can boast, as having merited salvation by good works.

3. *By what law? of works?* No. Every law which requireth works, as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast. Rom. iv. 2.

4. *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. See Rom. v. Illustration. This gracious covenant 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. Accordingly, it is called *a law* simply, Rom. ii. 25. and its precepts are called, *δικαιώματα*, *commandments*, ver. 26.

Ver 28.—1. *We conclude then, that by faith, ἀσθενῶσον, man is justified.* The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, p. 213 and Rom. iv. 3. note 1.) and 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,

27 (Πα εὐ ἠ̄ ναυχησις;) Where *then* is boasting? <sup>1</sup> It is excluded. <sup>2</sup> By what law? Of works? <sup>3</sup> No. But by the law of faith. <sup>4</sup> (See chap. ii. 12. note 1.)

28 We conclude then, that by faith <sup>1</sup> (αὐθροπον) man is justified without works <sup>2</sup> of law.

29 Is HE the God of the Jews only? and not of the Gentiles also? Yes, of the Gentiles also.

27 Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works? Do the laws which require perfect obedience exclude it? No. But it is excluded by the law which makes faith the means of our justification.

28 We conclude then, that by faith Jew and Gentile is justified without works of law; without perfect obedience to any law, as the meritorious cause of their justification.

29 To shew that God will justify the Gentiles by faith, equally with the Jews, let me ask, Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.

religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. *Without works of law.* In this verse, *works of law* are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that *by faith man is justified without 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 Rom. ii. 13. note 2. But many interpreting this passage differently, have argued, that, in the affair of justification, men's faith only is regarded, and no regard whatever is had to their works, as if they attributed men's justification to some efficacy in faith, which is not in works. This however hath no foundation in scripture. For while it teaches, that men are *justified by faith without works of law*, it at the same time teaches, that men are *justified freely through God's grace*; consequently it excludes *faith* equally with *works*, from any meritorious efficiency in the matter. And with respect to *instrumentality*, faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works: seeing in that light, *faith* is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called the *work of faith*, 1 Thess. i. 3., and the *work which God hath commanded*, John vi. 29. But it hath been said, that faith alone is necessary to men's justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there that *Christ's righteousness is imputed to believers*. What the scripture saith, is, that the believer's *faith is imputed or counted to him for righteousness*, Rom. iv. 3. note 2. In short, to connect justification with *faith*, and to separate it from *works*, is to put asunder

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

30 Επειπερ εις ο θεος, ος δικαιωσει περιτομην εκ πισεως, και ακροβυσιαν δια της πισεως.

31 Νομον εν καταργημεν δια της πισεως; Μη γενοιλο' αλλα νομον ισωμεν.

asunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is *a dead faith*, or *no faith at all*, as the apostle James expressly affirms, chap. ii. 20.

Ver 30.—1. *Seeing there is one God, he will justify, &c.* 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*; then adds, ver. 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 shew, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2 *Through the faith.* This I think is an ellipsis for *through the law of faith*, mentioned ver. 27. and signifies the method of salvation by faith, established in the new covenant, called *a law*, for the reasons given in note 4. on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines 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. See chap. ii. Illustration, answer to objection 1.: so that the method of salvation for all men is the same, as is here affirmed.

Ver.

## CHAP. IV.

### *View and Illustration of the Reasoning in this Chapter.*

THE apostle, in the preceding chapter, having shewn the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which



30 Seeing *THERE IS* one God, <sup>1</sup> (ὁς). *He will justify THE* circumcision (ἐκ πίστεως) by faith, and *THE* uncircumcision (διὰ τῆς πίστεως) through the faith. <sup>2</sup> (See Rom. x. 11.—14.)

31 Do we then *make law* *useless* <sup>1</sup> through the faith? *By no means*, (ἀλλὰ, 78,) *for we establish law.*<sup>2</sup>

30 Seeing *there is one God* of Jews and Gentiles, and they are all equally related to him, he will in his treatment of them follow one rule: *He will justify the Jews* to whom he has given his oracles, *by their faith* in these oracles, *and the Gentiles through the law of faith* mentioned ver. 27.

31 *Do we then make law* of every kind *useless*, by teaching the justification of the Gentiles, *through the law of faith*? *By no means*, for by this doctrine *we establish law*, as necessary in many respects.

Ver. 21.—1. *Do we then make law useless?* καταργεῖν. Stephen in his Concordance translates καταργεῖν, *inutilem reddo, inanem reddo; aboleo*. The simple word ἀργεῖν comes from ἀργός or ἀεργός, *idle*. Καταργεῖν therefore may signify, *facio ut cesset, I deprive a thing of its force, I weaken it, I render it incapable of exerting its power*.

2 *For we establish law*. It is not true of the law of Moses in general, that the apostle established it by his doctrine of justification through faith: but it is true, when spoken of the law which God has written on the heart of men. Wherefore law, in this passage, does not signify the law of Moses in general, but that more ancient and universal law, just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion, the apostle does not enter upon here, because he intended to handle it at great length, in the vi. vii. and viii. chapters. See in particular, chap. vi. 14. note 2.

which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

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

The apostle begins his reasonings on this subject, with asking the Jews what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh, which they so highly valued, ver. 1.—He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2.—As is plain from God's *counting* his faith to him for righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestow a favour, ver. 3.—For the person who works receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness, by mere favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently that the gospel-method of justification is testified by the law itself, as the apostle affirmed, chap. iii. 21.

The same thing is testified by the prophets. For David nowhere represents men as blessed eternally, either by obeying the precepts of God's law perfectly, or by performing circumcision, or by offering sacrifice, or by doing any of those rites which purify the flesh; but he describes the blessedness of the man to whom the Lord counteth righteousness without such works; saying, Psal. xxxii. 1, 2. *Blessed, like Abraham, are they whose iniquities are forgiven*, ver. 7.—*And to whom the Lord will not count sin*, ver. 8.—From this it appears, that the not counting of sin is the same with the counting of righteousness, as it se-  
cures

cures the sinner against punishment, and by the free gift of God entitles him to reward, equally with the counting of righteousness.

In chap. ii. the apostle, by arguments taken from the character and perfections of God, had proved that the heathens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected, on pretence that it was contrary to their scriptures. Wherefore, to shew the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by asking, Cometh this blessedness of justification on the circumcision only, or on the uncircumcision also? And demonstrated the possibility of the salvation of the heathen, though no members of God's visible church, by observing that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither performed any ritual service whatever, ver. 10.—For it happened full 13 years before he and his family were made the visible church of God by circumcision: so that at the time he received the promise, and for many years after, he was precisely in the condition of all the pious Gentiles, who have lived and died out of God's visible church. With this example before their eyes, how could the Jews, in the apostle's days, or how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in the very condition Abraham was in, when that favour was promised to him?

But because the Jews might ask, if Abraham obtained the promise of justification before he was circumcised, why was that rite enjoined to him? The apostle told them, it was enjoined merely as a *seal*, or confirmation on God's part, of his counting to him for righteousness that faith which Abraham had exercised in uncircumcision, and of his having made him *the father* or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11.—A *seal* also or proof of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God, as Abraham exercised while he was out of the visible church, ver. 12. Thus, as in the second

chap. the apostle, by arguments taken from the light of nature, had established the liberal doctrine of the *salvation of the heathens by faith*, so in this chapter he establishes the same doctrine, by arguments taken from revelation. And by both he hath expressly condemned the bigotry of all, who, like the Jews, confine salvation to their own church, or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther, to shew, that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, *that the promise to Abraham and to his seed, that they should be heirs of Canaan, and of the heavenly country typified by Canaan, was not given them by a righteousness of law; that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13.*—For if they who are righteous by a perfect obedience to law, are heirs, either of the earthly or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, contrary to the express declaration of scripture, ver. 14.—Besides, in the nature of the thing, no one who has ever transgressed law, can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who by receiving the inheritance as a free gift, was shewn to be, not a person perfectly righteous, but a transgressor of some law or other, namely of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15.—To these things add, that the promise was bestowed on Abraham and his seed, not by a perfect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promised, might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also who, like Abraham, believe out of God's visible church: for the inheritance was promised to them in the person of Abraham, *who in uncircumcision was made the father or federal head of such believers*, for the purpose of receiving that promise

ON

## OLD TRANSLATION.

CHAP. IV. 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

## GREEK TEXT.

1 Τι εν ερημεν Αβρααμ τον πατερα ημων ευρηκεναι κατὰ σαρκα;

on their behalf, ver. 16.—according to what God said to him, *A father of many nations I have constituted thee*, ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18.—21.—For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver. 22.—Now God directed Moses to record this, not for Abraham's sake alone, but for ours also, if we believe in the being and perfections of God, who raised Jesus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

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

## NEW TRANSLATION.

CHAP. IV. 1 (Ti. 2v, 262.) *But what do we say*, (Rom. vi. 1. note.) *Abraham our father* obtained (κατα 229.) *by the flesh?*

## COMMENTARY.

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

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what faith the scripture? Abraham believed God, and it was counted unto him for righteousness.

2 Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, εἰχει καυχῆμα, ἀλλ' ἔπρος τὸν Θεόν.

3 Τι γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Ver. 1. *Abraham our father obtained by the flesh?* Chrysofom and Theophylact joined *κατὰ σαρκά*, according to the flesh, with *Abraham our father*, thus: *What do we say Abraham our father according to the flesh, obtained;* namely, by works, from the following verse. But as in no other passage, Abraham is called the father of the Jews, according to the flesh, and as *κατὰ σαρκά*, by the flesh, stands in apposition with *εἰσπνεῖται*, obtained, I prefer the ordinary translation.—*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. note By *flesh*, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first-mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, 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 works of law there shall no flesh be justified in his sight.*

Ver. 3. 1. *For what faith the scripture? And Abraham believed God.* He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath 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. His faith consisted in 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, and 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 ver. 17. note 2. 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

2 (Εἰ γὰρ, 92.) For if Abraham were justified by works, *he might boast, but not before God.*

3 For what faith the scripture? (Gen. xv. 6.) *And Abraham believed God,*<sup>1</sup> and it was counted *to him for righteousness.*<sup>2</sup>

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

3 For what faith the scripture? *Abraham believed God, when he promised that his seed should be as numerous as the stars, and his belief of that promise was counted to him for righteousness.*

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 promised to him, as *their federal head*, that their faith, in like manner, should be counted to them for righteousness.

2. *And it was counted to him for righteousness.* So our translators have very properly rendered the Greek phrase, here, and Gal. iii. 6. For the original word λογισθη, signifies to *state and sum up an account*; also to *put a value on a thing*, Rom. viii. 18. The word *count* includes both meanings. In judging Abraham, God will place on the one side of the account his *duties*, and on the other his *performances*. And on the side of his performances he will place his *faith*, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in 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, viz. his believing God, was counted to him for righteousness*: and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteousness.* Also Gen. xv. 6 *And he believed the Lord, and he counted it to him for righteousness.* See Rom. iv. 22, 23, 24.—Farther, as it is no where said in scripture, that Christ's righteousness was imputed to Abraham, so neither is it said any where, 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 counted 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

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

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

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 Saying, 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.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircum-

4 Τῷ δε εργαζομένῳ ὁ μισθὸς εἰς λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφειλόμενον.

5 Τῷ δε μὴ εργαζομένῳ, πιστευούσι δε ἐπὶ τὸν δικαιωθῆσαν τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτῶν εἰς δικαιοσύνην.

6 Καθὰπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ὃν ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

7 Μακαριοὶ ὧν ἀφεθῆσαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι.

8 Μακαριὸς ἀνὴρ ὃς εἰς μὴ λογισθῆται ἁμαρτίαν.

9 Ὁ μακαρισμὸς ἐν ἔτος, ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ

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 farther. See Rom. iii. 28. note 2.

Ver. 4. *But as a debt.* Naturally Adam and Eve were not entitled to any reward for their obedience. But when God said to Adam, *In the day thou eatst thereof, thou shalt surely die,* 't implied a promise, that if they did not eat they should not die. Consequently, if they had obeyed, life would have been due to them as a debt.

Ver. 5. *Justifieth the ungodly.* This does not imply, that Abraham was an ungodly person when he was justified; the apostle's meaning is, *justifieth him who had been ungodly;* in like manner as, Matt. xiv. 31. *ὄψες λαλεῦσας, The dumb speak,* signifies that persons who had been dumb, speak. It is probable indeed, from Josh. xxiv. 2. that Abraham had been educated in idolatry, by his father Terah; but when he believed the true God, he certainly turned from idols: and till he believed, his faith was not counted. The apostle's design, in taking notice that Abraham had been an *ungodly* person, or an *idolater*, before his



4 Now to him who worketh, the reward is not counted (*κατα χρειν*,) as a favour, but as a debt.

5 But to him who doth not work, but believeth on him who justifieth the ungodly, his faith is counted for righteousness AS A FAVOUR.

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

7 SAYING, (Psal. xxxii. 1, 2.) Blessed ARE THEY whose iniquities are forgiven, and whose sins are covered.

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

9 COMETH this blessedness then on the circumcision ONLY, or on the un-

4 Now it is evident, that to one who, for a stipulated hire, worketh all that he binds himself to work, the reward is never counted as a favour, but is paid as a debt.

5 But to one who does not work all that he is bound to do, but implicitly believeth the promise of him who gratuitously justifies the sinner, his faith is counted to him for righteousness as a favour. (The words, as a favour, are supplied from ver. 4.)

6 In like manner also David, (Psal. xxxii. 1. λεγει, 55) declareth that man blessed, as Abraham was, to whom God counteth righteousness, without his having performed works of law perfectly.

7 Not saying, blessed are they who obey the law of God perfectly. That he knew to be impossible. But saying, Blessed are they whose omissions are forgiven and whose commissions are covered by an atonement.

8 And deeply affected with the goodness of God in pardoning sin, he says a second time: Blessed is the man to whom the Lord will not count sin.

9 Cometh this blessedness then, of the Lord's not punishing sin, on persons in the visible church only? Or on

his justification, was to shew the Jews, that the Gentiles, though formerly idolaters, may be justified by faith in the true God.

Ver. 7. *Whose sins are covered*: in allusion to the Levitical sacrifices whose blood covered sin.

Ver. 8. *To whom the Lord will not count sin*. In this and the two preceding verses, the counting of righteousness without works, the forgiving iniquities, and the not counting of sin, being used as equivalent expressions, it is evident that the counting of righteousness includes pardon as well as reward. The person to whom righteousness is counted, hath, by that act, all his sins forgiven, and, as a righteous person, is entitled to reward.

cision also? For we say that faith was reckoned to Abraham for righteousness.

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

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

την ακροβυσιαν; Αεγομεν γαρ οτι ελογισθη τω Αβρααμ η πισις εις δικαιοσυνην.

10 Πως εν ελογισθη; εν περιτομη οηι, η εν ακροβυσια; εκ εν περιτομη, αλλ' εν ακροβυσια.

11 Και σημειον ελαβε περιτομης, σφραγιδα της δικαιοσυνης της πισεως της εν τη ακροβυσια. Εις το ειναι αυτου πατερα παντων των πισευουτων δι ακροβυσιας, εις το λογισθηναι και αυτοις την δικαιοσυνην.

Ver. 9. *Cometh this blessedness then, on the circumcision only, or on the uncircumcision also?* The *circumcision* are the Jews, the members of God's visible church, and the *uncircumcision* are the Gentiles, who are out of the visible church. See Eph. ii. 11, 12. In this question, the justification of those who are out of the visible church, but who believe and obey God, is implied: for the apostle proves, that such are justified, by appealing to Abraham's justification while in uncircumcision; *We affirm that faith was counted to Abraham for righteousness. How then was it counted?* &c.

Ver. 10. *Not in circumcision, but in uncircumcision.* Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, ver. 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 circumcision. Heathens 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. Praised be God for his mercy to heathens!

Ver. 11. — 1. *As a seal of the righteousness of the faith, &c.* Circumcision is called a *seal*, in allusion to the custom of affixing seals to written covenants, to render them firm. God ordered Abraham to put, σημειον, the mark of circumcision on his own body, as God's seal, whereby the counting his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. 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

circumcision<sup>1</sup> also? For (*λεγομεν*, 55) we affirm that faith was counted to Abraham for righteousness.

10 How then was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.<sup>1</sup>

11 And he received the mark of circumcision AS a seal of the righteousness of the faith<sup>1</sup> which HE HAD in uncircumcision, in order to his being the father<sup>2</sup> of all who believe (*δω*, 117.) in uncircumcision, that righteousness might be counted even to them:

persons out of the visible church also? Certainly on them also. For we affirm, that faith was counted to Abraham for righteousness, in uncircumcision.

10 What state then was Abraham in, when it was so counted? When he was in circumcision? Or in uncircumcision? Not in circumcision, but in uncircumcision. For it happened long before he and his family were made the church of God by circumcision.

11 And instead of being justified by circumcision, he received the mark of circumcision on his body after his justification, as a seal (See 2 Cor. i. 22. note 1.) of the righteousness of the faith which he exercised in uncircumcision, in order to his being made the federal head of all them who believe out of the visible church, to assure us that the righteousness of faith shall be counted even to them, by virtue of God's promise to him:

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 covenant, 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 entitled 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 Abraham being in reality the gospel covenant, set forth in types and figures, according to the manner of ancient 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 circumcision, 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.

2. In order to his being the father, &c. Abraham, while uncircumcised, had his faith counted for righteousness, that he might be the father of all them who believe, whether in or out of the visible church. Accordingly,

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

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

14 For if they which are of the law, *be* heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

12 Και πατερα περιτομης, τοις εκ εκ περιτομης μονον, αλλα και τοις σοιχεσι τοις ιχνεσι της εν τη ακροβυσια πισεως τε παλρος ημων Αβρααμ.

13 Ου γαρ δια νομω η επαγγελια τω Αβρααμ, η τω σπερματι αυτε, το κληρονομον αυτου ειναι τε κοσμου, αλλα δια δικαιοσυνης πισεως.

14 Ει γαρ οι εκ νομω, κληρονομοι, κεκενωται η πισις, και καληργηται η επαγγελια.

15 Ο γαρ νομος οργην καταργαζει· ε γαρ εκ εσιν νομος, εδε παραβασις.

cordingly, in the covenant which God made with him, he constituted him *the father of all believers*; so that, whatever promises were made to him and to his seed, were in reality made to believers of all nations.

Ver 12. *Who also walk in the footsteps of the faith, &c.* That is, who, like Abraham, exercise a continued faith; and who, from faith, obey God through the whole course of their life. See ver. 3. note 1.

Ver 13.—1. *Besides, not through a righteousness of law.* Here *law* signifies, not the *law of Moses*, which did not exist in Abraham's time, but *law in general*; and the meaning is: the promise made to Abraham and to his seed, that they should be heirs of the world, was not made to them on the supposition of their attaining a righteousness, consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as a free gift. See ver. 16.

2. *To Abraham (n) and to his seed.* The disjunctive particle hath here the sense of the copulative, and is so translated in the Syriac version.

3. *Heir of the world.* By this, Beza and Locke, following the Greek fathers, understand Abraham's being made the father of all believers throughout the world. But they forgot, that *the inheritance of the world* was promised to *Abraham's seed* likewise: See Gen. xv. 18. And that in the renewal of the promise, Gen. xvii. 7, 8. some circumstances are added, which shew that although in its first and literal meaning, the country promised was *the earthly Canaan*, yet that first and

12 And the father of *THE* circumcision, *THAT RIGHTEOUSNESS MIGHT BE COUNTED* (from ver. 11.) to those who ARE NOT of the circumcision only, but who also walk in the footsteps of the faith<sup>1</sup> of our father Abraham, which HE HAD in *uncircumcision*.

13 (Γαρ, 91.) *Besides, not through A RIGHTEOUSNESS* (from the end of the verse), of law,<sup>1</sup> the promise WAS to Abraham and to his seed,<sup>2</sup> that he should be the heir of the world,<sup>3</sup> but through a righteousness of faith.

14 (Γαρ) *For if they WHO ARE RIGHTEOUS by law ARE heirs,*<sup>1</sup> faith is rendered vain, and the promise is made of no effect.

15 (Γαρ, 91.) *Farther the law worketh out wrath:* (γαρ, 98.) *But where law is not, THERE no transgression.*<sup>4</sup>

12 *Also the federal head of the circumcised, that is of those who are in the visible church, to assure us that righteousness shall be counted to them, who do not rest contented with being of the visible church only, but who also walk in the footsteps of that faith and obedience which our father Abraham exercised in uncircumcision; that is, while he was no member of God's visible church.*

13 *Besides, from the scripture, (ver. 3.) it is evident, that not on account of a perfect obedience to any law whatever, the promise was made to Abraham, and to his seed, that he should inherit the world, but on account of a righteousness of faith. How then can the Jews expect to obtain the inheritance of heaven, on account of a righteousness of law?*

14 *For if they who are righteous by works of law, are heirs of the world, their faith (ver. 11.) is rendered useless, and the promise, by which they become heirs as a matter of favour, is made of no effect:—it does not, in reality, convey that blessing.*

15 *Farther, instead of conferring a title to the inheritance, the law worketh out punishment, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; because where law is not, there no transgression is, nor treatment of persons as transgressors.*

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and literal meaning, being itself the sign of a higher or second meaning, a better country, even an heavenly, was promised to Abraham and his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii. 13. note 1.

Ver. 14. *For if* (ὅτι ἐκ νόμου, see Rom. iii. 26. note 3.) *they who are righteous by law, are heirs.* The propriety of supplying the words  
*who*

16 Therefore *it is* of faith, that *it might be* by grace; 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, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were :

16 ΔΙΑ ΤΕΤΟ ΕΚ ΠΙΣΕΩΣ, Ι-  
να κατά χάριν, εις το ειναι  
βεβαιαν την επαγγελιαν παν-  
τι τω σπερματι, ε τω εκ του νο-  
μου μονον, αλλα και τω εκ  
πισεως Αβρααμ, ος εστι πατηρ  
παντων ημων,

17 (Καθως γεγραπται· Οτι  
πατηρα πολλων εθνων τεθεικα  
σε,) καταναλι ε επιστευσε, θεο  
τω ζωοποιου τω νεκρω, και  
καλυτος τα μη οντα ως οντα·

*who are righteous*, is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of 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.

Ver. 15. *Where no law is*, &c. Beza says the reading here ought to be, *where law is, there transgression is*. But this is an alteration of the text without authority.

Ver. 16.—1. *For this reason it is by faith, that it might be by grace*. A righteousness of law, being unattainable by men, the inheritance is by a righteousness of faith, and not of law, 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 be more or less extensive, and whether their good works be 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 while uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. *Sure to all the seed; not to that only which is by 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. note. To the *natural seed*, the promise of the earthly country, called *Canaan*, was made: but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by *Canaan*,

16 For this reason IT IS (εκ, 158.) through faith, that IT MIGHT BE (μετα) by grace, <sup>1</sup> in order that the promise might be sure to all the seed; not to that only WHICH IS (εκ, 161.) by the law, <sup>2</sup> but to that also WHICH IS (εκ, 161.) by the faith of Abraham, who is the father of us all.

17 (As it is written, Surely, a father of many nations I have constituted thee<sup>1</sup>) in the presence of him whom he believed, <sup>2</sup> EVEN of God, who maketh alive the dead, <sup>3</sup> and calleth things which exist not as though they existed. <sup>4</sup>

16 For this reason, the inheritance is bestowed on account of a righteousness of faith, and not of law, that it might be a free gift, in order that the promise made to Abraham concerning it, might be sure to all his seed; not to that only which is his seed by the law of circumcision, but to that also which is his seed, by possessing the faith of Abraham, who is the federal head of us all who believe, whether we be Jews, or Gentiles, that is persons not in the visible church of God.

17 (Agreeably to what is written, Gen. xvii. 5. Surely a father of many nations I have constituted thee); which honour of being the father of all believers, Abraham obtained when he stood in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things in the remotest futurity, which exist not, with as much certainty as if they existed.

was given. And to each, the promise that was made to them is sure.

Ver. 17.—1. As it is written, Surely a father of many nations I have constituted thee. This promise implied, first, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called Canaan was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. Secondly, That Abraham should be the father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed, by faith. This honour of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, That he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed.—This being the right interpretation of the promise, Surely a father of many nations I have constituted thee, the apostle's reasonings therefrom to prove the title of the pious Gentiles to the inheritance, are unanswerable.

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

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

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

18 Ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευεν, εἰς τὸ γενεσθαι αὐτοῦ πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως εἶσαι τὸ σπέρμα σου.

19 Καὶ μὴ ἀσθενήσας τῆ πίσει, καὶ κἀνενοήσε τὸ ἑαυτεσώμα ἤδη νεκρωμένον, ἑκατονταετῆς πρὸ ὑπαρχῶν, καὶ τὴν νεκρωσίν τῆς μήτρας Σαρρας.

20 Εἰς δὲ τὴν ἐπαγγελίαν τῆ Θεοῦ καὶ διεκρίθη τῆ ἀπιστίας, ἀλλὰ ἐνεδυναμώθη τῆ πίσει, δὲς δόξαν τῷ Θεῷ.

3. *In the presence of him whom he believed.* Κατεναντι, literally *opposite to*; but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is founded on their relation to Abraham as his seed.

3. *Even of God, who maketh alive the dead.* For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle, in this verse, observes that the principles on which he believed the Lord, were *enlarged views of the divine perfections*: next, in ver. 18, 19, he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20, he affirms, that his faith was very strong, being free from all doubts.—Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetyeth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers, as to make Abraham the father of a very numerous spiritual seed: Nay he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired, of *the power and faithfulness of God*.—*Who maketh alive the dead.* This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

4 *And calleth things which exist not, as though they existed.* In this expression, perhaps, the apostle insinuated, that Abraham recollected



18 (Ος, 61., *He contrary to hope believed with hope* (εις το γινεσθαι) that he should be the father of many nations, according to what was spoken, (Gen. xv. 5.) So shall thy seed be.

19 And not being weak in faith, <sup>1</sup> he did not consider his own body now dead, <sup>2</sup> being about an hundred years old, (και, 214.) neither the deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

20 (Εις δε, 144. 106.) Therefore against the promise of God, he did not dispute <sup>1</sup> through unbelief, <sup>2</sup> but was strong in faith, giving glory to God.

18 Abraham, contrary to all the ordinary grounds on which men build their hope of offspring, believed with a strong hope, founded on the promise of God, that he should be the father of many nations, according to what was spoken, So shall thy seed be; namely, as the stars of heaven for multitude.

19 And not being weak, either in his conceptions or in his belief of the power and veracity of God, he did not consider his own body now dead, in respect of procreating children, being about an hundred years old, neither the deadness of Sarah's womb, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 Therefore, against the promise of God he did not dispute through unbelief, by alleging that the thing was impossible: but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God, by waiting patiently for the performance of his promise.

lected God's having called all things into existence, by saying, *Let them be*: For the traditional knowledge of the creation of the world, no doubt had been preserved in Abraham's family.

Ver. 19.—1. *And not being 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.

2. *He did not consider his own body now dead*. The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion: for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. *Therefore against the promise of God he did not dispute*: So the original words, εις δε την επαγγελισιν τα θεα ε διεκρινθη, should be translated: for the word διεκρινεσθαι, signifies *to dispute*, Jude, ver. 9. See also Rom. xiv. i. note 3.

2. *Through unbelief*. 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 an hundred years old? &c.* But these questions did not proceed

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

22 And therefore it was imputed to him for righteousness.

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

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was

21 Και πληροφορηθεεις, οτι ο επηγγελαι, δυνατος εστι και ποιησαι.

22 Διο και ελογισθη αυτω εις δικαιοσυνην.

23 Ουκ εγραφη δε δι αυτου μονον, οτι ελογισθη αυτω.

24 Αλλα και δι ημας, οις μελλει λογισθαι, τοις πισευουσιν επι τον εγειραντα Ιησυν τον Κυριον ημων εκ νεκρων,

25 Ος παρεδοθη δια τα

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proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture in which he thought these things. 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. At the time Abraham thus rejoiced, on account of the promise of a son by Sarah which God made to him, he prayed, ver. 18. *Oh that Ishmael might live before thee!* But this he said, from no distrust of God's promise, but from his desire that Ishmael might be continued in life, as appears from God's answer, ver. 20. *As for Ishmael I have heard thee: behold I have blessed him, and will make him fruitful*, &c.

Ver. 21. *That what was promised.* So ο επηγγελαται signifies, because, as Erasmus and Estius observe, it is the preterite of the passive voice. The word hath the same signification, Gal. iii. 19. Heb. xii. 26.

Ver. 24. *Even to those who believe on him who raised up Jesus, &c.* As Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded, that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness, to them who believe on the true God, consists in their being fully persuaded, that what God hath declared and promised, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not said here,

21 (Και πληροφρονῆεις) And *was* fully persuaded, that what *was* promised, ' he was able (και, 218.) *certainly* to perform.

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

23 Now it was not written for his sake *only*, that it was *so* counted to him ;

24 But for *our* sakes also, to whom it *will* be counted, *EVEN* to those who believe (πει) on him who raised up Jesus ' our Lord from the dead,

25 Who was delivered *TO DEATH* (θια, 112.) for our offences, (Rom. v. 8 ) and was raised ' again

21 *And was* fully persuaded that *what* was promised, God *was* able even to perform ; although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God. *Therefore* also it *was* counted to him for righteousness.

23 Now it *was* not recorded by Moses for Abraham's honour only, that his faith *was* thus counted to him in his uncircumcised state ; (see ver. 3.)

24 But it was recorded for our benefit also, to whom, as Abraham's children, the like faith will be counted for righteousness, even to those in every age and nation who believe on him, (believe whatever he declares and promises) who raised up Jesus our Lord from the dead :

25 Who being the seed of Abraham, in which all nations are to be blessed, *was* delivered to death by God, for our offences, and *was* raised

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here, that *faith* will be counted to them who believe that God raised up Jesus : That would have limited salvation to those alone who are favoured with an external revelation, contrary to his reasoning in the former part of the chapter : But it is said, *faith* will be counted to them who believe on him who raised, &c ; that is, who believe on the true God. For the expression, *Him who raised up Jesus our Lord from the dead*, is a periphrasis for God, formed in allusion to ver. 17. and to introduce what is added ver. 25. We have the same periphrasis, chap. viii. 11.

Ver. 25.—1. *Who was delivered to death for our offences, and was raised.* The raising again of Christ for our justification, mentioned in this verse, must be taken in connection with his ascension into heaven, and his exaltation to the government of the universe. For our deliverance from sin, which is the import of the word *justification* in this clause, as distinguished from the pardon of offences in the preceding (See the following note), is accomplished through the power which Christ received as Lord and Mediator, after his resurrection.

2. *Raised again for our justification.* According to Locke, this is, " Raised to ascertain to us eternal life, the consequence of our justification."

raised again for our justification.

παράκληματι ἡμῶν, καὶ ἡγέρ-  
θη διὰ τὴν ἕκαστον ἡμῶν.

“heaven.” But to this interpretation it may be objected, that *the justification* which sinners obtain through the resurrection of Christ, being distinguished from *the pardon of our offences*, procured by his death, it must be something different from *pardon*, and *eternal life* its consequence. Now, what can that be but the deliverance of believers, especially the believing Gentiles, from ignorance and wickedness, by Christ’s powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering*, Rom. vi. 7. *He that is dead, δικαιωται (is justified,) is freed from sin* (Bible translation). This efficacy of Christ’s resurrection, to *justify* or *deliver* believers from the power of sin, is taken notice of by St. Peter, Acts iii. 26. *God having raised up his son Jesus, set him to bless you, by turning away every one of you from his iniquities.* And the deliverance itself is excellently described, Col i. 13, and is termed *redemption*, 1 Pet. i. 18.—It is no objection, that *justification*, as implying deliverance from the power of sin, is ascribed *to the blood or death of Christ*, Rom. v. 9.: For the persons there said to be *justified by his blood*, are represented as not yet *saved from wrath through him.* Neither is it any objection, that *salvation*

## CHAP. V.

*View and Illustration of the Discoveries contained in this Chapter.*

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

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as *children of wrath*, and *enemies of God*, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope

(δις) for our justification.<sup>2</sup> again from the dead, and made universal Lord, for our deliverance from ignorance and wickedness.

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tion from wrath, or punishment, is ascribed, Rom. v. 9, 10. to Christ's life: These happy effects are attributed to Christ's death and resurrection, indiscriminately, as it suited the apostle's argument. For the rather, as the reward of his Son's obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his blood or death, as the meritorious cause. See Rom. v. note 2. At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal propriety, be ascribed to his resurrection or life, as the efficient cause. Accordingly, Peter told the council, Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and remission of sins.*

Bishop Sherlock thinks, Christ was raised for our justification, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of the pardon of offences, as different from justification, the interpretation which I have given is more simple and natural.

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hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted: for it is the hope of living eternally with God in heaven, ver. 2.—Their fourth privilege is, They boast in afflictions, especially those which befall them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.—But many, even of the believing Jews, denied that the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham, by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost upon them, even as on the Jews, ver. 5.—And to Christ's dying for them in their ungodly state, ver. 6.—8.—And told them, since they were already justified, that is, delivered from their heathenish ignorance and wickedness, and reconciled, that is, put into a state of salvation by the blood of Christ, they might well expect to be saved in due time from wrath, by his life in the human nature; since in that nature, he exercises the offices

of Lord and Judge of the world for their benefit, ver. 9, 10.—The *1st* privilege belonging to the spiritual seed, mentioned by the apostle, is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them, they had obtained, like all the rest, through Jesus Christ, by whom they had received *the reconciliation*.

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

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

they must have suffered for Adam's transgression; which shews clearly, that death is inflicted on mankind, not for their own, but for Adam's sin, who, on that account, may, by contrast, be called the type of him who was to come and restore life to all men, ver. 14.

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

From what the apostle hath said of the effects of Christ's obedience, compared with the consequences of Adam's disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ's obedience hath more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which such of them as are capable of it, are to enjoy happiness for ever, than Adam's disobedience had demerit to kill all mankind, ver. 15.—The second is, The sentence passed on mankind, was for one offence only, committed by their first parents, and it subjected them all to death temporal; but the sentence which bestows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themselves may have committed during their own probation; and issueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous, shall regain through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam's offence, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to

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

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18. the entrance and progress of death through Adam's sin, being described as in ver. 12 its remedy is declared, which is there wanting. And in the second conclusion, ver. 19. after mentioning the entrance and progress of sin, as in ver. 12. its remedy, which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For, after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, *But law silently entered*; that is, after the sentence was passed, Gen. iii. 15 — 19. whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression



gression thereby abounded, grace hath superabounded, in the resurrection of all who die in infancy and idiocy, to a better life than that which they lose through Adam's disobedience, and by bestowing the same blessing on such adults as fulfil the requisitions of the gracious new covenant, under which they are placed, ver. 20.—And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by destroying sin and death through a righteousness of faith, which shall be counted to believers, and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21.—Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is reasonable to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ's obedience, than to inflict evils on them on account of Adam's disobedience.

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

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

which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied, for curing the evils introduced by the first man's disobedience, the righteous will be raised to a greater degree of happiness, than if these evils had not taken place.

2. According to the view, which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, contrived after that evil took place; Christ's obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Ephes. i. 4. That *we were chosen in Christ before the foundation of the world*: And 2 Tim. i. 9. That *we are saved and called, according to God's own purpose and grace which was given us in Christ, before the world began*: And 1 Pet. i. 20. That *Christ was foreordained before the foundation of the world, but was manifested in these last times for us*. — And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 8. *The Lamb which was slain from the foundation of the world*; and he is said, 2 Cor. v. 15. *To have died for all*. See the note on that verse. And his death is termed, 1 John ii. 2. *A propitiation for the whole world*.

3. From other passages of scripture we learn, that *sin and death* were permitted to enter into the world, not only because by the remedy to be applied to these evils, God intended to make mankind more happy than they would have been, if these evils had not existed, but even to promote the good of the universe. Accordingly, in the scheme of redemption, there is a higher display of the perfections of God to all intelligent beings, than could have been made, had there been no *sin* nor *miser*y to be remedied. So St. Paul teaches, Ephes. iii. 10. *That now unto governments and powers in the heavenly regions, the multifarious wisdom of God may be made known through the church*. Farther, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, whose operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual, over all his intelligent creatures for ever.

4. By the illustrious display of the scheme of redemption, made in this admirable passage, and by showing that it hath for  
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its object not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good-pleasure of God, who hath denied them that knowledge: Or, because they do not hold the same *objects* of faith with them, although they possess the same *spirit* of faith, and live piously and virtuously according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was consonant to justice, that the demerit of Adam's disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally consonant to justice, that the merit of Christ's obedience should extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Besides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Christ, will be advanced by the discovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with respect to themselves, although the knowledge of Christ and of the method of salvation through him, is not bestowed on them, till they come into heaven, it will then operate as powerfully in making them sensible of the mercy of God, and in laying a foundation for their love and gratitude to Christ through all eternity, as if that knowledge had been communicated to them sooner. If so, to fancy that persons, who, notwithstanding their want of revelation, are actually prepared for heaven, will be excluded from that blessed place, merely because, while on earth, they were denied that knowledge of Christ, which, with equal effect, may be communicated to them in heaven, is to contradict all the representations given in the scriptures, of the impartiality of God, as the righteous governor of the universe.

## OLD TRANSLATION.

CHAP. V. 1 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

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

3 And not only so, but we glory in tribulations also, knowing that tribulation worketh patience;

## GREEK TEXT.

1 Δικαιοθεύθητες υν εν πιστεως, ειρηνην εχομεν προς τον Θεον δια της Ευαγγελιας ημων Ιησου Χριστου.

2 Δι' η και την προσαγωγην εσχηκαμεν τη τιτει εις την χαριν ταυτην εν η εσηκαμεν, και καυχουμεθα επ' ελπι: της δοξης του Θεου.

3 Ου μονον δε, αλλα και καυχουμεθα εν ταις θλιψεσιν, ειδότες οτι η θλιψις υπομονην κητεργαζειται.

Ver. 1.—1. *Being justified by faith* If this is an inference from what immediately goes before, *justified*, as in the last verse of the preceding chapter, means, delivered from ignorance and wickedness through the influence of faith. This sense the word *justified* has in ver. 9. of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *justified*, as in many other passages where believers are said to be justified in the present life, will signify their having *the promise of justification* given them.—Locke contends, that justification, with the other privileges mentioned in this chapter, are *national privileges*, and that they belong to all who profess to believe in Christ. But any one who remembers the apostle's assertion, *That the gospel is the power of God unto salvation, to every one who believeth*, will not easily allow, that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. *We have peace with God, &c.* If this is understood of the Gentiles, the meaning is: We Gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having, by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2.—1. *Through whom we have had introduction also by faith, into this grace.* The word *also*, shews that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is *the gracious new covenant* which Christ procured for mankind, and which is the source of their peace.

## NEW TRANSLATION.

CHAP. V. 1 *Wherefore*, being justified (see iv. 25. note 2.) by faith,<sup>1</sup> we have peace with God,<sup>2</sup> through our Lord Jesus Christ :

2 *Through whom we have had introduction also* (see note on Eph. ii. 18.) by faith, into this grace<sup>1</sup> in which we stand,<sup>2</sup> and boast (εἰσι) in hope of the glory of God.

3 And not only so, but we even boast (εἰσι) of afflictions,<sup>1</sup> knowing that affliction worketh out patience;<sup>2</sup>

## COMMENTARY.

CHAP. V. 1. *Wherefore being delivered from the power of sin by faith*, and having laid aside our enmity to God, we, the spiritual seed of Abraham, have peace with God through our Lord Jesus Christ :

2 *Through whom also we have been introduced by faith, into this gracious covenant in which we stand, and boast, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.*

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

2. *In which we stand.* For this translation of the word ἐστηκαμεν, see Eph. iv. 10. The original word ἵσταται, signifies *to stand firm*. As the apostle often compares the conflicts which the first Christians maintained against false teachers and persecutors, to the Grecian combats, it is probable that, by *their standing firm*, he meant that the Gentile converts, as stout wrestlers, successfully maintained their faith in the gospel, in opposition both to the Jews and heathens, notwithstanding the evils which the profession of their faith had brought on them.

Ver. 3.—1. *We even boast of afflictions.* The apostle mentions afflictions as matter of boasting to the spiritual seed, because their virtues were improved by afflictions. This boasting, therefore, was much better founded than the boasting of the natural seed, who, by applying the promises of national prosperity, and the threatenings of national adversity, contained in the law, to individuals, had taught themselves to consider prosperity as a mark of the favour of God, and affliction as a token of his displeasure. A remarkable instance of rejoicing in afflictions, we have Acts v. 41. *They departed from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.*

2. *Knowing that affliction worketh out patience.* This effect affliction produceth, by affording to the afflicted an opportunity of exercising patience, and by suggesting considerations which naturally lead the mind to that virtue.

4 And patience, experience; and experience, hope:

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

6 For when we were yet without strength, in due time 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.

4 Ἡ δὲ ὑπομονὴ δοκιμῆν, ἢ δὲ δοκιμῆ ἐλπίδα·

5 Ἡ δὲ ἐλπίς ἢ καὶ ἀσχυρεῖ, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκεχύθη ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

6 Ἐπεὶ γὰρ Χριστὸς ἐνήλων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

7 Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθάνεται. ὑπὲρ γὰρ τοῦ ἀγαθοῦ τοῦ ἄλλοις καὶ τοῦ ἑαυτοῦ ἀποθάνειν.

Ver. 4. *And patience approbation.* The original word *δοκιμη*, properly signifies the *trying of metals*. It signifies likewise *approbation*, in consequence of trial, Philip ii. 21. Hence *δοκιμη* the adjective, denotes not only one who is *tried*, but one who is *approved*. In like manner *δοκιμαζω* the verb, signifies both *to try* and *to approve*, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word *δοκιμη* may either be translated *proof*, namely of God's assistance, and of our own steadfastness, or *approbation* bestowed by God.

Ver. 5.—1. *Because the love of God is poured out into our hearts.* The original word *ἐκκεχύθη*, is commonly used, as Whitby remarks, when the effusion of the Holy Ghost is spoken of. Wherefore, as the apostle, in this passage, had in his eye the gifts of the Spirit bestowed on the Gentiles, as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts, along with the spiritual gifts.

2. *By the Holy Ghost, who is given to us.* The spiritual gifts bestowed on the first Christians were clear proofs, especially in the case of the Gentiles, of the love which God bare to them, and of his purpose of saving them. And therefore, when the Jewish believers, who reproved Peter for preaching the gospel to Cornelius and his friends, heard that they had received the Holy Ghost, *they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life*, Acts xi. 18. Farther, the ordinary influences of the Spirit, bestowed on believers, by renovating their nature, affords them the fullest assurance of pardon and salvation through faith: Hence they are said to be *sealed with the Spirit of promise*, Eph. iv. 30. And the Spirit himself is called *the earnest of the inheritance*, Eph. i. 13, 14; and is said, Rom. viii. 16. *to bear witness with their spirit, that they are the children of God.*

4 And patience, approbation, and approbation, hope:

5 And (ἡ, 67) *this hope maketh not ashamed, because the love of God is poured out* (εἰς, 163.) *into our hearts, by the Holy Ghost who is given to us.*

6 (Ἐπι, 97.) *Besides, we being still weak, in due time* Christ died (ὑπερ) *for the ungodly.*

7 (Ἐπι, 97.) *Now scarcely for a just man will one die; (ὑπερ γαρ, 98.) though for a good man one perhaps would even dare to die.*

4 *And patience approbation, from God, and approbation, hope of enjoying eternal life.*

5 *And this hope will not make us ashamed, as the hope which the natural seed of Abraham entertain of salvation, on account of their descent, will make them ashamed; because a convincing proof of the love of God is poured out into our hearts, by the Holy Ghost, who is given to us.*

6 *Besides, we being still so weak through sin, that we could not deliver ourselves, in the proper season, Christ died for the idolatrous Gentiles, as well as for the Jews.*

7 *Now, Christ's dying for all mankind, appears a most astonishing instance of love, when we consider that scarcely for a just man, who only gives to every one his due, will any one die, though, for a beneficent man, some one perhaps would even dare to die.*

Ver. 6.—1. *Besides, we being still weak* The original word ἀσθενῶν, signifies *weak* through sickness; and is used here to shew the pernicious influence of sin, in weakening all the faculties of the soul. Isaiah has used the same metaphor, chap. i. 5. *The whole head is sick, the whole heart is faint.*

2. *In due time* (κατὰ καιρὸν; see 1 Thess. v. 1. note 1.) *Christ died.* When the season for the publication of the gospel, and conversion of the world, was come, Christ appeared in the flesh, and died for the ungodly. This is called *the fulness of the time*, Gal. iv. 4.; and *the time before appointed of the Father*, ver. 2.

3. *Christ died for the ungodly.* If *the ungodly* here, are the idolatrous Gentiles, the meaning is; He died to obtain a right to the Gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to bestow on them everlasting life. See Rom. iv. 25. note 2.

Ver. 7. *Scarcely for a just man.* In this place, the Syriac version hath, *for ungodly men*, which Beza says he would prefer to the common reading, if it were not contradicted by all the ancient MSS. and by the Vulgate version. The *dying*, ὑπερ, *for a just man*, and *for a good man*, mentioned in this verse, is evidently a dying in their room or stead. And therefore Christ's dying ὑπερ ἡμῶν, *for us*, mentioned in the next verse, hath the same meaning.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

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

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life.

8 Συνιζησι δε την έαυτε αγαπην εις ημας ο Θεος, οτι ετι αμαρτωλων οντων ημων Χριστος υπερ ημων απεθανε.

9 Πολλω εν μαλλον, δικαιοωθειες νυν εν τω αιματι αυτε, σωθητομεθα δι αυτε απο της οργης.

10 Ει γαρ εχθροι οντες καταλλαγημεν τω Θεω δια τη θανατε τε υιε αυτε, πολλω μαλλον καταλλαγητες σωθησομεθα εν τη ζωη αυτε.

Ver. 8.—1. *His love to us God commended, &c.* He hath enhanced it, he hath rendered it highly praise-worthy. In this sentiment, the apostle is authorized by his master, who mentioned it as a great instance of God's love to men, that he gave his Son to die for them. John iii. 16.

2. *Christ died for us.* Raphelius, in his notes on this verse, from Xenophon, hath shewn that the phrase *died υπερ, for us*, signifies *died in our stead*: which likewise is its meaning in ver. 7. See the note there. Christ died to obtain life, both temporal and eternal for our first parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. *Being now justified by his blood, we shall be saved from wrath through him.* Here persons are said to be justified by Christ's blood, who are not saved from wrath through him. For *to be justified*, sometimes signifies *to be delivered from any kind of evil*. Thus, Rom. iv. 25. *Justification* by Christ's resurrection, signifies deliverance from sin, by the government which Christ exercises since his resurrection.—Rom. vi. 7. *Justified from*, is *delivered from sin* as a matter.—And here *justified by his blood*, means that, in the view of Christ's shedding his blood, Adam and Eve were repited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called *justification of life*, ver. 18.

2. *By his blood.* The blood of Christ, considered as a corporal substance, can have no efficacy in the justification of sinners, either by delivering them from wickedness, or from punishment. But the shedding his blood, considered as a suffering of death for us, in obedience to God, and undergone by a person of so high and so holy a nature as Jesus, and for so noble an end as the salvation of sinners, must be very meritorious in the sight of God; and in reward of that great act of obedience, God might justly bestow on Christ the offices of



8 *But his own love towards us, God commended,* <sup>1</sup> (ὁτι, 254.) *because we being still sinners, Christ died* (ὁτις) *for us.* <sup>2</sup>

9 *Much more then, being now justified* <sup>1</sup> *by his blood,* <sup>2</sup> *we shall be saved from wrath* (δια) *through him.* (Ver. 10.)

10 *For if being enemies, we were reconciled* <sup>1</sup> *to God, through the death of his Son; much more being reconciled,* <sup>2</sup> *we shall be saved FROM WRATH* (ver. 9. ev, 167.) *through his life.*

8 *But his own love to men, God hath raised above all human love, because we being still sinners, Christ died for us, to procure us a temporary life on earth, under a better covenant than the first.*

9 *Much more then, being now allowed to live under the new covenant, through the shedding of his blood, we shall be saved from future punishment through him, if we behave well under that covenant.*

10 *For, if being enemies under sentence of death, we were respited, and made to lay down our enmity to God, through the death of his Son: much more being thus reconciled, we shall be saved from punishment through his life in the body, which he regained, that he might govern us now, and acquit us at last.*

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of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10. — 1. *For if being enemies, we were reconciled.* To be <sup>re-</sup>conciled, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught 2 Cor. v. 19. *God was reconciling the world to himself, not counting to them their trespasses; and hath put in us (apostles) the word of the reconciliation* — 20. *Seeing God beseeches by us, we pray in Christ's stead, be ye reconciled to God.* Agreeably to this account of reconciliation, the word denotes, Rom. xi. 15. *The reception of the Gentiles into the church, where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity.* Wherefore, *the reconciliation* received through Christ, is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, *reconciliation is the placing of mankind in a state of salvation, and thereby removing their enmity to God.*

2. *Much more being reconciled, we shall be saved from wrath through his life.* The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which *salvation* might be obtained by them;

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

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

11 Ου μόνον δε, αλλα και κευχωμενοι εν τω Θεω δια τε Κυριε ημων Ιησυ Χριστω δι' εινυ την καταλλαγην ελαβομεν,

12 Δια τετο ωσπερ δι' ενος ανθρωπου η αμαρτια εις τον κοσμον εισηλθε, και δια της αμαρτιας ο θανατος, και ετως εις παντας ανθρωπουσ ο θανατος διηλθεν, εφ ω παντες ημαρτησιν.

them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 16. note 3.

Ver. 11.—1. *Boast in God.* The apostle makes this observation, to shew that the boasting of the Jews in the true God, as their God and King and Father, was no longer peculiar to them.

2. *Our Lord Jesus Christ, by whom we have now received the reconciliation.* The Greek noun *καταλλαγη*, translated *reconciliation*, comes from the verb *καταλασσω*, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of *reconciliation*, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men in a state of *reconciliation* or *salvation*, through Christ.

Ver. 12.—1. *For this reason, as by one man sin entered, &c.* I think this verse should not be separated from the 11th by a full point. but by a comma, so as to be read in this manner: *Our Lord Jesus Christ: by whom we have received the reconciliation, for this reason, as through one man sin entered, &c.* For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of *δια τετο*, proved Ed. iv. 68. The apostle's meaning is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death, for the sin of the first man: so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living forever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare

11 And not only so, but we *even boast* in God,<sup>1</sup> thro' our Lord Jesus Christ : by whom we have now received the *reconciliation*,<sup>2</sup>

11 *And not only* do we hope to be saved from wrath by Christ's life, but *we believers*, the spiritual seed, *even boast in God* as our God, through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.

12 (Δια τούτο, 68.) For *this reason*,<sup>1</sup> as by one man sin<sup>4</sup> entered into the world,<sup>3</sup> and by *sin death*, and so death (διηλθεν) *passed through* to all men,<sup>4</sup> (ἐφ' ὧ,) *because* all have sinned.<sup>5</sup>

12 All mankind are brought into a state of salvation through Christ, for *this reason*, as by one man Adam, sin entered into the world, and by his sin death, and so death passed through the world to all men, because all have sinned ; even so, by one man Christ, righteousness entered into the world, and by his righteousness life, and so life passed through the world to all men, because all have obeyed.

pare Adam and Christ together, is evident, from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that *all have obeyed* : for surely, with as much propriety it may be said, that *all have obeyed* in Christ their federal head, as that *all have sinned* in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii 3 where, as in the passage under consideration, the second member of a comparison is omitted entirely : also Matt. xxv. 14. Rom. xii. 6, 7, 8. xv. 18 Gal. iv. 26. 1 Pet. iv. 11. See Gen. Pref p. 32. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comparison is suspended to ver. 18, 19. and that all between is a parenthesis. But any one who considers these verses, will see that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasonings upon that comparison. Erasmus says, the comparison is completed in ver. 12. itself ; thus, *As through one man sin entered into the world, so also by sin death*, &c. But neither the original, nor the apostle's argument, admits this method of completing the sentence. See the view prefixed to this chapter

2. *Sin entered.* The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also, which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4 below.

3. *Into the world* : That is, entered among men. The same thing is said of death ; it entered into this habitable world by sin.

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

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come :

13 Ἀχρι γαρ νομῆ ἀμαρτία ἦν ἐν κόσμῳ· ἀμαρτία δὲ ἐκ ἐλλογεῖται μὴ οὐτὸ νομῆ.

14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπο Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοῖς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιωματί τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μελλού.

4. *And so death, διελθὲν, passed through to all men.* The death which the apostle says entered into the world, and passed through it, laying hold on all men in all ages, is *death temporal*; because, in the branch of the comparison which is not expressed, its opposite, which passed through to all men, is resurrection from temporal death. But though the apostle speaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have sustained through Adam's sin; or that the apostle meant to say so: for he tells us, ver. 19. *That by one man's disobedience the many were constituted sinners*, were made liable to sin, and to eternal death; (see chap. vi. 11. note 2. at the end,) even as, *by one man's disobedience the many were constituted righteous*, were made capable of righteousness and eternal life. See ver. 11. note *reconciliation*, and Rom. vi. 11. note *alive by God*.—Others contend, that the death which passed through to all men, in consequence of Adam's sin, is not temporal death only, but eternal death also, and that infants are liable thereto. But the dispute is needless; because, whatever the *death* was, which Adam brought on all, Christ hath removed it, or put it in our power to remove it, as the apostle will shew in the remaining part of this discourse.

5. *Because all have sinned.* The meaning is not, that death hath come on all, because all *have sinned actually*; for infants, who have not sinned actually, die; but that they have sinned in Adam as *their federal head*; that is, are involved in the consequences of his sin.

Ver. 13.—1. *For until the law, sin was counted in the world.* The apostle's doctrine, that all have received the reconciliation through Christ, being founded on the fact, *that all have been subjected to sin and death through Adam*, he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual sin, cannot be thought to die for their own transgression. But his argument is somewhat obscure, through the omission of the word *counted* in the first clause, which must be supplied from the second; as I have done in the translation: *sin was counted in the world to all men*; that is, all men without exception suffer death the punishment of sin,

13 For until *THE* law sin was *COUNTED* in the world: <sup>1</sup> but sin is *not counted* when there is no law. <sup>2</sup>

14 (Αλλὰ, 81.) Nevertheless, death reigned from Adam to Moses, even over them *who* had not sinned after the similitude of Adam's transgression, who is the *type* <sup>1</sup> of him *who* was to come. <sup>2</sup>

13 Death hath come on all men for Adam's sin; *for*, from the fall until the law, sin was counted to every person in the world; it was punished with death: but sin is not counted, when there is no law transgressed.

14 Nevertheless, death, the punishment of sin, reigned from Adam to Moses, even over infants and idiots, who, being incapable of law, had not sinned actually like Adam; who, because he brought death on all, may be called, by way of contrast, the representation of him who was to come, and restore life to all.

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2. But sin is not counted, when there is no law. By law, Locke understands a revealed positive law, threatening death for every offence. But on that supposition, no sin could be punished before the law of Moses was given, contrary to what happened to the antediluvians. And after it was given, none but the sins of the Jews could be punished. Whereas the apostle affirms, chap. i. 32. that the Gentiles know, that they who sin against the law written on their heart, are worthy of death. I therefore think the expression, *Where there is no law*, is general, and means, Where no law of God is known; and that the apostle had in his eye, the case of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; consequently they are not capable of sinning actually like Adam. Wherefore, since death reigns over them, equally as over others, it is evident, that having no sin of their own, they die through Adam's sin alone.

Ver. 14. *Who is the type of him who was to come, namely, of Christ.* For the meaning of the word *τύπος*, type, see 1 Pet. iii. 21. note 2. The likeness, on account of which Adam is called *the type of Christ*, consisted, as Beza observes, in this, that as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to him. Nevertheless, in the things which they communicated, they were unlike. For Adam communicated *sin* and *death*; but Christ communicated *righteousness* and *life*. They were unlike also in their method of communicating these things. Adam communicated sin and death through his *disobedience*. Christ communicated righteousness and life through his *obedience*. But they were like each other in this; that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the sense explained in the Illustration. See also 2 Cor. v. 15. note 1. And as Adam was the father of the first or natural life, which all enjoy; so Christ is the author of the life which all enjoy at

15 But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded 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.

15 Αλλ' εχ' ὡς το παρὰπτωμα, ἔτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τε ἐν ᾧ παρὰπτωμάτῃ οἱ πολλοὶ ἀπέθανον, πολλῶ μαλλον ἢ χάρις τε Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τε ἐν ᾧ ἀνθρώπων Ἰησοῦ Χρῆστου εἰς τὰς πολλὰς ἐπερίσσευσε.

16 Καὶ εχ' ὡς δι' ἐν ᾧ ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κριμα εἰς ἑνὸς εἰς κατακριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων, εἰς δικαιομα.

present, and of the second or future life, which all shall regain at the resurrection; and on account of all these resemblances he is called *the last Adam*, 1 Cor. xv. 45.

Ver 15 — 1. *However, not as the fall, so also is the gracious gift.* The disobedience of Adam is not opposed here to the obedience of Christ; but the loss and punishment which came through Adam's disobedience, is set against the gracious gift of life received through Christ's obedience. Wherefore, *παρὰπτωμα* is used in this passage in its literal meaning, and must be translated *fall*; especially as that word signifies both *sin*, and its punishment *death*. It is no objection to this translation, that in ver. 18. the word signifies *offence*; because it is well known, that even in one and the same sentence, the apostle sometimes uses the same word in different senses.

2. *The many died.* Since all mankind were made mortal for Adam's sin, the apostle, by *ὁ πολλοί*, *the many*, certainly means *all mankind*. Besides, Christ, in speaking of this very subject, used the word in that extensive sense, Matth. xxvi. 28. *This is my blood of the new covenant which is shed (περὶ πολλῶν) for many*; that is, for the collective body of mankind. And as *the many* who died, are all mankind; so *the many* in the end of the verse, to whom *the gift by grace* is said to have abounded, are all mankind. For *the abounding of the gift by grace*, as is plain from ver. 10. means only that, by the gracious gift of God, all mankind, for the sake of Christ's obedience, are allowed a short life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raised from the dead at the last day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22 *As by Adam all die, so by Christ all shall be made alive.* See also the following ver. 16. where *many offences* signifies *all offences*.

15 (ἅλλα, 8τ.) *How-  
ever not as the fall,* <sup>1</sup> so  
also is (χαρισμα) *the gra-  
cious gift.* For if by the  
*fall of the one MAN,* (οἱ  
πολλοί) *the many* <sup>2</sup> died:  
much more the grace of  
God, and the gift by  
grace, *which is of the one  
man* <sup>3</sup> Jesus Christ, hath  
abounded unto *the many.*

16 (Καί) *Also, not as  
THE SENTENCE through  
the one who sinned, is the  
free gift:* <sup>1</sup> For verily the  
*sentence* <sup>2</sup> WAS (εξ, 156.)  
for one OFFENCE to con-  
demnation; but the gra-  
cious gift is of many of-  
fences (εις δικαιομα) to  
righteousness. <sup>3</sup>

15 *However,* the resemblance is not  
exact; for, *not as the fall* by Adam,  
*so also is the gracious gift* by Christ.  
They differ in their power, the one  
to kill, and the other to make alive:  
*for if by the fall of the one man* Adam,  
*all mankind died, much more the good-  
ness of God, and the gift of life by  
that goodness, which is bestowed on  
account of the one man* Jesus Christ,  
*hath abounded to all mankind,* by giv-  
ing them life under the new cove-  
nant, and by raising them from the  
dead at the last day.

16 Secondly, *Not like the sentence  
passed through the one who sinned, is  
the free gift of pardon, which is be-  
stowed through the one who obeyed.*  
They differ in their causes and  
consequences: *for verily the sentence  
was for one offence only, and issued in  
condemnation to death: but the gra-  
cious gift of pardon is of all offences  
issuing in righteousness* counted to the  
pardoned person, whereby he is en-  
titled to the reward of eternal life.

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3. *The one man Jesus Christ.* The apostle calls Jesus Christ a *man* to shew, that in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. *Also not as the sentence through the one who sinned, is the free gift.* The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, δε' εν̄ αμαρτησαντ̄, *through the one who sinned,* preferable to the reading in some MSS. δε' εν̄ αμαρτηματῑ, *through one offence.*

2. *For verily the sentence.* The original word κριμα, signifies the sentence of a judge; especially a sentence of condemnation. See Rom. ii. 2. note 1. *The sentence of condemnation,* of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15.—19. For although, by that sentence, they were allowed to live a while on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust: and all, as the apostle observes, for the one offence of Adam.

17 For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.

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

17 Εἰ γὰρ τῷ τε ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τε ἑνὸς, πολλῶν μαλλον οἱ τὴν περισσειαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβανούητες, ἐν ζωῇ βασιλευσέσι διὰ τε ἑνὸς, Ἰησοῦ Χριστοῦ.

18 Ἀρα ἐν ὧς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς ἡλίαν ἡμᾶ ἔτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαιοσύνην ζωῆς.

3. *To righteousness.* Because *δικαίωμα*, *righteousness*, is here opposed to *κατάκριμα*, *condemnation*, our translators took its meaning to be the same with *δικαιοσύνη*, ver. 18. and therefore they translated it *justification*. But as *δικαίωμα* no where else in scripture is used for *δικαιοσύνη*, and as its ordinary meaning gives the same sense, it is to be preferred; especially as, in the next verse, the apostle represents those who have received *the gift of pardon*, as having received *the gift of righteousness*; that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. *Besides, if by the fall* (see ver. 15. note 1.) *of the one man.* The Clermont, and some other MSS. instead of the common reading *τῷ τε ἑνὸς παραπτώματι*, *b, the fall of the one man*, have *τῷ ἑνὸς παραπτώματι*, *by the one offence*, which Beza has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 16. note 1.

2. *Much more they who receive, τὴν περισσειαν, the overflowing of grace, and of the gift of righteousness.* By the gift of righteousness, Beza understood the gift of Christ's righteousness made ours by imputation. See Rom. iv. 3. note 2. But as *the overflowing of grace, and of the gift of righteousness* are here distinguished, I think the former leads us to ver. 15. where *resurrection from the dead* is termed *the gift by grace*, and is said to have abounded in its power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is said to *issue in righteousness*, by which we shall reign in life. See



17 (Γαρ, 91.) *Besides, if by the fall of the one<sup>1</sup> MAN, death hath reigned through that one MAN; much more they who receive the overflowing of grace, and of the gift of righteousness,<sup>2</sup> shall reign in life<sup>3</sup> through the one MAN Jesus Christ.*

18 (Αρα εν) *Well then, as through one offence,<sup>1</sup> SENTENCE (from ver. 16.) CAME upon all men to condemnation; even so, (δι' ενος δικαιωματος) through one righteousness,<sup>2</sup> SENTENCE CAME upon all men (εις δικαιωσιν ζωης) to justification of life.<sup>3</sup>*

17 Thirdly, *If consistently with justice (as was shewn, ver. 12.) by the fall of one man Adam, death hath reigned over all mankind through that one man; much more is it consistent with justice and goodness, that they who receive the overflowing of grace, in the glorious resurrection of the body, (ver. 15.) and of the gift of righteousness, (ver. 16.) shall reign in the happy life which they are to regain, through the one man Jesus Christ.*

18 *Well then, as it pleased God, through one offence committed by Adam, to pass sentence upon all men, condemning them to death temporal; even so, it pleased God, through one act of righteousness performed by Christ, to pass sentence on all men, justifying, that is, delivering them from immediate death, and allowing them to live a while on earth, and declaring that, after death, they shall all be raised from the dead.*

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See ver. 16. note 3.—Locke translates περισσευων by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was past on the whole human race, Gen. iii. 19. *Dust thou art, and unto dust thou shalt return*, that part of the free gift which answers to death, is a *short life on earth*, together with a *resurrection from the dead* at the last day; and the exuberance of grace, and of the gift of righteousness, is the pardon of men's own sins, issuing in righteousness and eternal life.

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

Ver. 18.—1. *Well then as through one offence.* The original words, ενος παραπτωματος, are rightly translated *one offence*, and ενος δικαιωματος,

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, the law entered, that the offence might abound: But where sin abounded, grace did much more abound:

19 Ὡς περ γὰρ δια τῆς παρακοῆς τῆ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ καθέσθησαν οἱ πολλοί, ἔτω καὶ δια τῆς ὑπακοῆς τῆ ἑνὸς δικαίου ἡλίθιασθησονται οἱ πολλοί.

20 Νόμος δὲ παρεισηλθεν ἵνα πλεονασῆ τὸ παραπτώμα. Ὁ δὲ ἐπλεονασεν ἡ ἁμαρτία, ὑπερπερισσευσεν ἡ χάρις·

*one righteousness* For the common translation, *as through the offence of one man, — so through the righteousness of one man*, by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

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

3. *All men, to justification of life.* As *κατακριμοί*, *condemnation*, in the for going clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite *δικαιωσιν ζωῆς*, *justification of life*, must signify the sentence of God, whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of — and therefore it is said to have *come upon all men*. This sentence, called *the gracious gift*, ver. 6 whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow thou shalt bring forth children*: and to Adam, ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground*: and to the serpent, ver. 15. *The seed of the woman shall bruise thy head*.

Ver. 19. — *As through the disobedience of one man, the many κατεσθθησαν were constituted sinners.* Seeing the apostle in the preceding verse, hath informed us, that *through one offence, sentence came upon all men to condemnation*, he cannot be supposed in this verse to repeat the same sentiment: and therefore, by *constituting the many sinners*, we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin, and for their actual sins to eternal punishment: and all through the disobedience of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the *entering*  
of

19 (Γαρ, 97.) *And as through the disobedience of one man, the many were constituted sinners; even so, through the obedience of one MAN, the many shall be constituted righteous.*<sup>2</sup>

20 (Νομ.⊕ δε παρεστλη-  
θεν) *But law privily entered,*<sup>1</sup> (ιν, '97) *so that the offence hath abounded. However, where sin hath abounded, grace<sup>2</sup> hath superabounded:*

19 *And as through the disobedience of one man, all were made liable to sin and punishment, notwithstanding many of them never heard of Adam, or of his disobedience; even so, through the obedience of one man, all have been, are, and shall be made capable of righteousness and eternal life, notwithstanding many of them never heard of the person through whom these blessings are bestowed.*

20 *But when Adam was allowed to live, law secretly entered into the world, as the rule of man's conduct, even the law written on his heart, so that the offence hath abounded. However, where sin hath abounded through the entrance of law, the goodness of God in the new covenant, hath superabounded through the gift of pardon granted to all penitent believers.*

*of sin into the world, mentioned in the beginning of this discourse, ver. 12.*

2. *So through the obedience of one man, the many, κατασθεσονται, shall be constituted righteous.* This being mentioned as different from the justification of life, spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For—as *ὡς πολλοί* *the many*, in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who, without exception, are *constituted sinners*, through the disobedience of Adam; so *the many* in the latter part of the verse, who are said to be *constituted righteous*, through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all mankind*.

Ver. 20.—1. *But law privily entered; namely into the world. Privily entered, is the literal translation of παρεστληθεν, as is plain from*  
*the*

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

21 ἵνα ὡς πρὸς ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, ἔτω καὶ ἡ χάρις βασιλευσῆ διὰ δικαιοσύνης εἰς ζωὴν αἰωνίου, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

the use of the two Greek prepositions, in other compounded words. 2 Pet. ii. 1. *Who, παρεσάξουσιν, shall privily bring in heresies of perdition.* So likewise the verbal noun, Gal. ii. 3. *False brethren, παρεισαχθεῖς, privily brought in.* Jude, ver. 4. *Certain men, παρεπίδοσαν, have crept in unawares, or privily.*—The *law*, which is here said to have entered *privily*, is not the law of Moses, as Locke supposes; for that law did not enter *privily*, but was introduced in a very pompous and public manner; not to mention, that where νόμος *law*, is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine, that no offence abounded in the world which could be punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens, by the light of nature, knew not only the law of God, but that persons who sinned against that law, were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude, that *the law which silently entered*, the moment Adam and Eve were reprimed, was *the law of nature*: And its taking place the apostle very properly expressed, by its *entering*; because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would

## CHAP. VI.

### *View and Illustration of the Reasonings in this Chapter.*

**S**T. Paul's design in this and the two following chapters, was to confute the slanderous report mentioned chap. iii. 6. namely, that the *apostles ordered their disciples to sin, that grace might abound in their pardon.* Also to prove, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, *does not render law useless, but rather establishes it as highly useful*, chap. iii. 31.—His transition to these subjects is elegant. For, in the foregoing chapter, having shewn that all mankind die for the sin of Adam; also hav-

ing

21 (Ἰνα ὡς περ) That as sin hath reigned (εἰ, 165.) by death; so also grace might reign (διὰ, 113) through righteousness unto eternal life, through Jesus Christ our Lord.

21 *That as sin, both original and actual, hath tyrannized over mankind by introducing and continuing death in the world, with its train of sorrows and miseries; so also the goodness of God might reign, that is, effectually exercise its power through righteousness, (ver. 16.) even the righteousness of faith, followed with eternal life, through Jesus Christ our Lord.*

would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded Gen. iii. 15, 16. 17. the law of their nature took place anew, or entered *silently* into the world.

2. *However, where sin hath abounded, grace hath superabounded.* This shews to a demonstration, that the apostle is not speaking of the law of Moses; for that law allowed no *grace* or *mercy* to sinners at all. Whereas, when the law of nature entered, it entered in consequence of a gracious covenant, wherein a full pardon is granted through Christ, to all who believe, and who repent of their sins.

Ver. 21. *That as sin hath reigned by death, so also grace might reign.* Here, as through the whole of chap. vi. the apostle personifies *sin* and *grace*, representing them as *kings*, who wish to have mankind under their dominion, and who exercise an uncontrolled power over their respective subjects. This figure he introduced after the example of animated writers, to add the greater energy and splendour to his discourse. See the Illustration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

ing discoursed, chap. v. 20, 21. of the superabounding of grace, through Christ, in producing the righteousness of faith, and in rewarding that righteousness with eternal life, he begins this chapter with asking, Whether any one could seriously think, that he could be so inconsistent as to order men to sin, that grace might the more abound in their pardon? ver. 1.—Persons, said he, who teach as we do, that God hath subjected the whole human race to death, for the one offence of the first man, never can fancy that God will bestow eternal life the more abundantly on men, because they continue in sin, ver. 2.—Next, to shew that the apostles, who taught the doctrine of *justification by faith without works*, did not mean thereby to fet  
their

their disciples free from the obligations of morality, he observed that, in baptism the rite of initiation into the Christian church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3.—Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5.—Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave, ver. 6.—By calling men's body, *the body of sin*, the apostle represents *sin*, or *evil desire*, as a person who, by overcoming the first man, had made him and all his posterity its slaves by right of conquest, and who, as their master, was continually demanding from them with rigour the ignominious service of wicked actions. And because the Greeks and Romans were well acquainted with the manner in which slaves were acquired, and with the laws by which their lives and services were regulated, he appealed to these known customs, to prove that, by the death of Christ their federal head, the claim which sin hath set up to the persons and services of mankind, in consequence of the fall of the first man, is utterly destroyed.

Sin, says the apostle, claims you as his slaves, in consequence of having subdued your first parents, and taken them captives. But I will shew you by the laws of slavery, that that claim is now cancelled, and that it is both your right and your duty, to shake off the yoke of that tyrannical master. Sin having put you to death with Christ, ye are no longer his slaves. *For the slave of sin who is dead, is freed from the dominion of sin*, even as every slave who is put to death by his master, is freed from the dominion of that master, ver. 7.—But though we died with Christ on the cross, we live at present, and shall afterwards live together with him in heaven; and therefore we are now, of right, his servants, ver. 8, 9, 10.—Farther, that the Romans might rightly understand this argument, the apostle desired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account was become their rightful lord,

ver.

ver. 11.—Wherefore, it was both their duty and their interest, not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind, in the service of God, as persons who have been made alive from the death brought on them by sin, ought to do, ver. 12, 13.

Next, in answer to the calumny, that the Christian teachers encouraged their disciples to sin, by telling them they were not under law, but under grace, the apostle affirmed that that doctrine has the direct contrary tendency. *Sin shall not lord it over you, for this very reason, that ye are not under law, but under grace:* and he had good reason to say so, because he had shewn, ver. 11. That under *grace*, that is, under the new covenant, men are made spiritually alive by God; consequently they have sufficient strength communicated to them for conquering evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in that covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14.—These, said the apostle, being the doctrines which we constantly preach, can ye believe that we ever said, *Let us sin, because we are not under law, but under grace?* ver. 15.—In the mean time, I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, either to holy affections, or to sinful desires, as ye choose; and that, to whomsoever of these masters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered, as into a mould, ver. 17.—and are become the servants of righteousness, ver. 18.—Withal, to prevent the Romans from being surpris'd at the things he had written, he told them, that, on account of the weakness of their understanding in spiritual matters, he had reasoned from the laws and customs of men respecting slaves, to give them a just idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their lusts, they had employed themselves wholly in wickedness, he exhorted them now, through the influence of holy affections to employ themselves wholly in working righteousness, ver. 19, 20.—Then contrasted the miserable condition and end of the slave of sin, with the happy state and reward of the servant of God: from which it appears, that even under the gracious new covenant, the

wages of sin obstinately continued in, is death; but the reward of holiness is everlasting life, ver. 21, 22, 23. See Chap. viii. Illust. ver. 13

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the customs by which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to shew the miserable condition of a person habitually governed

OLD TRANSLATION.

GREEK TEXT.

CHAP. VI. 1 What shall we say then? Shall we continue in sin that grace may abound?

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

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

1 Τι εν ερημεν; επιμενεμεν τη αμαρτια, ινα η χαρις πλεοναση;

2 Μη γενοιθο οιτινες απεθανομεν τη αμαρτια, πως επιζησομεν εν αυτη;

3 Η αγνοειτε οτι οσοι εβαπτισθημεν εις Χριστον Ιησουν, εις τον θανατον αυτου εβαπτισθημεν;

Ver. 1. *What then do we say?* Ερημεν is not the future tense of the verb ερω, as our translators supposed, but the present of the indicative of ερω, which contracted, is ερω, Phil. iv. 4 *Again, ερω, I say.*

Ver. 2. *We who have died by sin.* This is the true translation of the clause. For απεθανομεν being the second aorist, signifies *have died*: and τη αμαρτια being the dative, not of the object, but of the cause, manner, and instrument, signifies *by sin* as the cause. See ver. 10. note 2. and ver. 11. note 1. The common translation, *how shall we who are dead to sin, live any longer therein?* is absurd. For a person's living in sin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. *Baptized, ες, into Christ,* that is, implanted into, and made a part of the body of Christ by baptism. The apostle's meaning is; By baptism being united to Christ as our federal head, all that hath happened to him, may be considered as happening to us. See Rom. vii. 4. note 2.

2. *Have been baptized into his death?* In our baptism, have been represented emblematically as put to death with him. Hence it is said, ver. 4. *We have been buried together with him by baptism into his death* and



governed by his lusts, than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows on him for his faithful services, convey a clear and affecting idea of the obligation which the gospel lays on men, to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life.

## NEW TRANSLATION.

CHAP. VI. 1 *What then do we say? Let us continue in sin, that grace may abound?*

2 *By no means: we who have died BY sin, how shall we still live (ev, 165.) by it?*

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

## COMMENTARY.

CHAP. VI. 1 We who have declared the malignity of sin in killing men, *what do we say* when we teach the superabounding of grace? Do we say, *Let us continue in sin, that grace may abound in our pardon?*

2 *No. We who have died by sin corporally and spiritually, can we hope to live eternally, by continuing in it?* The thing is impossible, unless the nature of God and of sin were changed.

3 Our baptism teaches us, that we have died by sin. For *are ye ignorant, that so many of us as have by baptism become Christ's disciples, have been baptized into the likeness of his death,* (ver. 5.) have been buried under the water, as persons who, like Christ, have been killed by sin? ver. 10.

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and ver. 5. *Planted together in the likeness of his death,—also of his resurrection:* and ver. 10. *Though we have died with Christ.* See Rom. vii. 4. note 2. From all which it appears, that *baptism*, the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ, ver. 10. and upon all mankind, and of the efficacy of Christ's death, in procuring for all a resurrection from the dead. See Rom. iv. 11. note 1.

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death: we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

4 Συνεαλφθημεν εν αυτω δια τε βαπτισμα<sup>1</sup> εις τον θανατον· ινα ωσπερ ηγεθη Χριστος εκ νεκρων δια της δοξης τε παλρος, ετω και ημεις εν καινοτητι ζωης περιπατησωμεν.

5 Ει γαρ συμφυ<sup>2</sup>οι γεγοναμεν τω ομοιωματι τε θανατε αυτε αλλα και της αναστασεως εσομεθα.

6 Τετο γνωσκοντες, οτι ο παλαιος ημων ανθρωπος συεσυρωθη, ινα καταργηθη το σωμα της αμαρτιας, τε μηκετι δελευειν ημας τη αμαρτια.

Ver. 4 — 1. *Buried together with him by baptism.* Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. 1. at the beginning, he submitted to be baptized, that is to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

2. *So we also shall walk in a new life.* The original phrase, καινοτητι ζωης, is an Hebraism, Ess. iv. 8. and must be translated, as I have done, after Beza. The new life, in which believers are *to walk*, that is, in which they are to *act* and *enjoy*, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of men's spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were *planted together in the likeness of his death*, namely when they were baptized, *they shall be also planted together in the likeness of his resurrection*, by being raised to a new life in the body at the last day. Of the spiritual death and resurrection, the apostle speaks, ver. 6, 7. See ver. 8. note.

Ver 5. 1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting

4 (Οὐ, 262.) *Besides, we have been buried together with him by baptism into HIS death, that like as Christ was raised up from the dead by the glory of the Father, even so we also (περ:παλινωμεν, 9.) shall walk in a new life.*

5 (Ει γαρ) *For seeing we have been planted together in the likeness<sup>1</sup> of his death, (αλλα, 76.) certainly we shall be also IN THE LIKENESS OF HIS resurrection.<sup>2</sup>*

6 *You know this, that our old man was crucified<sup>1</sup> together with HIM, that the body of sin<sup>2</sup> might be rendered inactive,<sup>3</sup> in order that we may not any longer as slaves serve sin.*

4 *Besides, we have been buried together with Christ by baptism into the likeness of his death, (ver. 5.) to teach us this other lesson, that though we have been killed by sin, (ver. 6.) yet like as Christ was raised up from the dead by the power of the Father to live for ever, (ver. 9.) even so we also by the same power, shall enjoy a new and never-ending life in heaven with him.*

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

6 *You know this also to be signified by baptism, that our old corrupt nature was crucified together with him, (see Rom. vii. 4. note 2.) that the body, with its affections and lusts, (Gal. v. 24.) which sin has seized, might be rendered inactive, in order that we may not any longer, as slaves, serve sin in the present life.*

of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection.

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

Ver. 6.—1. *You know this, that our old man was crucified together with him.* Our crucifixion with Christ, is in this verse termed, *the crucifixion of our old man*, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations

7 For he that is dead, is freed from sin.

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

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

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

7 Ὁ γὰρ ἀποθανὼν δεδικαιώθη ἀπο τῆς ἁμαρτίας.

8 Εἰ δὲ ἀπεθανομένοι σὺν Χριστῷ, πιστεύομεν ὅτι καὶ σὺζήσομεν αὐτῷ,

9 Εἰδοτες ὅτι Χριστὸς ἐγέρθεις ἐκ νεκρῶν, ἔτι ἀποθνήσκει· θάνατος αὐτῆ ἔτι κυριεύει.

10 Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἑφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ Θεῷ·

nations as are of a more spiritual nature, are always somehow turned towards the body. This *old man*, or animal nature, is said to be crucified together with Christ, because its death is accomplished by the crucifixion of Christ. See Eph. ii. 16. note 2. where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly our crucifixion with Christ is represented in the next clause, as issuing in the *body of sin's being rendered inactive*, in making us any longer serve sin as slaves.

2. *That the body of sin: the body belonging to sin*, for this is *the genitive of possession*. 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.—*The body*, in this discourse, signifies the body with all its appurtenances of *lusts, passions, &c.* called ver. 13. *members*. See note 1. In this and the following verse, the apostle discourses of the spiritual death and resurrection, as emblematically set forth in baptism as well as the natural death and resurrection, to which he returns ver. 8.—Then at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. *For he who is dead*, (δικαιώται, chap. iv. 25. note 2.) *is freed from sin*: chap. vii. 2. note 1. The apostle having in the preceding verse represented all believers as *crucified with Christ*, *He who is dead*, in this verse, must mean, *He who is dead with Christ*. Accordingly he adds in the next verse, *since then we have died with Christ*. Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The Gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin, to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8.—1. *We believe that we shall also live together with him*. Our living together with Christ, spoken of in this verse, is evidently our living

7 For he *who* is dead (*δεδικαιωσαι*, literally, is justified) is freed from sin.

8 (Εἰ δέ, 106.) Since then we have died with Christ, we believe that we shall also live together with him.

9 Knowing that Christ being raised from the dead, dieth no more: death (*αυτε ζειτι κυριευει*) no more lordeth it over him.

10 For he *who* died, <sup>1</sup> died (*τη ἀμαρτια*) by sin <sup>2</sup> once: but he *who* liveth, liveth (*τω Θεω*) by God; <sup>3</sup>

7 Sin has no title to rule you; for, as the slave who is dead, is freed from his master, *he who hath been put to death by sin, is freed from sin.*

8 Since then we have died with Christ by sin, we believe, what our baptism likewise teaches us, *that we shall also arise and live together with him in heaven, to die no more.*

9 For we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him: but he will live eternally in the body, as we shall do also after our resurrection.

10 I say, dieth no more. For Christ *who* died, died by the malignity of sin once, that being sufficient to procure our pardon: but Christ *who* liveth after having died, liveth in the body for ever by the power of God.

living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death, which sin brought on Christ and on all mankind.

Ver. 10.—1. *For he who died.* Ὁ γαρ απεδνε. Some are of opinion that *ὁ* is used here for *ὅτι*.—Beza says, the sentence may be completed by supplying the preposition *κατα*, thus; *For with respect to his death.*—Valla, following Hilary, supposes *ὁ* to be the neuter of the relative pronoun *ὅς*, and translates the clause thus; *For that which died.* But Beza rejects that translation, as favouring of Nestorianism.—I think *ὁ* is the article, and that it stands here for the relative *ὅς*, *he*. See Eff. iv. 72.

2. *Died by sin.* Τη ἀμαρτια. This is the dative of the instrument or cause. See Eff. iv. 25. For it cannot be said of Christ, who never committed any sin, that *he died to sin*, in the sense of his sinning no more; but he *died by sin*, in as much as he died through the sin of mankind. The phrase, *τη ἀμαρτια απεδνωμεν*, has the same signification, ver. 2. *We who have died by sin.* See ver. 11. note 1.

3. *But he who liveth, liveth, τω Θεω, by God.* We have this phrase in the same sense, Luke xx. 38. *For all live, αυτω, by him.* See Rom. xiv. 7. note.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

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

13 Neither yield ye your members as instruments of unrighteousness unto sin:

11 Ὅτι καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

12 Μὴ ἐν βασιλευετωῇ ἁμαρτία ἐν τῷ θνήσκῳ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς.

13 Μὴδὲ παραδύνατε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ

Ver. 11.—1. *So then conclude ye yourselves to be, νεκροὺς τῇ ἁμαρτίᾳ, dead verily by sin.* This is the same with Ephes. ii. 1. *Νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις,* which no translator ever rendered, *dead to trespasses and sins.*—It is the same likewise with Rom. vii. 4. *Ἐθνατοθῆτε τῷ νόμῳ, Ye have been put to death by the law.*—In those passages of scripture, where men are spoken of as *dead to sin,* other phrases are used. Thus, Rom. viii. 10. *Σῶμα νεκρὸν δι' ἁμαρτίαν, Your body verily is dead with respect to sin.*—Coloss. ii. 20. *Ἀπέθανετε τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, Ye have died with Christ from the elements of the world.* 1 Pet. ii. 24. *Ἰνα ταῖς ἁμαρτίαις ἀποθνήσκεσθε, That we being dead to sins.*—In the passage under consideration, the apostle's meaning is, That from Christ's dying for the sins of mankind, the Romans were to conclude, not only that they were made *mortal* by sin, but that they were put to death by it *spiritually.* As the consequence of Adam's sin, their understandings were darkened, their wills perverted, and all their faculties weakened. See the next note.

2. *But alive by God through Christ Jesus.* Since the apostle represents the Romans as already *made alive by God,* the death which, in the preceding clause, he says was brought on them by sin, was not of the body only, but of the soul also. For though the Romans, like all the rest of Adam's posterity, had through the new covenant obtained a short life on earth, and were certainly to be raised from the dead at the last day; none of them had been made alive from the bodily death: they were only made alive *spiritually.*—In representing *the spiritual death* as partly removed in the present state, the apostle followed his Master, who thus spake of the spiritual resurrection, John v. 25. *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* The spiritual resurrection is likewise spoken of, Ephes. ii. 5.; v. 14. and the persons so raised, are called *new creatures,* 2 Cor. v. 17. Gal. vi. 15. Upon the whole, it appears, that the death which sin hath brought upon mankind, is not that of the body alone, but of the soul also.—On the other hand, Christ's

11 (Ὁυτωσα) *So then conclude ye yourselves to be dead verily (τη ἀμαρτιᾷ) by sin; 1 but alive (τω Θεῷ) by God, 2 (εν) through Christ Jesus our Lord.*

12 *Wherefore, let not sin reign 1 in your mortal body, so as to obey it 2 by (ταις επιθυμiais αυτης, scil. σωματι) the lusts of the body. 3*

13 *Neither (παρισανει) present ye to sin your members 1 as instruments 2 of*

11 *So then, from Christ's death and resurrection, conclude ye yourselves to have been dead verily by sin, but now made alive by God, who at present delivers you from the spiritual death by regeneration, and will deliver you from the bodily death by a blessed resurrection, through Christ Jesus our Lord.*

12 *Wherefore, since God hath made you spiritually alive, and is to raise you with immortal bodies, Let not sin reign in your present mortal body, so as to obey him by fulfilling the lusts of the body.*

13 *Neither present ye to sin your bodily members, to be used as instruments of unrighteousness, but present the*

Christ's making us alive, besides the resurrection of the body, comprehends the renovation of our nature, by a change of our principles and practice, through the powerful assistances afforded to us under the new covenant. And on that change, the expressions so often used in scripture, are founded: *new creature; new man; new birth; old man; flesh; spirit.*

Ver. 12.—1. *Let not sin reign.* To reign, in St. Paul's style, is to rule tyrannically, and with such force, that all opposition is vain. The apostle having spoken of believers being put to death by sin, ver. 2. and buried as dead persons with Christ, ver. 4. and their body as crucified with Christ, ver. 6. and their soul as spiritually dead, but both of them as made alive again by Christ, ver. 11. he here supposes that sin, on seeing these things emblematically represented in baptism, was become desirous of entering into their bodies a second time, with a view to exercise the same tyranny over them, by employing the members and lusts of their body in his service. The apostle therefore exhorted the Romans not to suffer sin to rule them, as formerly, by means of the lusts of the body.

2. *So as to obey, αυτη, it by the lusts, αυτης, of the body.* The pronoun αυτη, here stands for ἀμαρτια, with which it agrees in gender. But the latter pronoun αυτης, being of a different gender, stands for σωματι. I have therefore, in the translation, substituted *body* the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. *The lusts of the body,* by an usual figure, denote the lusts both of the body and mind. See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; *Present yourselves, your minds, to God—and your members to God.*

Ver. 13.—1. *Neither present ye to sin your members.* Μελη, *members,* here, and Rom. vii. 5. signify both the members of the body, and the faculties

but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

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

ἀμαρτία· ἀλλὰ παρασησάτε  
ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν  
ζῶντας, καὶ τὰ μέλη ὑμῶν ὀπ-  
λα δικαιοσύνης τῷ Θεῷ.

14 Ἀμαρτία γὰρ ὑμῶν ἔ-  
κυριεύσει· ἔ γὰρ ἐσεῖ ὑπο νο-  
μον, ἀλλ' ὑπο χάριν.

15 Τι ἐν; ἀμαρτήσομεν,  
ὅτι ἐκ ἐσμὲν ὑπο νομον, ἀλλ'  
ὑπο χάριν; Μὴ γενοίθῃ.

faculties of the mind; consequently, every thing in 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.

2. *As instruments of unrighteousness.* Though the original word ὀπλα, properly denotes *military weapons*, it is applied to any instrument of action. Beza thinks, that as the word παριστάνετε, *present*, in the beginning of the verse, signifies the placing of servants in the presence of their master, ὀπλα, *instruments*, may denote *military weapons*, and that the two terms conjoined, suggest the idea of sin as a tyrant, ver. 12. surrounded with his guards, to whom he gives, οὐλοία, wages, ver. 23.

3. *As alive from the dead.* Locke thought ἐκ νεκρῶν should be translated, *from among the dead*, understanding by *the dead*, the Gentiles dead in trespasses and sins. But there is no reason for restricting this epithet to the Gentiles. The unbelieving Jews might be called *the dead*, as well as the unbelieving Gentiles. I do not however suppose, the apostle meant by this expression, any thing more but that the Romans were to behave as persons who had formerly been dead through sin, but were now alive through Christ.

Ver. 14.—1. *Sin shall not lord it over you.* Κυριεύσει. This word denotes the government of a master over his slave; that is, the most absolute and tyrannical government.

2. *For ye are not under law, but under grace.* By *law*, in this verse, Locke understands *the law of Moses*, and by *grace*, *the gospel*. But the more general sense of *law* agrees better with the apostle's argument. From ver. 15. it appears, that his enemies not understanding his doctrine, that men are not under law but under grace, had calumniated him as teaching, that men are not under law as a rule of duty, and so may sin with perfect safety. To this calumny the apostle answered, that their not being under law as a rule of justification, which was his doctrine, instead of being an encouragement to sinning, lays men under the  
strongest



unrighteousness; but present yourselves to God as alive from the dead,<sup>3</sup> and your members to God as instruments of righteousness.

14 (Γαρ, 91.) Besides, sin shall not lord<sup>1</sup> it over you; (γὰρ, 90.) for ye are not (ὑπο νόμου) under law, but under grace.<sup>2</sup>

15 What then DO WE SAY? (from ver. 1.) We will sin, because we are not under law, but under grace? By no means.

faculties of your mind to God, as persons whom he hath made alive from the death of sin; and your bodily members present to God, as instruments of righteous actions, which is the work he requires from his servants.

14 Besides, sin shall not lord it over you, for this reason, that ye are not under a dispensation of law, which gives no assistance against sin; but under grace, which affords all the aids necessary for subduing sin.

15 What then do we teach? That we will sin, because we are not under law, but under grace? By no means. Our account of law and grace demonstrates, that we cannot possibly teach any such doctrine.

strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this; It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey law sincerely, as a rule of duty; and it offers the pardon of sin to all on repentance.—Law, as a rule of justification, is of a quite different nature. It requires perfect obedience, under the penalty of death; it offers no assistance for enabling those who are under it, to perform its requisitions; and it grants no pardon to any sinner on his repentance. Such being the nature of law and grace, it is evident, that mere law, by reducing the sinner to despair, takes from him both the inclination and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requisitions and promises, both encourages and enables sinners to repent: which is the reason that, ever since the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their justification. In short, the apostle's doctrine, *Ye are not under law, but under grace*, is, and ever hath been, true of all the posterity of Adam from the beginning; and instead of weakening the obligation of the law of God written on the hearts of men, that doctrine establishes it in the most effectual manner.

But to all this, the Jews objected, If we are not under the law of Moses as the rule of our justification, to what purpose was it so solemnly promulgated to us? In like manner the Greeks argued, If we are not to be justified by the law of nature, why is it so deeply engraven in our hearts and consciences? These objections the apostle answers in the following chapter, where he discourses of the use of the moral precepts of the law of Moses, and, by consequence, of the use of the law of nature also.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

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

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

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity,

16 Οὐκ οἶδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστέ ὃ ὑπακούετε, ἦτοι ἀμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἀμαρτίας, ὑπήκουσατε δὲ ἐκ καρδίας, εἰς ὃν παρεδόθητε τυπῶν διδασχῆς.

18 Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

19 Ἀνθρώπινον λέγω, διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν. Ὡσπερ γὰρ παρεσησατέ τα μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν

Ver. 16.—1. *Do ye not know that to whomsoever ye present yourselves slaves, in order to obedience?* By the expression, *ye present yourselves slaves*, 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.

2. *Ye are his slaves whom ye obey, whether of sin unto death.* To the same purpose our Lord speaks, John viii. 34. *Whosoever committeth sin, is the slave of sin.* See Illustr. ver. 19

3. Or, *ὕπακοῆς, of obedience unto righteousness.* Obedience here signifies *the gospel*, called *the obedience of faith*, Rom. i. 5. xvi. 26; and *the obedience of Christ*, 2 Cor. x. 5; and here *obedience* simply. As the apostle, in what goes before, had personified *sin*, so, in this verse, he personifies *the gospel*, to shew that, as a master, the gospel hath a just title to our persons and services.

Ver. 17. *Yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered.* The original words must be supplied and construed in the following manner: ὑπήκουσατε ἐκ καρδίας τυπῶν διδασχῆς, εἰς ὃν τυπῶν διδασχῆς παρεδόθητε. *Ye have obeyed from the heart the mould of doctrine, into which mould of doctrine ye were delivered*—The original word τυπῶν, among other things, signifies *a mould* into which melted metals are poured, to receive the form of the mould. The apostle represents the gospel doctrine as *a mould*, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God,

that

16 *Do ye not know, that to whomsoever ye present yourselves slaves, in order<sup>1</sup> to obedience, ye are HIS slaves (ver. 22.) whom ye obey,<sup>2</sup> whether of sin unto death, or of obedience<sup>3</sup> unto righteousness?*

17 *But thanks to God, that ALTHOUGH (109) ye were the slaves of sin, yet ye have obeyed from the heart, the mould of doctrine<sup>1</sup> into which ye were delivered.*

18 (Δε) *And being made free from<sup>1</sup> sin, ye have become the slaves of righteousness.*

19 *I speak after the manner of men,<sup>1</sup> (δια, 112.) on account of the infirmity of your flesh: (γαρ, 93.) Wherefore, as ye have presented your*

16 This however we say, that even under the gospel, ye may be the slaves of sin or of righteousness, as ye choose: only ye should consider, that to whatsoever master ye make yourselves slaves to give him obedience, ye are his slaves whom ye obey, and must be contented both with his work and with his wages, whether it be of sin, whose service ends in death, or of the obedience of faith, whose service ends in righteousness.

17 By thus speaking, I do not insinuate that ye have made yourselves slaves to sin: on the contrary, I thank God, that although formerly ye were the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast, at your baptism:

18 And that being set free from the slavery of sin, by your faith, ye have voluntarily become the slaves of righteousness, whom therefore ye ought to obey.

19 I speak according to the customs of men respecting slaves, on account of the weakness of your understanding in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over

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that from the heart, that is most willingly and sincerely, they had yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 18. *And being made free.* Ελευθερωθεντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans, *emancipation*.

Ver. 19.—1. *I speak after the manner of men.* Ανθρωπινον λεγω. He means, 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. On other occasions, the apostle used this phrase, to signify that he spake in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenæus, lib. ix. *I humbly beg he would change his manner, and ανθρωπικως λαλειν, speak clearly.* According to this use of the phrase, ανθρωπινον λεγω may signify, *I speak*

unto iniquity; even so now yield your members servants to righteousness, unto holiness.

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

21 What fruit had ye then in those things, whereof ye are now ashamed; 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 the wages of sin is death: but the gift of God

ανομιαν· ἔτω νυν παρασησατέ τα μελη ὑμων δελα τη δικαιοσυνη εις ἀγιασμον.

20 Ὅτε γαρ δελοι ητε της ἀμαρτιας, ελευθεροι ητε τη δικαιοσυνη.

21 Τίνα εν καρπον ειχετε τοτε, εφ' οίς νυν επαισχυνεσθε; το γαρ τελος εκειων, θανατος.

22 Νυνι δε ελευθερωθεντες απο της ἀμαρτιας, δελωθεντες δε τη Θεω, εχετε τον καρπον ὑμων εις ἀγιασμον· το δε τελος, ζωην αιωνιον.

23 Τα γαρ οψωνα της ἀμαρτιας, θανατος· το δε χα-

*Speak a thing well understood.* The truth is, the apostle spake clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. *Wherefore, as ye have presented your members,* δελα, supply επλα from ver. 13. *servile instruments to uncleanness, and to iniquity.* What is meant by *members*, see ver. 13. note 1.—According to Beza, *uncleanness and iniquity* signify those base affections and evil inclinations, by which wicked men corrupt and enslave themselves: such as malice, lust, revenge, pride covetousness. *Sin* is called *uncleanness* to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man. Next, it is called *iniquity*; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. *For the reward of these things is death.* The Greek word τελοσ, signifies both *the end* for which a thing is done, and *the last issue* of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. *Receiving, το τελοσ, the end of your faith, the salvation of your souls*: the end or purpose for which ye believed.

Ver. 23.

members (*δσλαα, scil. δσπρα*) *servile INSTRUMENTS* to uncleanness and to iniquity; *so now present your members (δσραα) servile INSTRUMENTS* to righteousness, to *WORK* holiness.

20 For when ye were *slaves* of sin, ye were *free men* (supply *επι*) *AS TO* righteousness.

21 (*Ow, 262.*) *And what fruit had ye then FROM THOSE THINGS, of which ye are now ashamed? For the reward of these things is death.* <sup>1</sup>

22 But now being *set free* from sin, and *having become* servants of God, ye have your fruit unto holiness, and the *reward* everlasting life.

23 For the wages <sup>1</sup> of sin is death; but

you formerly, and of the influence which holy affections ought now to have. *Wherefore, as in your unbelieving state, ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members, servile instruments to righteousness, to work holiness.*

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable. *For when ye were slaves of sin, ye were free men as to righteousness; ye gave no obedience to righteousness.*

21 *And, what advantage did ye then reap from these base actions, with which ye served sin, and of which ye are now ashamed? Instead of being profited, ye have been hurt by them; for the reward of all such things is death eternal.*

22 *But now being set free from sin, both in respect of its power and punishment, and having become the servants of God, your state is entirely changed; ye are real free men, and ye have holiness as your service, and, as the reward thereof, everlasting life.*

23 *For the wages which sin gives to its slaves, is eternal death; but the*

Ver. 23.—1. *For the wages of sin is death.* The original word *σφωνα*, properly signifies *the food and pay* which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper, sin, gives to those who serve under his banners. Farther, 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 no where find *eternal* joined with *death*. Yet the punishment of the wicked is said to be *eternal*, Matt. xxv. 46.

2. *Gracious gift of God is everlasting life.* The apostle does not call *everlasting life*, *σφωνα*, *the wages*, which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death

is eternal life, through Jesus Christ our Lord.

ρισμα τε Θεου, ζωη αιωνιος  
εν Χριστω Ιησου τω Κυριω η-  
μων.

death by theirs: but he calls it, *χαρισμα*, a free gift; or as Estius thinks the word may be translated, a donative; because being freely bestowed,

## CHAP. VII.

*View and Illustration of the Doctrines in this Chapter.*

THE apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against this doctrine of *justification without works of law*, chap. iii. 31. that it made *law useless*. This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews, *the nature and obligation of the law of Moses*, but because he foresaw that, in after times, the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse he begins with observing, that *the law of Moses*, as the law of God's visible kingdom and church among the Jews, had *dominion over a man*, that is, was obligatory, only while he liveth, ver. 1.—This assertion he proved, by likening the law of Moses to *the law of marriage*, which binds the wife to the husband, only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party dissolves their marriage, the Jews, who having been put to death by the curse of the law in the person of Christ, were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point, being founded

(χαρισμα) *the gracious gift* : *gracious gift which God bestows on his servants, is everlasting life; a reward through Christ Jesus our Lord, is everlasting life; a reward gratuitously bestowed through Jesus Christ our Lord.*

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flowed, 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.

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founded on those passages of scripture, where God represents his connection with the Jews as their king, under the idea of a *marriage* solemnized at Sinai, when he gave them his law, Ezek. xvi. 8. 38. Jer. ii. 2. iii. 14.: For by that similitude, God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connection with their nation as their king, was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their *marriage* or connection with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law, should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. illustr.) that they might be sensible of the grace of the gospel, it is evident that, when Christ removed the curse of the law of works, by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews, and the law of Moses, were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as a *rule of justification*, the apostle told the Jews, that while by their fleshly descent from Abraham, they were placed under the law of Moses as the law of God's temporal kingdom, their sinful passions wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them, that the law of Moses was a mere law of works, which required perfect obedience under the

the penalty of death, and granted pardon to no sinner. See Chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other law of works, could be a rule of justification to sinners, ver. 5.—And therefore at the fall, though Christ had not died, yet because he was to die, to buy off all mankind from the curse of the law, Gal. iii. 13. God was pleased, in the prospect of his death, immediately to loose Adam and his posterity from the law of works as a rule of justification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this, he told them, that as soon as Christ died, the Jews were not only loosed from the law of Moses, which, by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church, that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But lest, from the apostle's telling the Jews, ver. 5. that their sinful passions under the law had put them to death, and from his affirming, ver. 6. that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curse, it shewed them what their sins deserved. As an instance, he mentioned their not being able to know that the strong desire of things forbidden is sin, unless the law had said, *Thou shalt not covet*, ver. 7.—Wherefore, when he told them that their sinful passions under the law, had wrought in their members to put them to death, his meaning was, that their sinful passions and not the law, had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law, sin is *dead*; it hath no power to kill the sinner, ver. 8.—Farther, to shew the excellent nature of law, as it makes men sensible both of their sins, and of the demerit of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life: but when, by the operation of law upon their conscience, they come to the true knowledge of their own character, they are sensible that sin lives in them, and that they are dead by the curse, ver. 9.—Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned



caſioned their death, ver. 10.—Becauſe their ſinful paſſions, which law cannot ſubdue, deceive them into the commiſſion of evil actions, which, according to the tenor of the law of works, ſubjects them to death, ver. 11.—From all which it appears, that inſtead of being a *ſinful thing*, the law of works, as publiſhed in the law of Moſes, is *holy*, even in its curſe, and all its commandments are *holy, and juſt, and good*, ver. 12.

To this, however, a Jew is introduced replying; The good law, which you ſo highly praiſed, notwithstanding its goodneſs, hath been, by your own acknowledgment, the occaſion of my death. This objection the apoſtle introduced, that he might have an opportunity of ſhewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law but ſin, which kills the ſinner, through the curſe of the law: and that it was fit the ſinner ſhould be ſo puniſhed, to ſhew all the ſubjects of God's government, the exceeding malignity of ſin, in deſtroying the peace and order of the world, ver. 13.—Farther, to diſplay the excellency of law ſtill more clearly, the apoſtle obſerves, that, by the very frame of their own minds, ſinners know the law to be *ſpiritual* or *holy*, and that by comparing themſelves with the holy law, the unregenerated become ſenſible that they are carnal, and ſold under ſin, ver. 14.—The *ſpirituality* or *holineſs* of the law, every ſinner muſt know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *firſt*, by his habitually neglecting to praſtiſe what the law enjoins, notwithstanding he hath ſome feeble inclinations to comply with its good injunctions; and *next*, by his habitually doing what the law forbids, notwithstanding he hath ſome faint hatred of theſe evil actions, ver. 15.—Now theſe feeble volitions, and ineffectual averſions, demonſtrate, that our reaſon and conſcience aſſent to all the precepts of the law as *good*, ver. 16.—But reaſon and conſcience being the higher part of our nature, and our real ſelves, the evil actions which we do in oppoſition to their dictates, are not ſo much our work, the work of our higher part, as the work of the ſinful paſſions, which predominate in the animal, or lower part of our nature, ver. 17.—Thus by the law, men are made ſenſible that in their fleſh, or animal part, no good thing dwells: and that being wholly governed by that part, though they have ſome inclination to what is good, they find it extremely difficult to praſtiſe it. This inability in the unregenerated, to do the good which they incline, the apoſtle inſiſted on, not to drive them to deſpair, but to make them put a juſt value on the goſpel, which, as he afterwards obſerves, is  
alone

alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18.—Next he tells us, that the extreme difficulty of the thing, is the true reason that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their carnal part. This he had said before, ver. 17.—but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals who are guilty of them, is entirely destroyed by this consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes, of the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which arises in the mind of the sinner, when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part, to do what is excellent, evil presents itself to him as a desirable object; and that so constantly, and with such alluring influence, that it may be termed *a law*, ver. 21.—So that notwithstanding he is pleased with the law of God in his *inward man*, or spiritual part, ver. 22.—he feels an opposite law in his *members*, or carnal part, warring strongly against the law of his mind, and bringing him into captivity to the law of sin, which is in his members, ver. 23.—And as mere law supplies neither strength nor hope to the awakened sinner, but, after shewing him sin and death in all their frightful colours, leaves him under the power of sin, and under the condemnation of the curse, the apostle introduces him crying out, terrified lest being overcome in the conflict he be subjected to eternal death, *O wretched man that I am, who will deliver me from the body of this death?* ver. 24.—Then to shew from whence his deliverance cometh, he makes the awakened sinner thank God, who graciously delivers him from the

#### OLD TRANSLATION.

CHAP. VII. I Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

#### GREEK TEXT.

Ι Η αἰσθεῖτε ἀδελφοί (γι-  
νωσκεσι γὰρ νομον λαλω) ὅτι  
ὁ νομὸς κυριεύει τῆς ἀνθρώπου  
ἐφ' ὅσον χρόνον ζῆ;

the slavery of sin, and from the curse of the law, through Jesus Christ, whose gospel offers the assistance of God's Spirit, and promises eternal life to the penitent believer. The effect of this happy deliverance, the apostle sets forth, by making the delivered sinner declare with joy, that he does not now, as formerly, serve God only with the ineffectual approbations and volitions of his *mind*, and with his *flesh*, or animal part, the law of sin; but as one delivered from that law, he habitually serves God, both with his *mind* and with his *flesh*, ver. 25.

Although the apostle, in this chapter, hath spoken more immediately of the Jews, as placed under the law of Moses; yet, as the arguments by which he hath proved their freedom from that law *as a rule of justification*, are equally forcible for proving the freedom of mankind from the law of nature, *as a rule of justification*, the author hath not, in this illustration, departed from the truth, in supposing the apostle designed this passage for both.—Farther, as the moral precepts and curse of the law of Moses, are in effect the precepts and curse of the law of nature, what the apostle hath written to shew the excellent nature and operation of the law of Moses, in making the Jews sensible of their sins, and of their inability to deliver themselves, either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is equally applicable to the law of nature written on the hearts of men: for it hath the same operation and influence, in making sinners sensible both of their sins and of their danger, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage.—His principal design, however, was to wean the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the Gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as ineffectual for the sanctification of mankind, as for their justification.

## NEW TRANSLATION.

CHAP. VII. I KNOW ye not, brethren, for I speak to them *who know* (*vos, qui*) law, that the law hath dominion over a man, ONLY so long as he liveth? 2

## COMMENTARY.

CHAP. VII. I Ye Jews think the law of Moses is of perpetual obligation; but *know ye not, brethren*, (*for I speak to them who know law*,) that the law of Moses, as the law of God's temporal kingdom among the Jews, *hath dominion over a man only so long as he liveth*; its obligation being that of a marriage?

2 For the woman which hath an 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, 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 dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

2 Ἡ γὰρ ὑπανδρῶ γυνή τῷ ζῶντι ἀνδρὶ δεδεῖται νόμῳ· εἰαν δὲ ἀποθάνῃ ὁ ἀνήρ, κατηρηγήται ἀπὸ τοῦ νόμου τοῦ ἀνδρῶ.

3 Ἀρα ἐν ζῶντὶ τοῦ ἀνδρὸς μοιχαλὶς κρηματῖσαι, εἰαν γενῆται ἀνδρὶ ἑτέρῳ· εἰαν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθερὰ ἐσὶν ἀπὸ τοῦ νόμου. τὰ μὴ εἶναι αὐτὴν μοιχαλῖδα, γενομένην ἀνδρὶ ἑτέρῳ.

4 Ὡστε, ἀδελφοὶ με, καὶ ὑμεῖς ἐθανάτωθητε τῷ νόμῳ διὰ τὸ σώματὸς τοῦ Χριστοῦ· εἰς τὸ γενεσθαι ὑμᾶς ἑτέρῳ τῷ ἐκ νεκρῶν ἐγεγέρθεντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

Ver. 1.—1. *I speak to them who know law.* Here *law* signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote *law in general*; not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle's reasoning in this chapter is applicable to both these laws.

2. *That the law hath dominion over a man only so long as he liveth.* Elfiner thinks *the law*, in this clause, is *the law of marriage*, mentioned ver. 2. But I rather suppose the apostle means *the law of Moses*, as the law of God's temporal kingdom among the Jews: for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. *For a woman who hath an husband, &c.* 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, See Illustr. ver. 4.—But the same argument is applied by the apostle to the Gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature must be dissolved in the same manner.

2. *Is bound by law to her husband, while he liveth.* The law here referred to, is *the law of marriage* promulgated in paradise, Gen. ii. 24. whereby

2 For a woman who hath an husband, is bound by law to HER husband <sup>1</sup> while he liveth: <sup>2</sup> But if HER husband die, (*κταρογυται*) she is loosed from the law of the husband.

3 So then, she shall be called an adulteress, if, while HER husband liveth, she be married to another husband: but if the husband die, she is freed from that law; so that she is no adulteress, though married to another husband.

4 (*ἵλεε*) Wherefore, my brethren, ye also (*ἐθανατωθητε*) have been put to death by the law, <sup>1</sup> (*δις*, 117.) in the body of Christ, <sup>2</sup> (*ως το*, 147.) in order that ye may be married <sup>3</sup> to another, <sup>4</sup> EVEN to him who is raised from the dead, <sup>5</sup> that we should bring forth fruit <sup>6</sup> to God. <sup>7</sup>

2 For a woman who hath an husband, is bound by the law of marriage (Gen. ii. 21—24.) to her husband while he liveth: but if her husband die, she is loosed from the law of marriage, which bound her to her husband, and hindered her from marrying any other man.

3 So then such a woman shall be reputed, both by God and man, an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law, which bound her to her husband, and hindered her to marry any other man; so that she is no adulteress, though, after his death, she be married to another husband.

4 Wherefore, my brethren, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because ye also, as well as the Gentiles, (chap. vi. 6.) have been put to death by the curse of the law in the person of Christ, that ye may be married to another, even to him who died for you, but is now raised from the dead; and that we should bring forth fruit to God.

whereby our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

Ver. 4.—1. *Ye also, ἐθανατωθητε τῷ νόμῳ, have been put to death by the law.* Here τῷ νόμῳ is the dative of the instrument. See Rom. vi. 2. note. The original word *θανατω*, properly signifies, *I put to death.* The word *also*, is emphatical in this passage, and implies, that not the Gentiles only, but the Jews also, were put to death by the curse of the law.

2. *In the body of Christ.* Believers being considered as members of Christ's body on account of the intimate union which subsists between them and him, every thing happening to him, is in scripture said to have happened to them. Thus the Jews are here said to be put to

5 For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death.

5 Ὅτε γὰρ ἡμεν ἐν τῇ σαρκί, τὰ παθηματικά τῶν ἁμαρτιῶν τα διὰ τὴ νόμου ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορησαί τῷ θανάτῳ.

death in the body of Christ; and our old man, is said to be crucified with Christ, Rom. vi. 6. ; and we are said to have died together with Christ, ver. 8. ; and to be buried together with him by baptism, ver. 4. and to be dead with Christ from the elements of the world, Col. ii. 20. and to be risen with Christ, Eph. ii. 4.—6. ; and even to be circumcised with Christ, Col. ii. 11. ; on which account, believers of all nations are called *περιτομή*, the circumcision, Philip. iii. 3.—These expressions St. Paul took great delight in, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been *actually put to death in him*: and whatever extrinsic obligations respecting religion, would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another husband or king. In like manner the Gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been delivered from the law of nature, as a rule of justification. So the apostle tells us, Gal. iii. 13. *Christ hath delivered us from the curse of the law.*

3. *That ye may be married.* In this passage the union of Christ with his people is represented as a marriage. So likewise, Ephes. v. 31, 32. Rev. xxi. 9. xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. *To another.* The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and Head; and calls him another husband, because, while the theocracy subsisted, God was their husband, Isa. liv. 5. *Thy maker is thy husband.*

5. *Even to him who is raised from the dead.* 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 the Jews for becoming spouses to Christ, now raised from the dead.

6. *That*

5 For, when we were in the flesh, *the sinful passions* (τα δεινα τα νοητα) *which WE HAD* (73, 74. 117.) *under the law, wrought effectually* in our members, to bring forth fruit unto death.

5 Besides, the law of Moses never was intended as the rule of our justification; *for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually* in the members, both of our soul and body, (see Rom. vi. 13. note 1.) *to bring forth such evil actions as, by the curse of that law, subjected us to death, without mercy.*

6. *That we should bring forth fruit unto God.* The apostle says, *That we should bring forth*, to show that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwall observes, *Sacr. Class. Part I. ch. 2. § 6.* is frequent in Homer, Virgil, Xenophon, Plato, and all the best writers in both languages, and is admired as emphatical and beautiful, by readers of taste.

7. *Fruit to God.* Holy actions brought forth by the Jews, in consequence of their new marriage with Christ, or introduction into Christ's church, is called *fruit to God*, to signify that, although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, *fruit to God*, there is an insinuation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to any sinner, the evil actions which men commit under law, whether the law of nature or of Moses, are properly *fruit to death*. See ver. 5.

Ver. 5. *For when we were in the flesh.* The apostle describes the state of the Jews under the law of Moses, by their *being in the flesh*, and their state under the gospel by their *being in the spirit*, (See Gal. iii. 2. note,) to shew, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh. 2. That men's relation to God as his people, under the gospel, is not constituted, either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh, but by their possessing those dispositions of mind which render men like God. They are God's people, not by *the flesh*, but by *the spirit*. In other passages of scripture, by men's being *in the flesh*, is meant their being governed by the lusts of the flesh, and by their being *in the spirit*, their being guided by the spiritual principles of their nature, purified and strengthened by the Spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chap. note 1.

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

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

6 Νυνι δε κατεργηθημεν απο τε νομου, αποθανουθη εν ω κατειχομεθα· ωσε δελευειν ημας εν καινοτηι πνευμαλος και ε παλαιοτηι γραμματος.

7 Τι εν εραμεν; Ο νομος αμαρτια; Μη γενοιο· αλλα την αμαρτιαν εκ εγνων ει μη δια νομου. Την τε γαρ επιθυμιαν εκ ηδειν ει μη ο νομος ελεγεν· Ουκ επιθυμησεις.

Ver. 6.—1. *Having died in that by which we were tied.* I have followed the reading adopted by Mill, Bengelius, and others, *viz.* αποθανοντες εν ω κατειχομεθα, because the apostle is speaking of the Jews, who by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, stripped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, αποθανουθη εν ω κατειχομεθα, is retained, by supplying the word *that*, the translation will run thus: *That being dead by which we were tied.*

2. *In newness of the spirit, and not in oldness of the letter.* See 2 Cor. iii 6. note 1, 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their *flesh*, but with services of *their spirit*, consisting in faith and love. From this, however, we must not infer, that the 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 death with Christ.

Ver. 7.—1. *What then do we say, that the law, &c.* The quotation in the end of this verse, being from the tenth commandment in the decalogue, shews that the *law* here spoken of, is the law of Moses; and chiefly the moral precepts of that law; which as they are a just transcript of the law of nature, every thing the apostle hath said concerning them, is applicable to the law of nature also.

2. *Law is sin,* is a sinful or bad institution, an institution which occasions men to sin. That this is the apostle's meaning is plain from ver. 12. where he mentions, by way of inference, the proposition which



6 But now (*καταργη-  
σμεν*) we are loosed from  
the law, having died in  
that by which we were  
tied; <sup>1</sup> (*ωστε*, 326.) so that  
we ought to serve in new-  
ness of *THE* spirit, and  
not in oldness of *THE* let-  
ter.

7 What then do we say,  
*TILAT* the law <sup>1</sup> *IS* sin? <sup>2</sup>  
By no means. Nay, I had  
not known sin, unless (*δια*)  
through law. <sup>3</sup> For even  
(*επιθυμια*) strong desire, <sup>4</sup>  
I had not known *TO BE*  
*SIN*, unless the law had  
said, Thou shalt not co-  
vet.

6 But now we Jews are loosed  
from the law of Moses, having died  
with Christ by its curse, in that flesh-  
ly nature by which, as descendants of  
Abraham, we were tied to the law,  
and are placed under the law of the  
gospel; so that we now should serve  
God in the new manner of the gospel,  
and not in the old manner of the law.

7 What then do I say, when I  
affirmed, ver. 5. that, under the law,  
our sinful passions wrought in our  
members, to bring forth fruit unto  
death? Do I say that the law is a  
bad institution? By no means. Nay,  
I could not have known sin in its ex-  
tent and demerit, unless through law.  
For even strong desire of things sin-  
ful, I could not have known to be sin  
punishable with death, unless the law  
of Moses had said, Thou shalt not  
covet.

which his reasoning was designed to prove: *Wherefore the law is holy, and the commandment holy and just and good.*

3. By no means. Nay I had not known sin unless through law. As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reason and conscience of the heathens gave them no knowledge at all of their sins. The contrary is affirmed by the apostle, Rom. 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 innocent, which were real enormities, and many things trivial sins, which were very heinous, as is evident from their writings.

4. For even strong desire, I had not known to be sin, unless the law had said, Thou shalt not covet. The original word *επιθυμια*, signifies 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, and the lust of the eyes. But it signifies strong desire of a good kind also, Luke xxii. 15. *επιθυμια επιθυμια*, I have vehemently desired to eat this passover.—1 Thess. ii. 17. Endeavoured the more abundantly, *πολλη επιθυμια*, with great desire to see your face.—In the 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

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For 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.

10 And the commandment which *was* ordained to life, I found to be unto death.

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

8 Αφορμὴν δὲ λαβέσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατέειργασάσθω ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

9 Ἐγὼ δὲ ἐζῶν χωρὶς νόμου πῶτε· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν·

10 Ἐγὼ δὲ ἀπεθάνον· καὶ ἐβρέθη μοι ἡ ἐπιβολὴ ἢ εἰς ζωὴν, αὕτη εἰς θάνατον.

11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβέσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινέν με.

existence of it in the mind is 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.

Ver. 8.—1. *Sin taking opportunity under the commandment, wrought offensively in me all strong desire*, i. e. every kind of strong desire. Commentators who translate *διὰ τῆς ἐντολῆς*, *through the commandment*, explain this by the principle in human nature, which Ovid describes in his famed lines, *Nititur in vetitum*, &c. For they think the prohibitions of law awaken and irritate men's evil desires. But though this interpretation may be admitted, in so far as it supposes evil desires to exist in the mind previous to the prohibitions of law, and that these evil desires prompt men to make trial of things forbidden; yet I prefer the explanation given in the commentary, because the fleshly appetites and other strong evil desires, which now prevail in men's minds, do not owe either their existence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is said, 1 Cor. xv. 56. *The strength of sin is the law*.

2. *Χωρὶς γὰρ νόμου*. *For without law sin is dead*. Sin, which he still considers as a person, would have had no being, or at least no strength to kill men, unless law existed: For the essence of sin consists in its being a violation of law.—Though the apostle speaks this more 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,

8 But I SAY THAT *sin taking opportunity* (*δια*, 117.) *under the commandment, wrought effectually in me all strong desire.*<sup>1</sup> For *without law sin is dead.*<sup>2</sup>

9 (*Δε*, 106.) *Therefore, I was alive* (*χωρίς νόμου*) *without law formerly: But when the commandment came, sin lived again,* (see ver. 8. at the end) *and I died.*

10 (*Και*, 212.) *And so the commandment which WAS INTENDED for life,<sup>1</sup> the same was found by me TO END in death.*

11 For *sin taking opportunity* (*δια*, 122.) *under the commandment, deceived me,*<sup>2</sup> *and* (*δια*) *through it slew me.*

8 *But I say that sin taking opportunity under the law to kill me by its curse, wrought effectually in me the strongest desire of things forbidden, and thereby subjected me to death.* (ver. 5.) *For without the law sin is dead; hath no power to kill the sinner.*

9 *Accordingly, I was in my own imagination entitled to life, while without the knowledge of law formerly: but when the commandment with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse.*

10 *And so the commandment written on the hearts of men, and published in the law of Moses, which was intended for giving life, the same was found by me, in my present state, to be the occasion of death.*

11 *For as law neither remedies the weakness of human nature, nor subdues its evil appetites, sin taking opportunity while I was under the commandment to kill me, deceived me into the commission of evil actions by its specious allurements, and through the commandment slew me.*

sin would have been dead, or have had neither existence nor power to kill.

Ver. 10.—1. *The commandment which was intended for life.* The law of nature, and its transcript in the moral precepts of the law of Moses, were 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.

2. *The same was found by me to end in death.* Perfect obedience being impossible in 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.

Ver. 11.—1. *Sin taking opportunity under the commandment.* So this clause ought to be translated; for no person can fancy that men's evil desires are owing to the prohibitions of law. To entertain an opinion

12 Wherefore the law is ho'y; 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 appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

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

12 Ὡσε ὁ μὲν νομῶ ἀγιῶ, καὶ ἡ ἐντολὴ ἅγια καὶ δίκαια καὶ ἀγαθὴ.

13 Το ἐν ἀγαθῶν, ἐμοὶ γέγονε θάνατος; Μὴ γενόισ' ἀλλὰ ἡ ἁμαρτία, ἵνα φανῆ ἁμαρτία, διὰ τε ἀγαθῶ μοὶ κἀεργαζομένη θάνατον, ἵνα γενῆται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

14 Οὐδαμὲν γὰρ ὅτι ὁ νομῶ πνευματικὸς ἐστίν· ἐγὼ δὲ σαρκικὸς εἰμι, πεπραμμένος ὑπὸ τὴν ἁμαρτίαν.

nion of this kind, is to make God the author of sin by his law. The apostle's meaning is, that sin took the opportunity of men being under the commandment, first to deceive them, and then to kill them.

2. *Deceived me.* This is an allusion to the excuse which Eve made for eating the forbidden fruit. *The serpent deceived me*, by assuring me that I should not die. The apostle speaks of a twofold opportunity taken by sin, while men are under the commandment. The first is, sinful dispositions, deceiving men into a belief that the prohibitions of 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.

Ver. 12.—1. *Wherefore the law indeed is holy.* This character of the law is perfectly consonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By *the commandment*, as distinguished from *the law*, Beza understood the command, *Thou shalt not covet*.

Ver 13.—1. *The good law then to me hath become death?* As in this and in the subsequent clause, the adjective *το ἀγαθῶν*, *the good*, hath no substantive joined to it, I have supplied the substantive *δικαιῶμα*, *law*, *ordinance*, because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that *the law is holy, and just, and good.* *The good law then hath become death to me?*

2. *By*

12 (Ὡσε, 331.) Wherefore, the law indeed is holy; <sup>1</sup> and the commandment holy, and just, and good.

13 JEW, *The good LAW, then, to me hath become death?* APOSTLE, *By no means. But sin HATH BECOME DEATH,* <sup>2</sup> *That sin might appear working out death* <sup>3</sup> *to me, (δια, 113.) through the good LAW; THAT IS,* that sin might become (καὶ ὑπερβολῶν ἀμαρτωλῶν) *a most exceeding sinner,* <sup>4</sup> *through the commandment.*

14 (Ἐὰρ, 91.) Besides, we know that the law is spiritual; <sup>1</sup> but I am carnal, being sold under sin. <sup>2</sup>

12 *Wherefore, the law indeed, as it restrains us from sin by the fear of punishment, is holy even in its curse, and the moral commandment is holy, and just, and good.*

13 *The good law then, which you praise so much, to me hath become the cause of death?* I reply, It is by no means the law, but sin which hath become the cause of death to sinners. And God hath so appointed it to be, that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known to all God's subjects, as a thing most exceedingly destructive, through the commandment forbidding it under the penalty of death.

14 *Besides, we know that the law is agreeable to our spiritual part, but that I am led by my carnal part, being enslaved to sin.*

2. *By no means. But sin hath become death.* 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.

3. *Might appear working out death.* The participle *κατεργαζομεν*, may be translated infinitively thus: *might appear to work out death.*

4. *That sin might become a most exceeding sinner.* Our Translators supposed, that *ἀμαρτωλῶς* 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 shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of men's death.

Ver. 14.—1. *Besides we know that the law is spiritual.* The law enjoins actions conformable to the dictates of our spiritual part, our reason and conscience.

2. *But I am carnal.* This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. viii. 5.—8. And the being carnal, is said, Ephes. ii. 3. to consist in *fulfilling the desires of the flesh*. That the apostles used the word *carnal* in the word sense here, is evident from his adding, *being sold under sin*. In his note on the words *spiritual* and *carnal*, Beza thus expresses himself: *Necesse velim, cui Pauline ista formula displiceant, quibus nihil unquam gravius, aut expressius inveniri posse puto.*

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would 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.

15 Ὁ γὰρ κἀνεργάζομαι, ἔγνωσκω· ἔγωγε δὲ θελω, τὸ πρατῶ, ἀλλ' ὃ μισῶ, τὸ ποίω.

16 Εἰ δὲ ὃ ἔθελω, τὸ ποίω, συμφημι τῷ νόμῳ ὅτι καλός.

17 Νυνὶ δὲ ἐν ἐτι ἐγὼ κἀνεργάζομαι αὐτό, ἀλλ' ἡ οὐκ ἔσται ἐν ἐμοὶ ἀμαρτία.

3. *Being sold under sin*; that is, sold as a slave to remain under the dominion of sin, and be obliged to do whatever evil actions sinful inclinations prompt to. In this sense, the phrase is used in scripture, Judg. iii. 8. *He sold them into the hand of the king of Mesopotamia, and the children of Israel served, &c.*—1 Kings xxi. 25. *There was none like unto Ahab, which did sell himself to work wickedness.*—Because the apostle in this passage uses the first person, *I am sold, &c.* Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend, that in this, and in what follows, to the end of the chapter, the apostle described his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians, and some Calvinists, hold, that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery. And this opinion they support, by observing that in his writings the apostle often personates others. See Rom. xiii. 11.—13. Wherefore, to determine the question, the reader must consider, to which of the two characters the things written in this chapter best agree; and in particular, whether the apostle could say of himself, or of other regenerated persons, That *they are carnal, and sold under sin*.

Ver. 15.—1. *What I thoroughly work*: So the original word κἀνεργάζομαι signifies, denoting earnestness and perseverance in working.

2. *I do not approve*. The word γνωσκω, which literally signifies *I know*, is used in the sense of *approving*, Matth. vii. 21.

3. *For I praefise not that which I incline*. Θελω, *I incline*, in this passage, cannot signify the last determination of the will; for action always follows that determination: But it marks such a faint ineffectual desire, as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce.—They 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, κἀνεργάζομαι, πρατῶ, ποίω, all denote *a continuation, or habit*

15 For *what I thoroughly work,* <sup>1</sup> *I do not approve.* <sup>2</sup> For I practise not that (ὁ σκω) which I incline; but what I hate that I do.

16 And if I do that which I incline not, (συνουσι.) I assent to the law that it is good. (ver. 12.)

17 (Νου δε, 106.) Now therefore, it is no more I <sup>1</sup> who work it out, but sin dwelling in me. <sup>2</sup>

15 The spirituality of the law we know; for *what evil things* in an unregenerate state *I habitually work,* I do not approve: and our slavery to sin we know: for *I practise not the things which reason and conscience incline,* but *what they hate that I do.*

16 And if, as often as I disobey the law, I do that which reason and conscience incline not; by thus condemning these actions, I acknowledge the law to be good.

17 Now therefore, it is not reason and conscience which work out these evil actions, but they are wrought out by the sinful inclinations which prevail in my animal nature.

*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, *You are witnesses, and God also, how holily and righteously and unblamably, 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 next note, he expresses these motions by the pronoun *I*. Be it so. On this supposition, ver. 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 which I incline, but what I hate, that, I, my concupiscence, doth.* Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, *That his concupiscence did not practise in his mind what he inclined?* For, if what he inclined was good, it could not possibly be practised by concupiscence, if concupiscence be evil desire; consequently it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, ver. 19. He might complain of the existence of concupiscence in his mind. But, if it was suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually, that he never did that which he inclined, but always did the evil 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?

Ver 17.—1. *It is no more I who work it out.* Here the apostle considers man as composed of two parts,  *flesh and spirit*, each of which has distinct

18 For I know, that in me, (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *βοιω* to perform that which is good, I find not.

19 For the good that I would, I do 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.

18 Οἶδα γὰρ ὅτι ἐκ οὐκ εἶναι ἐν ἐμοὶ (τέτεστιν ἐν τῇ σαρκὶ μου) ἀγαθόν· τὸ γὰρ θελεῖν παρακίεται μοι, τὸ δὲ κατεργαζέσθαι τὸ καλόν, ἐκ εὐρισκῶ.

19 Οὐ γὰρ ὃ θελω, ποίω ἀγαθόν· ἀλλ' ὃ εὐ θελω κακόν, τέτο πράσσω.

20 Εἰ δὲ ὃ εὐ θελω ἐγώ, τέτο ποίω, ἐκ ἐτι ἐγώ κατεργαζομαι αὐτό, ἀλλ' ἡ οὐκ εἶσα ἐν ἐμοὶ ἀμαρτία.

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*, ver. 23.—And, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls *the spirit*, or the spiritual part, Rom. viii. 1.—And *ὁ ἐσω ἀνδραπόδιον*, *the inward man*, Rom. vii. 22.—And *the hidden man of the heart*, 1 Pet. iii. 4. And as in this discourse he personates mankind, he speaks of this *inward man*, or spiritual part of human nature, as his real self, and calls it *ἐγώ, I*, ver. 17. 19. and *αὐτόν ἐγώ, I myself*, ver. 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 *ὁ ἐξω ἀνδραπόδιον*, *The outward man*, 2 Cor. iv. 16. ;—And *sin dwelling in him*, Rom. vii. 17. ;—and *the body of sin*, Rom. vi. 6. ;—and *the body of death*, Rom. vii. 24. ;—and *the old man*, Rom. vi. 6. Eph. iv. 22. 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, Rom. vii. 18. *I know that good dwelleth not in me*, he immediately corrects himself, 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 according to the flesh, ye shall die*. But he thus spake, for the reasons to be mentioned in the following note, and to give a more lively idea of the struggle between reason and passion, which subsists in the minds of those whose conscience is awakened by the operation of law, but who are not completely converted.—Doddridge, in his note on this verse, conjectures



18 For I know that *good dwelleth not* in me, that is, in my flesh. (Γαρ, 94.) *Indeed, to incline lies near me*; (ver. 21.) *but to work out what is (καλον) excellent, I do not find NEAR ME.*

19 (Γαρ, 93.) *Therefore, I do not the good which I incline*; but the evil which I do not incline, that I *practise*.

20 Now, if I do that *which I do not incline*, it is no more I *who work it out*, but *sin dwelling* in me.

18 These evil actions, I justly ascribe to the prevalence of fleshly appetites: *For I know that good is not predominant in me, that is in my flesh. Indeed to have an inclination to what is good, is easy for me, or any one, whose conscience is not wholly seared; but to practise what is excellent, I do not find easy.*

19 *Therefore I, and others, do not the good which reason and conscience incline; but the evil which these higher parts of our nature are averse to, that we practise: we omit many duties, and commit many sins, contrary to the dictates of reason and conscience.*

20 *Now if I omit good, and commit evil, contrary to the inclination of my reason and conscience, which constitute my higher part, it is no more I who practise it, but sin dwelling in my carnal part. See ver. 17. notes 1, 2.*

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tures that St. Paul may have read the passage in Xenophon, lib. vi. where Araspes complains of two souls contending within him.

2. *Sin dwelling in me.* The Hebrews expressed absolute rule or dominion, by the figure of dwelling, Ezek. xliii. 7. 9. Zech. ii. 10, 11. Now, 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 is directing all their actions.—By distinguishing his *real self*, that is *his spiritual part*, from the *self* or *flesh in which sin dwelt*, 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 shewing 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. Farther, 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 has 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 men's

21 I find then a law, that when I would do good, evil is present with me.

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

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I thank God, through Jesus Christ our Lord. So

21 Εὕρισκω ἀρα τον νομον τῷ θελονῶνι εμοι ποιειν το καλον, ὅτι εμοι το κακον παρακειῆται.

22 Συνηδομαι γαρ τῷ νομῷ τῆ Θεοῦ κατα τον εσω ανθρωπον·

23 Βλεπω δε ἕτερον νομον εν τοις μελεσι με αντιστρατευομενον τῷ νομῷ τῆ νοοῦ με, και αιχμαλοτιζοντα με τῷ νομῷ τῆς ἁμαρτιας τῷ οντι εν τοις μελεσι με.

24 Ταλαιπωρος εγω ανθρωπος· τις με ρυσεται εκ τῆ σωματος τῆ θαιατου τετῆ;

25 Ευχαριστω τῷ Θεῷ

men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other.—Beza observes, that, in all probability, the heresy of the Carpocratians took its rise from perverting this passage of Paul's epistle to the Romans. For they affirmed, that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver. 21. *Well then, I find this law, &c.* See Rom. ii. 12. note 1. By calling our sinful inclinations *a law*, the apostle teaches, that they are a principle action, as steady and constant in impelling us to evil, as the law of God is, in directing us to what is good.

Ver. 22. *I am pleased with the laws of God, according to the inward man.* By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that these feelings are never wholly extinguished in men's minds, not even by the longest course of vice.

Ver. 23. *I see another law in my members, warring against the law of my mind.* What the members are, see Rom. vi. 13. note 1.—This con-

21 *Well then, I find, (τον, 71.) this law 'to me inclining to do what is excellent, that evil (παρρηκεται) lies near me. (See Rom. x. 8. note 1.)*

22 *For I am pleased with the law of God, according to the inward man.'*

23 (Δε) *But I see another law 'in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

24 *O wretched man that I am, (τις ηυσεται) who will deliver me from the body of this death !'*

25 *I thank God, ' (ευχαριστω με, from ver. 24.)*

21 *Well then, what experience discovers to me, and to every one, is, we find this law in us, inclining to do what is excellent, that evil lies near at hand ; is easy to be practised, being agreeable to our strongest passions.*

22 *For I am well pleased with the law of God, according to the dictates of my inward man, or better self.*

23 *Yet I, and all other men, while unregenerated, find in ourselves a variety of lusts, whose influence is so strong and constant, that it may be called another law in our animal part, warring against the law of our mind, and making us abject slaves to the law of sin which is in our animal part.*

24 *In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, O wretched man that I am, who will deliver me from the slavery of the body, ending in this death !*

25 *Our deliverance from these evils does not come from the law,*

fiēt between reason and passion, is mentioned Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.* This conflict was taken notice of by the heathens also,

————— *aliudque cupido,  
Mens aliud suadet. Video meliora proboque ;  
Deteriora sequor.*

Ver. 24. *From the body of this death.* Some think the translation here may run, *from this body of death ;* joining τῆσδε with σωματι, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body*, that is, the lusts of the body, *which cause this death*, the death threatened in the curse of the law.

Ver. 25 — 1. *I thank God who delivers me, through Jesus Christ our Lord.* The Clermont, and some other copies, with the Vulgate, read here χαρις τε θεου, *The grace of God* But the common reading being supported

then, with the mind I myself serve the law of God; but with the flesh the law of sin.

δια Ἰησοῦ Χριστοῦ τὸ Κυρίου ἡμῶν.

Ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοί δὲ θεῷ νομῶ Θεοῦ, τῇ δὲ σαρκί, νομῶ ἀμαρτίας.

supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus, *Who will deliver me, &c. I thank God who delivers me, through Jesus Christ.* See ch. viii. 2. note 2.

2. *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin?* Ἀρα ἐν αὐτῷ ἐγὼ, &c. Here αρα is a particle of interrogation. See Est. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with, &c.?* Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members, Whereas, translated as in our English bible; *So then with the mind I myself serve the law of God,*

## CHAP. VIII.

*View and Illustration of the Sentiments contained in this Chapter.*

**I**N farther answer to the objection mentioned, chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest for engaging both the understanding and the affections of believers, to a continued pursuit of holiness.

The *first* motive which he mentions, is, That under the new covenant, there is no condemnation to believers, who walk not according to the flesh, but according to the Spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The

WHO DELIVERS ME through Jesus Christ our Lord.

(Αγα εϋ) *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin? BY NO MEANS.*

but from the the gospel: therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being thus delivered, *Do I myself then, or any delivered person, as slaves, still serve with the mind the law of God, by ineffectual approbations of good, and disapprobations of evil, but with body the law of sin, (ver. 23.) performing wicked actions habitually? No, as becomes delivered persons, we serve God both with the mind and with the body.*

*God, but with the flesh the law of sin,* it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit. 2. For the law of the Spirit, &c.* But if those to whom there is no condemnation, *walk not according to the flesh, but according to the Spirit,* it surely cannot be said of such in any sense, that *with the flesh they serve the law of sin*; so that the common translation of ver. 25. is utterly wrong, and even dangerous.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death, God hath accomplished by sending his son in the flesh, to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and Spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains what it is *to walk after the flesh,* and what *to walk after the Spirit,* ver. 5.

The *third* motive to holiness is, That according to the new covenant, all who live a wicked sensual life, shall die eternally; but every one who lives in a holy spiritual manner, shall be rewarded with life eternal, ver. 6—8.

The *fourth* motive is, The Spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.—And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same spirit, ver. 11.—Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistibly forced, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 12;—and therefore God hath justly decreed, that all who live according to the flesh, shall die eternally, ver. 13. This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to shew that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obligations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a different form, and with a more happy efficacy.—Farther, to correct the error of the Jews, who contended that no Gentile could obtain eternal life, who did not obey the law of Moses, and to comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes that, notwithstanding under the new covenant, the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment, which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to their Father, ver. 15.—This excellent temper the apostle terms *the witness of our spirit* that we are children of God, and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed indiscriminately upon the believing Gentiles, as well as on the Jews, ver. 16.

Having thus shewn, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as *the fifth motive* to holiness, furnished by the gospel, gives a particular account of the *honours, privileges, and possessions* of the sons of God. They are *heirs of God*. And to shew what an heir of God is, he adds, and *joint heirs with Christ*; so that the whole felicity of that immortal life, which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in possession thereof, if, when called to it, they suffer as Christ did, for righteousness sake,  
ver.

ver. 17. This concerning suffering, the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews, who considered prosperity as a token of God's favour, from being scandalized at the gospel, on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed that that glorious resurrection, by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles supported the miseries of life, by earnestly looking for it, ver. 18, 19.—Nor was their expectation without foundation, inasmuch as not for their own sin, but for the sin of the first man, the human race was subjected to death by God, ver. 20.—in the firm resolution that he would deliver all mankind from the grave, through the obedience of Christ, ver. 21.—By insinuating that the expectation which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, meant God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise, in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the resurrection of the body, and of a future state. See Chap. I. View, remark 2. p. 177. Then by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly wishing for deliverance, ver. 22.—Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby shew the strength of their faith, ver. 24, 25.—And to this exercise of patience, they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is justly termed *the Spirit's complaining for the saints*, ver. 27.

The *sixth* motive to holiness, furnished by the discoveries made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation is absolutely certain. The reason is, God hath *called* or denominated believers the seed of Abraham, and the sons of God, 1 John iii. 1. and heirs of immortality, according to his purpose, ver. 28.—And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29.—Moreover, whom he predestinated to be conformed to the image of Christ, them

he also called or denominated the seed of Abraham, and gave them a right to all the blessings promised to Abraham's seed; and whom he so called, them he also justified and glorified, ver. 30.—And having thus described the salvation of believers, in its origin, its intermediate steps, and its issue, the apostle strongly impressed with the certainty thereof, asks, What shall we say to these things? Since God is for us believing Jews and Gentiles, no person can hinder our being accounted the seed of Abraham, and the sons of God, or prevent us from receiving the inheritance promised to such, ver. 31.—For he who delivered his own son to death for us all, for the Gentiles as well as for the Jews, will with him also freely give us all the blessings promised to the seed of Abraham, and sons of God, ver. 32.—Then, as enraptured with the view which he had taken of those grand subjects, and to shew that there is no condemnation to them who are in Christ Jesus, he cries out, who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith? ver. 33.—Who is he that will pretend to condemn them, since Christ hath died to procure their pardon, and now governs the world for their benefit, and makes intercession with the Father in their behalf? ver. 34.—Then personating the whole body of believers, strongly affected with the goodness of God shewn in their salvation, and highly elated with the view of their privileges so unanswerably established, he, in their name, professes their firm resolution of adhering to the gospel, that they may continue the objects of Christ's love, however many or strong the temptations may be with which they are assaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the most shining passages of the so much admired writings of the Greeks and Romans, will be found not inferior to any of them in sublimity of thought, variety of figures, and beauty of language. It contains a description in most forcible and glowing expressions, of the privileges, the hopes, and the temper of a true Christian, and shews what magnanimity, and what greatness of sentiment the gospel is able to infuse into them

#### OLD TRANSLATION.

CHAP. VIII. 1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

#### GREEK TEXT.

Ουθεν αρα νυν κατακριμα  
τοις εν Χριστω Ιησυ, μη κατα  
σαρκα περιπαησιν, αλλα κα-  
τα πνευμα.



them who understand and believe its doctrines. It is therefore a most proper conclusion of a discourse, in which, by the strongest reasoning, practices are recommended, which ennoble the human mind, yield the greatest and the most permanent joys, and prepare men for becoming the companions of angels, and for living with God himself through all eternity.

On reviewing the encouragements to holiness proposed by the apostle in this and the three foregoing chapters, the reader must be sensible, that the scheme of salvation revealed in the gospel, suggests motives to persuade men to forsake sin and follow holiness, and even to suffer for well doing, more in number and of greater efficacy, than any preacher, either of the law of nature, or of Moses, ever proposed, or indeed had it in his power to propose. And therefore the calumny of the Jewish scribes and heathen philosophers, mentioned chap. iii. 31. that by teaching the justification of sinners, through faith, without works of law, the apostles of Christ made void the obligations of morality, and encouraged men to sin, was altogether without foundation. That doctrine, instead of weakening the obligation of law, strengthens it in the highest degree.—Farther, because in the chapters above mentioned, the apostle hath shewn that God's counting men's faith to them for righteousness, on account of the death of his Son, furnishes such a variety of powerful motives for persuading sinners to repent and return to God, these chapters do in effect demonstrate the natural efficacy of the death of Christ, in delivering believers from the power of sin. Whence it follows, that the gospel method of pardoning sinners through the death of Christ, is an exercise of mercy, which instead of weakening, hath greatly strengthened the authority of the law of God; consequently, it is perfectly suitable to his character, and subservient to the end of his moral government. The efficacy, therefore, of Christ's death, in delivering us from the power of sin, being thus evident, we cannot doubt of its efficacy, as an atonement in delivering us from the punishment of sin, notwithstanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

## NEW TRANSLATION.

CHAP. VIII. 1 THERE is therefore now no condemnation to those in Christ Jesus, who walk not (κατὰ σαρκά) according to THE flesh, but according to THE Spirit;

## COMMENTARY.

CHAP. VIII. 1 Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to those Christians who walk not according to the inclinations of their flesh, but according to the inclinations of their spirit, enlightened and strengthened by the Spirit of God,

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh :

2 Ὁ γὰρ νομὸς τῆς πνευματικῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἐλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τῆς θανάτου.

3 Το γὰρ ἀδύνατον τῆς νόμου ἐν ᾧ ἠσθενεῖ δια τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιωματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

Ver. 1. *To those in Christ Jesus, who walk not, &c.* The character of the persons to whom there is no condemnation consists of two parts. *First*, They are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body*, Col. i. 24. John xv. 2. *Next*, they walk not according to the flesh, (Eph. iv. 43) but according to the Spirit.—*To walk according to the flesh*, is to be wholly governed by those inordinate appetites which have their seat in the flesh. *To walk according to the Spirit*, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be *led by the Spirit*, ver. 14.

Ver. 2.—1. *For the law of the Spirit of life by Christ Jesus.* This, according to some commentators, is, *The law of the mind*, (ch. vii. 23.) consisting in the predominancy of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of *the gospel* called *the law of the Spirit*, because it was given by the Spirit, and confirmed with his gifts. See Gal. iii. 3. note. And *the law of life*, because it promises *life* to those who live according to the Spirit.

2. *Hath freed me from the law of sin and of death*; that is, the power of sin, which brings on men the curse of death. This happy effect may with more propriety be attributed to *the law of the Spirit*, if thereby *the gospel* is meant, than if we understand it of *the law of the mind*.—It is observable, that the person who speaks in the foregoing chapter, is introduced here as continuing the discourse, and shewing the method in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. *In the likeness of sinful flesh.* Christ's flesh was as real as ours; but it was *like sinful flesh*, in being exposed like ours, to pain, misery, and death.

2. *And of a sin-offering.* The expression *περὶ ἁμαρτίας*, Whitby tells us, is used by the LXX. as an indeclinable word. But from Heb. x.

2 For the law of the Spirit of life <sup>1</sup> by Christ Jesus, hath freed me from the law <sup>2</sup> of sin and of death. (Rom. vii. 25.)

3 For God sending his own Son in the likeness of sinful flesh, <sup>1</sup> and of a sin-offering, <sup>2</sup> hath condemned <sup>3</sup> sin in the flesh, (the thing impossible to the law, <sup>4</sup> because it was weak through the flesh, <sup>5</sup>)

2 We the disciples of Christ are able so to walk, because the law of the gospel, which promises eternal life by Jesus Christ, has delivered us from the power of sin in our members, and from the curse of death.

3 For God sending his own Son in the likeness of sinful men to teach us, and of a sin-offering to procure pardon for us, hath destroyed the power of sin in the flesh, so that it can neither enslave nor kill believers, (which is the thing impossible to be done by the precepts and threatenings of the law, because it was weak through the corruption of our nature.)

18. it appears to be an elliptical phrase, for  $\pi\rho\sigma\phi\omicron\rho\omicron\alpha\ \pi\rho\sigma\ \sigma\acute{\iota}\mu\omega\sigma\eta\tau\omicron\varsigma$ , consequently may be in any case. Here it is in the genitive, being governed by  $\epsilon\nu\ \epsilon\mu\omega\sigma\mu\alpha\tau\omicron\varsigma$ . The Son of God was sent in the likeness of two things, in the likeness of sinful flesh, and in the likeness 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.

3. Hath condemned sin in the flesh; he hath put sin to death in our flesh; condemnation the cause, being put for death the effect. The apostle in the two preceding chapters having represented sin as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death in the flesh, that is, in our body, where he had introduced himself at the fall. The word  $\chi\rho\iota\sigma\tau\omicron\varsigma$  is used, 1 Pet. iv. 6. in the sense of putting to death: for it is there opposed to the being made alive.

4. The thing impossible to the law. Sin was condemned in men's flesh 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.

5. Because it was weak through the flesh. 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. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable him to obey.

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

5 For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, is death; but to be spiritually minded, is life and peace:

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

4 Ἴνα το δικαίωμα τε νομῆς πληρωθῆ εν ἡμῖν τοῖς μη κατὰ σαρκὰ περιπατεῖσιν, ἀλλὰ κατὰ πνεῦμα.

5 Οἱ γὰρ κατὰ σαρκὰ οὐ τες τὰ τῆς σαρκὸς φρονεῖσιν, οἱ δὲ κατὰ πνεῦμα, τὰ τε πνεύματος.

6 Το γὰρ φρονημα τῆς σαρκος, θανατὸν· το δὲ φρονημα τε πνεύματι, ζωὴ καὶ εἰρήνη·

7 Διότι το φρονημα τῆς σαρκος, ἐχθρὰ εἰς Θεον. Τὼ γὰρ νομῶ τε Θεοῦ ἐχ' ὑπόστασσαι· εἰ δὲ γὰρ δύναται.

Ver. 4. *That the righteousness* (δικαίωμα, See Rom ii. 26. note.) *of the law may be fulfilled by us, who walk, &c.* The righteousness of the law to be fulfilled by us, through the condemnation of sin in the flesh and through our not walking according to the flesh, but according to the Spirit, is not perfect obedience to any law whatever, 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 of the spirit of life in Christ Jesus*, Rom. 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*, Is. ii. 3; and *the law for which the isles or Gentiles were to wait*, Is. xlii. 4.—Beza gives a quite different turn to this passage by translating it, *Ut jus illud legis: That that right of the law*, namely, its right to perfect obedience from men, *might be fulfilled in us* by the imputation of Christ's righteousness. But δικαίωμα no where has this signification: not to mention that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law; directly contrary to the apostle's meaning, who in so many words teaches, that the righteousness of the law is fulfilled not *in*, but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5.—1. *Now they, who live according to the flesh.* One of the senses of *οὐκ ἔστι*, is *to exist or live*, Mat. ii. 18. *Οὐκ ἔστι*, *They do not live*, they are dead. See Parkh. Dict. voce *οὐκ*.

4 That the righteousness of the law <sup>1</sup> may be fulfilled (εἰ, 165.) by us who walk not according to the flesh, but according to the Spirit. (See Rom. viii. 1.)

5 Now, they (οἱ οὖτοι) who live <sup>1</sup> according to the flesh, mind <sup>2</sup> the things of the flesh, and they who LIVE according to the spirit, the things of the Spirit.

6 (Γαρ, 98.) But the minding of the flesh <sup>1</sup> is death, and the minding of the spirit is life and peace :

7 (Διότι) Because the minding of the flesh is enmity <sup>1</sup> against God: for to the law of God it is not subject, neither indeed can be. <sup>2</sup>

4 This destruction of sin in our flesh. God accomplished, that the righteousness enjoined in the law of the gospel, (ver. 2.) may be fulfilled by us, who walk not according to the flesh, the law in our members, (ch. vii. 23.) but according to the spirit, the law of our mind.

5 Now they who live according to the flesh, employ themselves in enjoying sensual pleasures, and in making provision for these enjoyments: and they who live according to the spirit, employ themselves in the things which reason and conscience dictate, Gal. v. 16.—26

6 But whatever wicked men may think, the minding of the body, to the neglect of the soul, is eternal death; and the minding of the soul, is the road to eternal life.

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, Because to mind the body in that manner, is enmity against God; secondly, Because this temper of mind is not subject to the law of God, neither indeed can be; it is actual rebellion against God.

2. Mind the things of the flesh. The original word φρονεῖν, signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, to mind the things of the flesh, is to love and pursue sensual pleasure, as our chief happiness.

Ver. 6. But the minding of the flesh is death. According to the remark in the foregoing note, φρονεῖν τῆς σαρκός, The minding of the flesh, is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his Judges may with propriety be mentioned here: "My whole employment 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 affection."

Ver. 7.—1. Because the minding of the flesh is enmity against God. This is an argument for punishing them who live sensual lives, which deserves

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 the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

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 him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by

8 Οἱ δὲ ἐν σαρκὶ οὐκ εἰσὶν, θεοῦ ἀρεσάται καὶ δυνατοί.

9 Ὑμεῖς δὲ ἐκ ἐσέ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ ἐκ ἐχει, ἔστιν ἐκ ἐσὶν αὐτοῦ.

10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτιαν· τὸ δὲ πνεῦμα, ζωὴ διὰ δικαιοσύνην.

11 εἰ δὲ τὸ πνεῦμα τῆς ἐγχειραντος Ἰησοῦ ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγχειρας τοῦ Χριστοῦ ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν,

deserves attention. God, out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God, as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. *For unto the law of God it is not subject, neither indeed can be.* A second reason why the minding of the things of the flesh shall be punished, is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world.

Ver. 8. *They who live to the flesh* (see ver. 5. note 1.) *cannot please God.* According to Locke *ἐν σαρκὶ οὐκ εἰσὶν*, *They who are in the flesh*, are the Jews who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense, nor in the sense of men's living *in the flesh* or body, I think *ἐν* here, as in many other passages, signifies *to*; and that *the living to the flesh* means, *the minding of the things of the flesh*, or *the performing the works of the flesh*, mentioned Gal. v. 19. by which men become the enemies of God.

Ver. 9.

8 (Δε, 106.) *Wherefore, they (εν σαρκι οντες) who live to the flesh cannot please God.*

8 *Wherefore they who live after the flesh, cannot be the objects of God's favour in any dispensation whatever.*

9 *Now ye live not (εν, 163.) to the flesh, but to the Spirit, because the Spirit of God dwells in you. But, if any one have not the Spirit of Christ, he is none of his.*

9 *Now ye live not to the flesh, but to the spirit, (ειπερ, 128. 138.) because the Spirit of God dwells in you. But if any one have not the Spirit of Christ dwelling in him, and forming him into the temper and behaviour of Christ, whatever such a person's profession may be, he is none of Christ's disciples.*

10 *And, if Christ be in you, the body, verily, is dead (δια) with respect to sin, but the Spirit is life (δια) with respect to righteousness.*

10 *And if the Spirit of Christ be in you, the body, with its lusts, which formerly governed you, (ch. vii. 18.) will certainly be dead with respect to sin; but the spirit, your rational powers, will be alive, or vigorous, with respect to righteousness.*

11 (Δε, 105.) *For, if the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead, will make*

11 *For, if the Spirit of him who raised up Jesus from the dead, abide in you by his influences, he who raised up Christ from the dead, will make even your dead bodies, (ver. 10.) your animal passions, together with*

Ver. 9 — 1. *Because the Spirit of God dwells in you.* See ver. 11 note 2. By the indwelling of the Spirit of God, believers are delivered from the reigning power of sin, and are raised to true nobility. They become the sons of God, ver. 14. and heirs of immortality.

2. *But if any man have not the Spirit of Christ.* Εχει signifies to hold fast, retain, possess, 1 John v. 12. 'Ο εχει, He that hath the Son, hath life.

Ver. 10. *The body verily is dead (δια) with respect to sin.* Here I have followed Chrysostom, Photius, and Oecumenius, who explain δια in this verse by κατα, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, "that the bodies of men are dead through sin, if Christ be in them." Men's bodies certainly are dead through sin, whether Christ be in them or not. See Raphelius here, who has shewn that Polybius uses the preposition δια in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. *He who raised, &c.* 'Ο εγείρας τον Χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα. This is an allusion to our Lord's words, John v. 21. where, speaking of the spiritual resurrection, he says, *As the Father εγειρει τους νεκρους και ζωοποιει, raiseth and maketh alive the dead,*

*even*

his Spirit that dwelleth in you.

12 Therefore, brethren, we are 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.

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

15 For ye have not received the spirit of bondage

δια τῆ ἐνοικεῦτος αὐτῆ πνεύματος ἐν ὑμῖν.

12 Ἀρα ἐν, ἀδελφοί, οφείλεται ἔσμεν ἔ τῆ σαρκί, τῆ κατὰ σάρκα ζῆν·

13 Εἰ γὰρ κατὰ σάρκα ζῆτε, μελλήσε ἀποθνήσκειν· εἰ δὲ πνευματῶς τὰς πράξεις τῆ σωματος θανατῶτε, ζήσεσθε.

14 Ὅσοι γὰρ πνευματῶς θεοὶ ἀγούται, ἔτοι εἰσὶν υἱοὶ θεοῦ.

15 Οὐ γὰρ ἐλάβετε πνεύμα δούλειας παλιν εἰς φόβον,

even so the Son, ζῶποιοι, maketh alive whom he will, namely from the death of sin; as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that death indisposed their bodies for works of righteousness, he added, *If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive, namely, to perform works of righteousness.*

2. *Through his Spirit who dwells in you.* He had told them, Rom. vii. 17. that *sin dwelling in them* was the ruling principle, from which formerly all their actions proceeded. But now, *the Spirit of God dwelling in them*, was the principle which directed both their body and soul. And as under a sense of indwelling sin, they formerly cried out, *Who will deliver me from the body of this death?* It is now, *God will make alive even my dead body*, my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. *Well then, brethren.* The conclusion introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. *We are not debtors to the flesh, to live according to the flesh.* To be a debtor, is to be under a *constraining* obligation, Rom. 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 lulls of the body, as they would be, if in their present weakened state they had no advantages but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers



even (Συνητα) your mortal bodies alive, through his Spirit who dwelleth in you.

12 Well then, brethren, we are not debtors to the flesh, to live according to the flesh.

13 (Γαρ, 93.) Wherefore, if ye live according to the flesh ye shall die; but, if through the Spirit ye put to death the deeds of the body, ye shall live.

14 (Γαρ, 90.) Because, as many as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the spirit of bond-

the members of your mortal bodies, alive, that is, subservient to the spiritual life, through his Spirit who dwelleth in you.

12 Well then, brethren, having such assistances, we are not constrained by the corruptions of our nature to live according to the flesh: we may overcome our evil inclinations.

13 Wherefore, I say a second time, if ye live according to the lusts of the flesh, ye shall die eternally; but if through the Spirit of God, (ver. 9.) ye put to death the lusts of the body, by continually restraining them, ye shall live eternally with God.

14 Because, in every nation, as many as are habitually guided by the Spirit of God, these are the sons of God; they partake of his nature, and are heirs of immortality.

15 That ye Romans are the sons of God, appears from your dispo-

offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

Ver. 13. *But if through the Spirit, ye put to death the deeds of the body.* Here the deeds of the body are personified, and represented as so many enemies, whom we must slay. They are mentioned, Gal. v. 19. under the name of the works of the flesh.—If the deeds of the body are put for the lusts and appetites of the body, from which the deeds of the body proceed, the meaning will be, that we must subdue them in such a manner, that they shall not lead us to commit sin habitually, but rather, by lending their vigour to our better inclinations, become subservient to piety and virtue.

Ver. 14. *These are the sons of God.* Isaac, by his supernatural birth, being in a peculiar manner the son of God, the Israelites his children, were called by God himself his sons, Exod. iv. 22. But they were God's sons only in an inferior sense: for by that relation they were entitled to nothing but the earthly inheritance. Whereas believers are in a higher sense the sons of God. Being spiritually begotten of God they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, become immortal like God, Rom. ix. 8. note, they are capable of enjoying the everlasting inheritance. Perhaps also the high title of the sons of God is given to believers, to convey an affecting idea of their dignity and felicity; because of all things men glory in, noble birth is the chief.

Ver. 15.

again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The spirit itself bearing witness with our spirit, that we are the children of God.

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

18 For I reckon, that the sufferings of this present time, are not worthy to be

αλλ' ελαβετε πνευμα υιοθεσιας, εν ω κραιζομεν, Αββα ο πατηρ.

16 ΑΥΤΟ ΤΟ ΠΝΕΥΜΑ ΣΥΜΜΑΡΤΥΡΕΙ ΤΩ ΠΝΕΥΜΑΤΙ ΗΜΩΝ ΟΤΙ ΕΣΜΕΝ ΤΕΚΝΑ ΘΕΟΥ.

17 ΕΙ ΔΕ ΤΕΚΝΑ, ΚΑΙ ΚΛΗΡΟΝΟΜΟΙ· ΚΛΗΡΟΝΟΜΟΙ ΜΕΝ ΘΕΟΥ, ΣΥΓΚΛΗΡΟΝΟΜΟΙ ΔΕ ΧΡΙΣΤΟΥ· ΕΙΠΕΡ ΣΥΜΠΑΣΧΟΜΕΝ, ΙΝΑ ΚΑΙ ΣΥΝΔΟΞΑΣΘΩΜΕΝ.

18 ΛΟΓΙΖΟΜΑΙ ΓΑΡ ΟΤΙ ΕΙΣ ΑΞΙΑ ΤΑ ΠΑΘΗΜΑΤΑ ΤΩ ΝΥΝ

Ver 15.—1. *To have received the Spirit of adoption.* In proof that the Gentile, as well as the Jewish believers are the sons of God, the apostle appealed to these sentiments of reverence and love, and to that assurance of God's favour, with which their minds were filled since they had believed the gospel, and which he very properly terms *the Spirit of adoption*; that is, the spirit of children.

2. *By which we cry Abba, Father.* To the same purpose the apostle told the Galatians, ch. iv. 6. *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*—Crying, signifies praying with a loud voice, from a strong emotion of mind: Exod. xiv. 15.—*And the Lord said unto Moses, wherefore criest thou unto me?*—*Father*, being the fiducial appellation, wherewith Christ in his last sufferings addressed God, Luke xxiii. 46. it suggests to us, that in their greatest distresses, they who are led by the Spirit of God, may, after the example of Christ, express entire confidence in the fatherly affection of God, that he will not forsake them, but will make their troubles issue in good to them.—Because the article shews ο πατηρ to be the nominative case, some commentators think the apostle added the Greek word πατηρ, as the interpretation of the Syriac word αββα. But if that had been his intention, he would have written ο εστι πατηρ. In the LXX. there are many examples of the nominative put for the vocative. So also Luke xviii. 13. Ο δευ, *God be merciful to me a sinner.*

Ver. 16. *The Spirit itself beareth witness together with our Spirit, that we are children, &c.* By this argument, the apostle proved that the great honour of being the *sons of God*, was not restricted to the Jews. All who believe, are the *sons of God*; as is evident from their possessing the spirit of God's children. Besides, in the first age, the sonship of the Gentiles was demonstrated by the spiritual gifts bestowed on them.

age (see Gal. iv. 3. note.) again to fear; but ye have received the Spirit of adoption, <sup>1</sup> by which we cry Abba, <sup>2</sup> Father.

16 *ALSO*, the Spirit itself beareth witness together with our spirit <sup>1</sup> that we are children of God.

17 And if children, then heirs; heirs, verily, of God, and joint-heirs with Christ: if we jointly suffer, that also we may be jointly glorified. <sup>1</sup>

18 *However*, I reckon that the sufferings of the present time, ARE NOT

sitions. For ye have not received the spirit of slaves again to serve God from fear; that disposition the law produces: but through the discovery of the mercy of God in the gospel, ye have received the spirit of children, by which in our prayers we call him, Father, each in our own language.

16 *Also the Spirit itself*, bestowed on us in his extraordinary operations, beareth witness along with the filial dispositions of our own minds, that we are children of God.

17 *And if children, then we are heirs; heirs verily of God*, heirs of immortality, and of the felicity of God's house jointly with Christ, if we jointly suffer with him, what afflictions God appoints, that also we may be jointly rewarded.

18 *However*, the thoughts of suffering with Christ need not terrify you. For, I reckon that the sufferings

The former of these attestations, the apostle had described under the name of *the spirit of adoption*. The latter he speaks of in this verse, and calls it *the spirit*, because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God in the first age, bare witness with the spirit of believers, that they were the *children of God*. Hence God is said to have sealed the believing Gentiles as his sons, by giving them the Spirit, see 2 Cor. i. 22. v. 5. but especially Ephes. i. 13, &c.—Because *συνμαρτυρῶ* is thought to be used for *μαρτυρῶ*, Rom. ii. 15 ix. 1 Rev xxii. 18, some translate the clause thus, *The Spirit itself bears witness to our spirit*. But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. *If we jointly suffer, that we may be jointly glorified*. Taylor's remark on this passage is very proper: "Observe how prudently the apostle advances to the harsh affair of suffering. He does not mention it till he had raised their thoughts to the highest object of joy and pleasure; the happiness and glory of a joint inheritance with the ever blessed son of God." In this excellent passage, the apostle opens 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.

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.

20 For the creature was made subject to vanity, not willingly, but by reason of him who had subjected *the same* in hope :

καιρε προς την μελλουσαν δοξαν αποκαλυφθηναι εις ημας.

19 Ἡ γὰρ αποκαταδοκία της κτισεως την αποκαλυψιν των υἱων τε Θεου απειδεχεται.

20 Τη γὰρ ματαιοτητι η κτισις υπεταγη, εχ' εκεσσα, αλλα δια τον υποταξαντα

Ver. 19.—1. *For the earnest desire.* The word *αποκαταδοκία*, translated *earnest desire*, signifies, as Blackwall observes, 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 to denote the greatest earnestness of desire.

2. *Creature.* *κτισις*; in this passage signifies *every human creature*. See ver. 22. note 1.

3. *Looketh for.* The word *απειδεχεται*, which I have translated *looketh for*, hath that signification, ver. 24. *Looking for the adoption.* And it is so translated in our English bible, Philip. iii. 20.

4. *The revelation, αποκαλυψιν, of the sons of God.* 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.—Farther, it is here insinuated, that the pious Gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection of the body, 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 thereby gave mankind not only the hope of a future life, but the hope of the resurrection of the body, as the apostle intimates, ver. 21. And that hope preserved in the world by tradition, as was observed in the illustration of ver. 21. may have been the foundation of the earnest desire of the Gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Persians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the resurrection of the body.—The apostle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the conclusion; namely, that if the Gentiles bore the miseries of the present life by the power of this hope, which in them was rather a desire, than a hope well founded, the first Christians who in the gifts of the Spirit had a demonstration, and as it were, an anticipation of their immortality, were much more to shew fortitude and patience, in bearing

worthy TO BE COMPARED with the glory which is about to be revealed (εἰς) in us. 1 Pet. i. 4.

19 For the earnest desire<sup>1</sup> of the creature,<sup>2</sup> looketh for<sup>3</sup> the revelation<sup>4</sup> of the sons of God.

20 For the creature<sup>1</sup> was subjected (εἰς ἀταστον-τι) to vanity, not willing IT, but by him who hath subjected IT.

of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed, to the whole universe, in the persons of us the heirs thereof.

19 What a blessing a resurrection to immortality is, may be understood by this, *That the earnest desire of mankind hath ever been to obtain that glorious endless life in the body, by which the sons of God shall be made known.*

20 Nor is their expectation without foundation; *for mankind were subjected to misery and death, not by their own act, but by God, who, for the disobedience of the first man, hath subjected all his offspring to these evils,*

bearing the sufferings to which they were exposed for the cause of their master.

Ver. 20.—1. *For the creature was subjected to vanity.* The creature here, as in ver. 19. signifies all mankind. See ver. 22. note 1. Vanity, denotes mortality or corruption, ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Ps lxxxix. 47 where the Psalmist, speaking of the same subject says, *Why hast thou made all men in vain?* ματαιως, LXX. 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 that if so excellent a creature as man, were 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.

2. *Not willing it.* Mankind are not made mortal and miserable, on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality. God passed that sentence in the purpose of delivering them from corruption, as the apostle assures, ver. 21.—Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together thus, 19. *The earnest desire of the creature looketh for the revelation of the sons of God, 21. In hope, &c.*

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together until now :

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

21 ἐπ' ἐλπίδι, ὅτι καὶ αὐτῇ ἢ κτίσις ἐλευθερωθήσεται ἀπο τῆς δουλείας τῆς φθοράς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

22 Οἰδαμεν γὰρ ὅτι πᾶσα ἢ κτίσις συσυναζομένη καὶ συνωδίνει ἀχρι τοῦ νῦν.

23 Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς συναζόμενοι, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολυτρώσιν τοῦ σώματος ἡμῶν.

Ver. 21.—1. *In hope.* See ver. 19. note 4.

2. *That even the creature itself will be liberated from the bondage of corruption.* Φθορά, corruption, being here opposed to the freedom of the glory of the children of God, must signify the destruction of the body by death; and the bondage of corruption, the continuation of the destroyed body in the grave. Besides, the word φθορά signifies bodily destruction, Col. ii. 22. note 1.

Ver. 22.—1. *We know that every creature groaneth.* According to some commentators, the words πᾶσα ἢ κτίσις, 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. For example, Pf. xcvi. 12. The trees of the wood are said to rejoice: and the floods to clap their hands, Pf. xcvi. 8. Nevertheless, ver. 21. where it is said, that the creature itself will be liberated from the bondage of corruption, into the freedom of the glory of the children of God, and the antithesis, ver. 23. Not only they but ourselves also, shew that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of immortality. For these reasons, and especially because, Mark xvi. 15. Preach the gospel, πᾶσα τῇ κτίσει, to every creature, means to every human creature, I think, πᾶσα ἢ κτίσις, in this verse, and ἢ κτίσις, in the three preceding verses, signify mankind in general, Jews as well as Gentiles. See also Col. i. 23. where πᾶσα τῇ κτίσει, signifies every human creature.

2. *Groaneth together, and travaileth in pain together, until now.* How David groaned under the miseries of the present life, may be seen, as  
Locke

21 *In hope,* <sup>(ἐπι)</sup> that even the creature itself shall be liberated from the bondage of corruption, <sup>2</sup> into the freedom of the glory of the children of God.

22 (Γαρ, 91.) Besides, we know that every creature <sup>1</sup> (συνερχομεν) groaneth together, and travaileth in pain together until now. <sup>2</sup>

23 And not only THEY, but ourselves also, who have (απαρχην) the first-fruit of the Spirit, <sup>1</sup> even we ourselves groan <sup>2</sup> within ourselves, waiting for the adoption, NAMELY the redemption <sup>3</sup> of our body.

21 *In the resolution that,* on account of the obedience of the second man, even the heathens themselves shall be set free from the bondage of the grave, and those who believe, be brought into the full possession of the happiness which belongs to the children of God.

22 Besides, we know that every human creature hath groaned together under the miseries of life, and hath undergone together sharp pain, like that of child-bearing, till now, on account of their uncertainty with respect to a future state.

23 And not only do they groan under these evils, but ourselves also, who are the sons of God by faith in Christ, and who have the chief gifts of the Spirit, as the earnest of eternal life, even we ourselves groan within ourselves, while we wait for that great event, by which our sonship will be constituted and manifested, (ver. 19.) namely the deliverance of our body from corruption, by raising it glorious and immortal.

Locke observes, from Pf. lxxxix. 47, 48, &c. The original word *συνωδινω*, may be translated, *suffereth acute pain together*; for *ωδινω* does not signify *to bring forth*, but *to suffer pain in child-bearing*. Accordingly *ωδιν*, from which this word is derived, signifies any acute pain whatever, Matth. xxiv. 8. Mark xiii. 8.—The apostle, very properly on this occasion, mentions the miseries of the present state, and particularly that greatest of all temporal evils, *death*, as unsupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. *The glory of the children of God*.

Ver. 23.—1. *Who have the first-fruit of the Spirit*. Because *first-fruits* signify the best things of their kind, it is thought that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described, ver. 24, 25, 26. equally belong to all, I rather think 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. See 2 Cor. i. 22. note 2.

24 For we are saved by hope : but 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, *then* do we with patience wait 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.

24 Τῇ γὰρ ἐλπίδι ἐσώθημεν. Ἐλπίς δὲ βλεπομένη, ἐκ ἐστὶν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει;

25 Εἰ δὲ ὁ ἄβλεπόμενος, ἐλπίζομεν; δι' ὑπομονῆς ἀπεκδεχομεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τι προσευξάμεθα καθὼς δεῖ, ἐκ οἰδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν, σφραγμοῖς ἀλαλήτοις.

2. *Groan within ourselves.* This groaning of the persons who had the first-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is said afterwards, that the Spirit by these groanings made complaint for the saints.

3. *Waiting for the adoption, namely, the redemption of our body.* This is an allusion to our Lord's words, Luke xx. 36. *And are the children of God, being the children of the resurrection.* For if men are the children of God, by being the children of the resurrection, the apostle had good reason to call *the redemption of our body* from the bondage of corruption, *ἀδοξίαν, the adoption.* Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their father.—And as this high and happy adoption, was signified by the adoption of Isaac and his descendants as God's sons, whereby they obtained a right to the inheritance of Canaan, the apostle, in speaking hereof, does not allude to the customs, either of the Greeks or of the Romans, but to the phraseology of God himself, concerning his church and people, Exod. iv. 22. *Israel is my son, even my first-born.*—Perhaps the phrase *ἀπολυτῶσιν τὴν σωματικὴν ἡμῶν, redemption of our body,* is used, because the resurrection of the children of God to eternal life, is obtained by the merit of the blood of Christ; agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver. 24. *Now hope seen, is not hope.* Hope, by an unusual metonymy, is put for the object of hope.—And in scripture *to see,* signifies *to enjoy,* and sometime *to suffer.*

Ver. 26.—1. *The Spirit helpeth our infirmities.* Properly the Greek word *αντιλαμβάνομαι* signifies, *I bear together with another,* by taking hold of the thing borne on the opposite side, as persons do who assist one



24 For we are saved (τη ελπιδι, 25.) in hope: now hope seen, is not hope: for what a man seeth, (τι, 302.) How also can he hope for it?

25 But, if we hope for what we do not see, we wait (δι) with patience for it.

26 (Ὁσαυτως δε και) And likewise, even the Spirit helpeth our infirmities: For what we should pray for as we ought, we do not know; but the Spirit himself strongly complaineth for us by inarticulate groanings, (ver. 23.)

24 The redemption of the body is not bestowed at present; for we are saved only in hope, that our faith and patience may be exercised. Now hope, which hath obtained its object, is no longer hope: for what a man possesses, how also can he hope for it?

25 But if we hope for what we do not possess, we wait with patience for it, and so display our faith in the promises of God.

26 And likewise for your encouragement to suffer with Christ, know that even the Spirit helpeth our weaknesses, by strengthening us to bear. For what we should pray for as we ought, we do not know, being uncertain what is good for us; but the Spirit himself, who strengthens us, strongly complaineth for us, by those inarticulate, but submissive groanings, which our distresses force from us.

one another in carrying heavy loads. The word *ασθενειαις*, translated *infirmities*, signifies *weaknesses and diseases of the body*. But it is often transferred to the mind. Ambrose interprets it of the weakness of our prayers; an interpretation which seems to be confirmed by what follows in the text. Perhaps the apostle meant that the Spirit helped their infirmity, by inspiring them with a proper prayer. See 1 Cor. xiv. 15.

2. For what we should pray for as we ought, we do not know. Of this Paul himself was an example, when he prayed thrice to be delivered from the thorn in the flesh, 2 Cor. xii. 8, 9.

3. But the Spirit himself strongly complaineth for us, by inarticulate groanings. *Στεναγμαῖς ἀλαλητοῖς*; literally, *unspoken groanings*. For the meaning of *ὑπερευχαῖαν*, see ver. 27, note.—The apostle having observed, ver. 22. that every creature groaneth, to be delivered from vanity and corruption; also having told us ver. 23. that they who have the first-fruit 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, are not fruitless. For although we utter no words, because we do not know what we should pray for as we ought, the Spirit himself complaineth for us, by these inarticulate groanings under afflictions, patiently borne through his assistance.

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 them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

27 Ὁ δε ερευνων τας καρδιας, οιδε τι το φρονημα τε πνευματου, οτι κατα Θεον εντυγχανει υπεραγιων.

28 Οιδαμεν δε οτι τοις αγαπωσι του Θεου, παντα συνεργει εις αγαθον, τοις κατα προθησιν κλητοις εσιν.

29 Ὅτι ες προεγνω, και προωρισε συμμορφης της εικονος τε υιου αυτου, εις το ειναι αυτον πρωτοτοκον εν πολλοις αδελφοις.

Ver. 27.—1. And God who searcheth the hearts, knoweth what the mind, or design, of the Spirit is; in working patience and resignation in the afflicted; that is to prepare them for deliverance, and to move God to deliver them. In this manner the Spirit by his powerful aids converts those inarticulate groanings, which are mere expressions of distress, into strong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. *And they cried, and their cry came up to God, by reason of their bondage.* 24. *And God heard their groaning, and God remembered his covenant.* So also Christ twice groaned in spirit, John xi. 33—38.

2. That, *κατα Θεου*, to God he complaineth for the saints. Beza translates *κατα Θεου*, according to the will of God.—I have translated *εντυγχανει* in this verse, *He complaineth*; and *υπερεντυγχανει*, in ver. 26. *He strongly complaineth*, because the former word hath the sense I have given it, Acts xxv. 24 where Festus says, the Jews, *ενετυχον μοι περι,* *complained to me concerning Paul.* Also Rom. xi. 2. where Elijah is said *εντυγχανειν κατα*, to have *complained against Israel.* 1 Maceab. viii. 32. *Εαν εν επι εντοχωσι κατα σοι,* *If they complain any more against thee*—Besides, no where in scripture is the Spirit said to *intercede for men*, in the proper sense of *intercession*, which is the merit of the intercessor pleaded in behalf of another. In this proper sense, there is but one intercessor with God, the man Jesus Christ. See ver. 34. note 3.

Ver. 28. *Called according to his purpose.* If the apostle alludes here to God's words, Gen. xxi. 12. *In Isaac shall thy seed be called,* The called are those, whether they be Jews or Gentiles, whom God hath called or denominated his children, Rom. ix. 8. 1 John iii. 1. And the purpose here spoken of, is God's purpose or determination of bestowing the title and privileges of sons on all who believe and obey him sincerely; or, as it is expressed in the following verse, all who

27 And he *who* searcheth the hearts, knoweth what the mind of the Spirit is, <sup>1</sup> (ὅτι, 253. κατὰ Θεὸν εντυγχάνει ὑπερ) *that to God he complaineth* <sup>2</sup> for the saints.

28 (Δε, 104.) *Besides* we know that all things work together for good to them *who* love God, to them *who* are called according to HIS purpose.<sup>1</sup>

29 (Ὅτι οὖς) For whom he *foreknew*, <sup>1</sup> he also *predestinated* <sup>2</sup> TO BE CONFORMED to the image of his Son, (1 Cor. xv. 49.) that he might be the first-born among many brethren.

27 *And God who searcheth the hearts of men, knoweth what the design of the Spirit is, in strengthening us to bear afflictions, that to God he complaineth for the saints, by these submissive groanings, that he may deliver them, when the end of their affliction is attained.*

28 *Besides, we patiently suffer, because we know, from God's love and from Christ's power, that all things, whether prosperous or adverse, co-operate for the salvation of them who love God, whether they be Jews or Gentiles, even to them who are called the children of God, according to his purpose.*

29 *For those whom God foreknew were to be called his sons, he also predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.*

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*are conformed to the image of God's Son; all who imitate the faith and obedience which the Son of God shewed while he lived on the earth as a man. His purpose or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.*

Ver. 29 — 1. *For whom he foreknew* Ὀὖς προέγνω. *This foreknowledge is different from that mentioned, Rom. xi. 2. God hath not cast away his people. ὃν προέγνω, whom he foreknew.* For since it is connected with *sanctification, justification, and glorification*, it must be a foreknowledge of individuals as heirs of eternal life: whereas the other was the foreknowledge of a whole nation or race of men, to be the people or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened *according to the determinate counsel and foreknowledge of God.* And Acts iv. 28. Herod and Pontius Pilate, with the Gentiles and people of Israel, *were gathered together, to do whatever the hand and counsel of God determined before to be done.* And Matth. xi. 26. The blindness of the wife and learned is said by Christ to have happened *according to the good pleasure of God.*—This verse, and what follows, is a beautiful addition to the arguments,

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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

30 Οὓς δὲ προωρίσει, τῶν καὶ ἐκαλεσε· καὶ ἕς ἐκαλεσε, τῶν καὶ ἐδικαιώσεν· ἕς δὲ ἐδικαιώσε, τῶν καὶ ἐδοξάσει.

31 Τι ἐν ἐρμηνείᾳ ταύτῃ; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς κατ' ἡμῶν;

arguments, whereby the apostle has proved, that the Gentiles as well as the Jews are justified by faith, without obedience to the law of Moses. Says he, the salvation of the believing Jews and Gentiles is no alteration of God's plan: it was determined from eternity, in the wise purpose and foreknowledge of God.

2. *He also predestinated to be conformed to the image of his Son.* From this it appears that *predestination* has for its object, to render believers perfect in holiness.

Ver. 30.—1. *And whom he called, them he also justified.* Seeing many who are called with the external call of the gospel, shall not be justified, the *call* spoken of in this passage, cannot be the external call. And therefore, some understand it of an inward call from the Spirit of God, producing faith and holiness in individuals. But I rather think the persons here said to be *called* by God, are those who in ver. 28. are denominated *the called according to his purpose*. For to shew what the purpose of God is, the apostle adds, ver. 29. *For whom he foreknew*, he would call his sons, *them he also predestinated to be conformed to the image of his Son*; and whom he thus predestinated, *them he also called*. He actually called *his sons*, by a solemn covenant with Abraham, in which he promised, that all in every age and nation who believe and obey God, shall be accounted righteous persons, and inherit heaven, on account of the coming of God's only Son in the flesh. Hence the Gentiles are said, Eph. iii. 6. to be *partakers of God's promise concerning Christ through the gospel*.

2. *Whom he justified, them he also glorified.* Because the Greek verbs in this and the preceding verse, are all in the *aorist* or *indefinite tense*, Le Clerc thinks they should be translated thus: *Whom he foreknows, them he also predestinates, &c.* Beza likewise thinks the past time in this passage is used for the present. The truth is, when it is considered, that it cannot be said in strictness of speech, of the many thousands of the *foreknown* and *predestinated*, who are not yet born, that they are actually *called*, and *justified*, and *glorified*, the proposed amendment will not seem improper. Nevertheless the common translation may be retained; because, though some of the things mentioned are future, they may according to the usage of scripture be represented as past, to shew the certainty of their happening. Thus, before his death, Christ spake of his body as already *given*, Luke xxii. 19.; and

*broken,*

30 ( $\Delta\epsilon$ ) Moreover, whom *he predestinated*, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. <sup>2</sup>

31 What shall we say then to these things ? Since<sup>1</sup> God *IS* for us, who *CAN BE* against us ?<sup>2</sup>

30 Moreover, whom *he predestinated* to be conformed to the image of his Son, *them he also called* his sons (ver. 28.) : and whom he called his sons, *them he also justified*, by counting their faith for righteousness : and whom he justified, *them he also glorified*, by putting them in possession of the eternal inheritance.

31 *What shall we say then to these things*, whereby believers are proved to be the sons and heirs of God ? Since God, who hath the whole power of this matter in his hand, *is for us*, since he sustains our claim to these honours, *who can be against us ?*

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*broken*, 1 Cor. xi. 24.—Whitby, following the Greek commentators, affirms that the blessings mentioned in this and the preceding verse, belong to all without distinction who profess to believe the gospel. Accordingly, by their being *justified*, he understands their having their past sins pardoned, immediately on their believing the gospel ; and by their being *glorified*, their receiving the Spirit as the earnest of their future glorification. But these interpretations I think cannot be admitted. For the apostle tells us, ver. 29. *Whom God hath called, them he hath predestinated to be conformed to the image of his Son* ; and in this verse, he represents that conformity as going before their justification and glorification. Farther, in ver 18 he tells us, that the glory of the sons God is a thing not yet bestowed on them, but to be revealed in them, namely, at the resurrection —In these verses, the apostle sets before us the scheme of our salvation, in its beginning and ending, and in the intermediate steps by which it is carried on, It began in the purpose of God to bestow salvation upon believers, and it will end in their actual glorification. And his purpose of thus saving believers, God accomplished in the following manner : Those whom he foreknows he will call his sons, he predestinates to be conformed to the image of his Son : those whom he thus predestinates, *he calls* his children : those whom he thus calls, he justifies : and those whom he justifies, he glorifies. But notwithstanding the whole steps by which God accomplisheth his purpose, are thus arranged and connected in the divine decree, human liberty remains entire, and man's salvation, or damnation, is imputable to themselves. See Illustration prefixed to chap. ix. 2d remark.

Ver. 31.—1. *Since God is for us*. *Et* here, is not a conditional particle ; for that would imply *doubting*. But it stands for  $\epsilon\pi\alpha$ , *since*, and is an affirmation.

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:

34 Who is he that condemneth? *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.

32 Ὅς γε τε ἰδίῃ υἱῷ ἐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτον, πῶς ἐχί και συν αὐτῷ τα πάντα ἡμῖν χαρισεται;

33 Τίς ἐγκαλεσεῖ κατα ἐκλεκτῶν Θεοῦ; Θεοῦ ὁ δίκαιων.

34 Τίς ὁ κατακρινων; Χριστός ὁ ἀποθανων, μαλλου δε και ἐγεγέρθει, ὅς και ἐστὶν ἐν δεξιά τῷ Θεῷ, ὅς και ἐντυγχανει ὑπὲρ ἡμῶν.

2. *Who can be against us?* Can Satan, or the world, or the unbelieving Jews, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham?

Ver. 32. *He who spared not (ἰδίῃ υἱῷ) his proper Son.* The word *ἰδίῃ* is much more emphatical here, than the word *αὐτῷ*: as it is likewise, John v. 18. *But said also that God was, πατέρα ἰδῶν, 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*, that is, by some temporal dignity conferred on them.—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.

Ver. 33.—1. *Who will bring an accusation against the elect of God?* In this passage, the phrase *elect of God*, hath a more restricted meaning than it has Rom. ix. 11. 1 Thess. i. 4. 1 Pet. i. 1. For it is applied to such of the Jews and Gentiles only, as God *calls* or acknowledges to be his sons, and whom he has predestinated to be conformed to the image of his Son, and to be heirs of glory.—It is reasonable to think, the apostle had the believing Jews in his eye here, as well as the Gentiles, because their unbelieving brethren accused them of apostasy from the law of Moses.

2. *It is God who justifies them;* Ὁ δίκαιων being opposed to ἐγκαλεσεῖ in this verse, must be understood in the forensic sense, for a *judicial acquittal* from some crime, of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is said to *justify his elect*, not because he will judge them, for that office belongs

32 He certainly who spared not his proper<sup>1</sup> Son, but delivered him up for us all, (See 2 Cor. v. 15. note 1.) How will he not with him also graciously give us all things?

33 Who will bring an accusation against the elect<sup>1</sup> of God? IT IS God who justifieth THEM,<sup>2</sup> ver. 30.

34 Who is he who condemneth THEM? IT IS Christ who died, or rather (uzi, 219.) who hath risen,<sup>1</sup> who also is at the right hand of God,<sup>2</sup> and who maketh intercession<sup>3</sup> for us.

32 He certainly who spared not his proper Son, but delivered him up to die for us all, for believers among the Gentiles, as well as among the Jews, how do ye think, will he not with him also gratuitously give us all the other blessings promised to the children of God?

33 At the judgment, who will bring an accusation against the elect of God? Since it is God who justifieth them by faith, neither angel nor man can frustrate his sentence.

34 Who is he who can condemn us believers? Since it is Christ who died to obtain pardon for us, or rather who hath risen from the dead, to take possession of the government of the universe for our behoof; who also is at the right hand of God as ruler; and who maketh intercession for us.

to Christ, but because he authorises Christ to justify them.—This clause and the following, Augustine translated interrogatively: *Will God who justifies accuse them? Will Christ who died for them, condemn them?* But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, Will any one after that presume to bring any accusation against them?

Ver. 34.—1. *It is Christ who died, or rather who hath risen.* Christ who died to save God's elect, and who since his resurrection governs the world for their benefit, and maketh intercession for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

2. *Who also is at the right hand of God;* that is, who now governs the universe for their benefit. There is here an allusion to Psalm cx. 1. where the empire of the Christ after his resurrection is foretold.

3. *Who maketh intercession for us.* Christ's intercession is foretold, Isa. liii. 12. *And made intercession for the transgressors.* Aquinas in his commentary on the verse before us, explains Christ's intercession in the following manner. Christ makes intercession for us "quatenus humanitatem pro nobis assumptam et mysteria in ea celebrata, conspectui paterno representat, utiq; cum desiderio nostræ salutis." See ver. 27. note. Also Heb. vii. 25. And Whitby's note on Rom. iv. 23, 24, 25. towards the end.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

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

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

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall

35 Τις ἡμᾶς χωρισει απο της αγαπης τε Χριστου; Θλιψις, η σονοχωρια, η διωγμος, η λιμος, η γυμνοτης, η κινδυνος, η μαχηρα;

36 (Καθως γεγραπται, 'Οτι ενεκα σε θανατωμεθα ολην την ημεραν' ελογισθημεν ως προβατα σφαγης.)

37 Αλλ' εν τατοις πασιν υπερνικωμεν δια τε αγαπησαντος ἡμᾶς.

38 Πεπεισμαι γαρ οτι ετε θανατος, ετε ζωη, ετε αγγελοι, ετε αρχαι, ετε δυναμεις, ετε ενεστωτα, ετε μελλοντα,

39 Ουτε υψωμα, ετε βαθος, ετε τις κτισις ετε-

Ver. 35.—1. *Who will separate us?* By saying *τις, who*, the apostle hath personified the things he is going to mention; namely, *affliction, distress, persecution*.

2. *From the love of Christ?* By this some understand the love which we bear to Christ. But *separate us from our own love*, is an unusual expression.

3. *Will affliction or distress?* Esthius thinks the word *θλιψις* translated *affliction*, signifies sickness, and other bodily evils: whereas *σπονχωρια, distress*, is trouble of mind, arising from doubtful and perplexed affairs.

Ver. 36. *For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.* The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

Ver. 37. *Nay in all these things we do more than overcome.* "Υπερνικων is 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.

Ver. 38.



35 (Τις ἡμᾶς χωριτεῖ) Who will separate<sup>1</sup> us from the love of Christ?<sup>2</sup> *WILL affliction, or distress,<sup>3</sup> or persecution, or famine, or nakedness, or peril, or sword?*

36 As it is written, *Truly for thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.*<sup>4</sup>

37 Nay, in all these things we do more than overcome,<sup>1</sup> (διὰ) through him who hath loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,<sup>1</sup> nor things present, nor things to come,<sup>2</sup>

39 Nor height,<sup>1</sup> nor depth, nor any other crea-

35 Elated with our privileges, we cry out, *will any thing induce us to renounce our faith, and make us no longer the objects of Christ's love? will affliction in body, or distress in our affairs, or persecution, or famine, or nakedness, or danger, or deadly weapons, be able to do this?*

36 Sufferings have always been the lot of God's people: *As it is written, Pf. xlv. 22. (ὅτι, 240.) truly for thy sake, we are put to death in a lingering manner; we are accounted as sheep for the slaughter, by our persecutors.*

37 These evils have not hitherto made us forfeit the love of Christ. *Nay, in all these things, we do more than overcome, through the aid of him who hath loved us.*

38 *For I am persuaded, that neither the fears of death, nor the allurements of life, nor all the different orders of evil angels, against whom we fight, (Ephes. vi. 12.) nor things present, nor things to come, whether good or evil,*

39 *Nor prosperity, nor adversity, nor any thing else made by God, will*

Ver. 38.—1. *Nor angels nor principalities, nor powers.* Because *angels* are distinguished from *principalities* and *powers*, Beza and Drusins are of opinion, that *powers* in this passage, as in 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 an unusual metonymy of the office or power possessed, for the persons possessing it.

2. *Nor things present, nor things to come.* The apostle does not mention things *past*, because they have no influence on the mind, unless in so far as the like things are either hoped or feared.

Ver. 39.—1. *Nor height.* ὕψος, *height*, seems to have the same signification with ἕψος, *height*, 2 Cor. x. 5. where it denotes a thing *raised*

be able to separate us from the love of God which is in Christ Jesus our Lord.

ρα δυνασεται ημας χωρισαι  
απο της αγαπης τε Θεου,  
της εν Χριστω Ιησυ τω Κυριω  
ημων.

*raised up*; only it is here used metaphorically for an height of honour or of office.

2. *Nor*

## CHAP. IX.

*View and Illustration of the Matters handled in this Chapter.*

**T**HE apostle having insinuated, ch. iii. 3. that God would cast off the Jews, because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would *destroy the faithfulness of God*. To this the apostle 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 thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was all the answer the apostle thought proper to make in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn asseveration, that he felt the bitterest grief when he considered the induration and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1, 2.—Inasmuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3.—For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought highly of their privileges, which he enumerated on this occasion as just matter of glorying to them, ver. 4, 5.—Having therefore such a love and respect for his brethren, they could not

ture, <sup>2</sup> will be able to separate us from the love of God which is through Christ Jesus our Lord. *be able to make us, the elect, (ver. 33.) through apostacy, forfeit the love of God, which is bestowed on us through Christ Jesus our Lord.*

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2. *Nor any other creature.* In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

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not suspect that, in speaking of their rejection, he was moved either by ill will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fail to the ground, though the whole natural seed of Abraham should be cast off. For, said he, all who are descended of Israel according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6 — To shew this, he observed, that because persons are the seed of Abraham, according to the flesh, it does not follow that they are the children of Abraham, to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, *In Isaac shall thy seed be called*, ver. 7. — That is, Abraham's children according to the flesh, are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise, are counted to him for seed, ver. 8. — Now the promise by which they were given to Abraham for seed, was this, *Lo Sarah shall have a son*, ver. 9.

The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner: Since, in the covenant with Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob, and since by this limitation, all his other children according to the flesh were excluded from being ac-

counted the children of God, and heirs of the promises in their first and literal meaning, it follows by parity of reason, that none of the children of Abraham, not even his descendants by Isaac, are the children of God, and heirs of the promises, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promise, *A father of many nations I have constituted thee.* These are believers of all nations and ages; as is plain from what the apostle told the Galatians, ch. iv. 28. *We brethren, as Isaac was, are the children of promise.* And because believers are counted to Abraham for seed, in respect of their faith, they are called *his seed by faith*, Rom. iv. 16. For by partaking of his dispositions, they are more really his children, than those whose only relation to him is by natural descent.—Thus it appears that Abraham's natural descendants by Isaac are not the whole of his seed, who are heirs of the promises. He hath a *seed also by faith*, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed should be rejected for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's veracity. But to shew them their error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election, before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the Gentiles into his church, at any time he pleased, ver. 10.—13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver. 14.—As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf: *I will have mercy on whom I will have mercy*, &c.: for this implies, that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15.—So then, it did not depend on Isaac, who

who willed to make Esau the heir of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferably to Esau, ver. 16.—He might therefore, without any injustice, admit the believing Gentiles to share with the Jews, in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations, God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleaseth him to make examples of, and he defers punishing them, until the measure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: I have upheld thee and thy people hitherto, that the measure of your iniquity, as a nation, becoming full, I might shew my power and justice in punishing you the more severely, ver. 18.—If so, God's upholding the Jews so long, was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ.—But thou wilt reply, since God hath determined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them, on account of their repeated rebellions, to which his sparing them so long, hath given occasion; for who hath resisted his will? ver. 19.—To this the apostle answers, who art thou that presumest to find fault with God's government of the world? Shall the thing formed say to him that formed it, why hast thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, said he, not to rest my answer wholly on the sovereignty of God, what can be said against God's forbearing for so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signally to punish the nation guilty of such an abuse, ver. 22.—Also, that he might take in their place, believers of all nations, whom he had determined

from the beginning to make his church and people, and whom by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24.—Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26.—Besides, the destruction of the greater part of the Jewish nation, for crucifying the Christ, is not more contrary to the covenant with Abraham, than their almost total subversion by the Assyrians and Babylonians, for their repeated idolatries, ver. 27.—29.—Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews who sought to become righteous, by obeying the law of Moses, have not attained righteousness, ver. 31.—because they sought it not by *faith*, according to the tenor of the covenant with Abraham, but by *works of law*, and stumbled at the promised seed, as at a stumbling stone, ver. 31.—Agreeably to what Isaiah had foretold concerning them, ver. 33.: so that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discoursing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which Deists have raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations, of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were from God, it would long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indisputable right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to bestow it on any; just as in the distribution of his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or greater natural talents, or a better education, than on others. And if Deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, *Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour, and another to dishonour?*

*disbonour?* The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men, in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things: and in judging men, due regard will be had to the circumstances of each; so that the sentences pass'd will all be according to truth, as the apostle hath taught in the second chapter. Wherefore, since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men, either to salvation or damnation, but merely as a placing them in more or less advantageous circumstances of trial. To conclude, God hath been pleas'd, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought therefore to change our doubts into adoration, and should join the apostle in crying out, *O the depth of the riches, both of the wisdom and of the knowledge of God!* chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of *the election and reprobation* of individuals, are, in the foregoing illustration, interpreted of *the election of nations* to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and fore-knowledge of God. These doctrines are taught in other passages of Scripture. See Rom. viii. 29. note 1.: not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature, as well as by revelation, and have been subjects of discussion among philosophers in all ages. It is true, to reconcile the decree and fore-knowledge of God, with the liberty and accountableness of man, is beyond the power of human reason, and therefore, persons of great probity and learning, have ranged themselves, some on the side of the divine decree, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is, to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it

is remembered, that many things must be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the creation of matter, the eternity and infinitude of space, the union of spirit with body: or if the existence of spirit is denied, the capability of matter to think must

## OLD TRANSLATION.

CHAP. IX. 1 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.

3 For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving

## GREEK TEXT.

1 Αληθειαν λεγω εν Χριστω, & ψευδομαι, (συμμαρτυρησσης μοι της συνειδησεως μου εν πνευματι αγιω,)

2 Ὅτι λυπη μοι εστι μεγαλη, και αδιαλειπτου οδυνη τη καρδια μου.

3 Ηυχουμην γαρ αυτος εγω αναθεμα ειναι απο του Χριστου υπερ των αδελφων μου, των συγγενων μου κατα σαρκα

4 Οιτινες εισιν Ισραηλιται, ων η υιοθεσια, και η δοξα, και αι διαθηκαι, και η

Ver. 1. *I speak the truth in Christ, &c.* This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath.

Ver. 2 *That I have great grief, and unceasing anguish in my heart.* The apostle, when he wrote this chapter, being exceedingly grieved on account of the destruction which Christ had foretold was coming on the Jewish nation, he stopped after declaring his sorrow without explaining the cause of it, as persons in perplexity are wont to do. But in the next verse, by wishing to be devoted to destruction instead of his brethren, he shews plainly enough that their ruin as a nation, foreseen by him, was the cause of his unceasing anguish.

Ver. 3 *For I myself, wretched for ever, could wish to be separated from Christ, instead of my brethren.* The word αναθεμα, which I have translated *separated*, answers to the Hebrew word *Hberem*, which signifies *a thing separated* by the sentence of men to be destroyed, as Achan was, Josh. vii. 25. The word is elegantly used on this occasion for a violent death, because, as Locke observes, the Jewish nation was now αναθεμα, a thing *cast away* by God, and *separated* to be destroyed. The apostle was willing to suffer death, if thereby he could



must be maintained, with other things of a like nature, as indubitable facts. Yet whoever pushes his speculations concerning these matters to any length, will find himself utterly lost in them, without reaping any benefit from these speculations, except it be to teach him humility, from the experience which they will afford him of the limitedness and weakness of his own understanding.

NEW TRANSLATION.

CHAP. IX. 1 I speak the truth in Christ, 1 I lie not, my conscience bearing me witness in the Holy Ghost,

2 That I have great grief and unceasing anguish 1 IN my heart.

3 For I myself could wish to be separated 1 from Christ, (ὄψωρ, 308.) instead of my brethren, my kinsmen according to the flesh :

4 Who are Israelites (see ver. 6. note 2.) Whose ARE the adoption, (see Rom. viii. 14. note) and

COMMENTARY.

CHAP. IX. 1 I speak the truth in the presence of Christ, and do not lie, my conscience bearing me witness in the presence of the Holy Ghost, when I assure you,

2 That I have great grief and unceasing anguish in my heart, because the Jews are to be cast off, the temple is to be destroyed, and the nation to be driven out of Canaan.

3 For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham : and therefore in what I am going to write, I am not influenced by ill will towards my nation :

4 They are the ancient people of God, theirs is the high title of God's sons, and the visible symbol of God's presence, and the two covenants, and

could have prevented the terrible destruction which was coming upon the Jews. Wherefore, *separated from Christ*, means, cut off by death from the visible church, called *Christ*, Rom. xvi. 7. *Who were in Christ before me*, who were in the church of Christ before me.—The apostle's wish, thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it.—In this wish, the apostle seems to have imitated Moses, who desired to be blotted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Serm. vol. i. p. 77, 78. observes, that as ἀπο τῶν πατέρων, 2 Tim. i. 3. signifies, *after the example of my forefathers*, ἀπο τοῦ Χριστοῦ, in this passage, may signify, *after the example of Christ*.—Others translate ἀναδέμασ ἀπο Χριστοῦ, *separated by Christ*, that is, *put to death by Christ*. For St. John, 1 Ep. iii. 16. says, *Because Christ laid down his life for us, therefore we ought to lay down our lives for the brethren*.

of the law, and the service of God, and the promises.

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

νομοθεσια, και η λατρευσις, και αι επαγγελισιαι.

5 Ὃν οἱ πατερες, και εξ ὧν ὁ Χριστος το κατα σαρκια, ὁ ὢν ἐπι παντων Θεος ευλογητῶ εἰς τρεσ αιωνας. Α-μην.

Ver. 4.—1 *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*, P̄s. xiv. 7.—The apostle enumerated the privileges of the Jews, not only to shew, that he respected them on account of these privileges, 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 *Israelite*, prefigured 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 by that adoption, 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 the 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 at 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 first-born, 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. See ver. 5. last part of the note.

Ver. 5.—1. *From whom the Christ descended according to the flesh.* This limitation, *according to the flesh*, intimates, that Christ has another nature, according to which he did not descend from the fathers. See chap. i. 3, 4.

2. *Who is over all.* Ὃν ἐπι παντων. See the use of ἐπι, as distinguished from εν and δια, Eph. iv. 6. also 1 Cor. xv. 28. note 2. where the import of the general expression is explained.

3. *God blessed for ever.* that is God honoured and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of

the glory,<sup>1</sup> and the covenants, (Gal. iv. 24.) and the giving of the law, and the worship, and the promises.

5 Whose ARE the fathers, and (ἐξ ὧν) from whom (ὁ Χριστός) the Christ DESCENDED according to the flesh, who is over all,<sup>2</sup> God blessed for ever. Amen.

*the giving of the law, which, though a political law, was dictated by God himself, and the tabernacle worship, formed according to a pattern shewed to Moses, and the promises concerning the Christ.*

5 *Theirs are the fathers, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God: and from them the Christ descended, according to his flesh, who is over all God blessed for ever. Amen. The Jews therefore by their extraction and privileges, are a noble and highly favoured people.*

of the word Θεός, *God*, in some MSS. of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS. and versions, the Syriac not excepted who all have the word Θεός here.—Whitby in his Last Thoughts, says the true reading of this verse is, ὡς ὁ ἐπὶ πάντων Θεός, *Whose is the God over all*: because by this reading the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus; καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σὰρκα ὁ ὡς ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς πρῶτον αἰῶνα ἀμήν. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word πάντων, *all*, so as to join *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all*; and to make a separate sentence of the clause, *God be blessed for ever*. The second is to end the sentence with the word σὰρκα, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all, be blessed for ever*, namely, for the great privileges bestowed on the Jews. But as the phrase, *blessed be God*, occurs above twenty times in scripture, and as often as it occurs see Luke i. 68. 2 Cor. i. 3. Ephes. i. 3. 1 Pet. i. 3. εὐλογητὸς goes before Θεός, and Θεός always hath the article prefixed, the common pointing and translation of the clause ὁ ὡς ἐπὶ πάντων Θεός εὐλογητὸς ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare, that the *Christ*, who is both the subject and the author of the gospel, is *God over all*, was highly necessary, because while it shews the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh, is called *God over all blessed for ever*; since *God hath highly exalted him in the human nature, and given him a name above*

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

7 Neither because they are the seed of Abraham, are they all children: but in 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 the children of the promise are counted for the seed.

6 Οὐχ οἶον δὲ ὅτι ἐκπεπ-  
τακεν ὁ λόγος τοῦ Θεοῦ· ἔ-  
γὰρ πάντες οἱ ἐξ Ἰσραὴλ, ἔ-  
τσι Ἰσραὴλ·

7 Οὐδ' ὅτι εἰσι σπέρμα  
Ἀβραάμ, πάντες τέκνα· ἀλλ'  
ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρ-  
μα.

8 Τυτέστιν, ἡ τὰ τέκνα τοῦ  
σαρκῶ, ταῦτα τέκνα τοῦ  
Θεοῦ· ἀλλὰ τὰ τέκνα τοῦ ἐ-  
παγγελίας λογίζεται εἰς  
σπέρμα.

*above every name, Philip. ii. 9.—And hath pri all things under his feet, 1 Cor. xv. 27.—And will judge the world in righteousness, is that man whom he hath ordained, Acts xvii. 31.*

Ver. 6 — 1. *Now it is not possible that the promise of God hath fallen.* Οὐχ οἶον δὲ ὅτι. *verbōtim, Non quod autem quod; it is not such as that the promise of God hath fallen.* Erasmus translates the clause thus: *Non autem hoc loquor quod exciderit.* I do not say this, that the word of God hath fallen; in which he follows the Greek scholiast, who supplies the words τὸ τοῦ Θεοῦ λέγω. — *Ἐκπέπτω*, is a metaphor taken from ships which miss their port, Acts xvii. 29. Or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. *For all who are of Israel.* Jacob, the father of the twelve tribes, was named *Israel*, by an angel with whom he wrestled, in token of his being high in favour with God: and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3 *These are not Israel.* Here *Israel* denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations, called *the Israel of God*, Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that *all who are of Israel, these are not Israel.* The natural descendants of Isaac, do not constitute the whole of the people of God. Besides them, there is the *spiritual Israel*, of whom the invisible church consists, who are more truly the children of Abraham, than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

Ver. 8. *That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.* (See the Illustration.) *The children of the flesh* are Ishmael and Abraham's children

by

6 Now IT IS not possible that (*οὐ δυνατὸν*, 60.) the promise of God (ver. 9.) hath fallen. For all who ARE of Israel, these ARE not Israel.

7 Neither because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.)

8 That is, *The children of the flesh, these ARE not the children of God: but the children of the promise are counted for seed.*

6 Now, it is not possible that the promise of God hath fallen to the ground; nor will it fall, though the Jews be cast off. For all who are descended of Israel, these are not Israel; they do not constitute the whole of the people of God.

7 Neither, because persons are the seed of Abraham according to the flesh, are they all the children to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20. 2.) But God said, In Isaac shall thy seed be called.

8 That is, the children of Abraham by natural descent, these are not all the children of God and heirs of Canaan, of whom God spoke to Pharaoh; Exod. iv. 22. But only the children given to him by the promise, are counted to him for seed.

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by Keturah, all of whom he begat in the ordinary course. But the children of promise are Isaac and his descendants, called the children of promise, because Isaac was begotten through the strength which God communicated to his parents along with the promise, *Lo Sarah shall have a son.* In calling the children of the flesh, which Abraham had by that promise, the children of God the apostle followed both God himself, who said to Pharaoh Exod. iv. 20. *Israel is my son;* and Moses, who said to the Israelites, Deut. xiv. 1. *Ye are the children of the Lord your God,* thereby intimating to them, that the honourable appellation of the children of God was given them, because they were God's visible church and people. Accordingly, Hosea i. 10. foretelling the calling of the Gentiles into the church, expresses it by their being named the sons of the living God. Farther, Abraham's natural seed by Isaac were called God's sons, and had the land of Canaan given them to inherit, because they were types of the invisible church, consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance, was a type of the heavenly country, the inheritance of the children of God. See ver. 4 note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

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

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

9 Ἐπαγγελίας γὰρ ὁ λόγος ἔσται κατὰ τὸν καιρὸν τούτον ἐλευσόμεθα, καὶ ἔσται τῇ Σαρᾷ υἱός.

10 Οὐ μόνον δὲ, ἀλλὰ καὶ ἡ Ῥεβέκκα, ἣς ἕως κοίτης ἔχουσα, Ἰσαὰκ τὸ πατὴρ ἡμῶν,

11 Μὴπω γὰρ γεννηθέντων, μήτε πράξαντων τι αγαθοῦ ἢ κακοῦ, καὶ ἡ κατὰ ἐπιλογὴν τὰ θεοῦ πρόθεσις μὲν, οὐ ἐξ ἔργων, ἀλλ' ἐκ τῆς καλεντοῦ,

promised to the natural seed, particularly their introduction into Canaan, was accomplished by most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation.

Ver. 10. *Having conceived twins by one.* Isaac being the only son of Abraham, to whom the promises were made, he is called by God himself, Abraham's *only son*, Gen. xxii. 2.

Ver. 11.—1. *They verily not being yet born, neither having done any good or evil.* The apostle makes this observation, to prevent the Jews from imagining that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour, Heb. xii. 16 —The apostle's observation, that these children before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. *That the purpose of God might stand by an election, not on account of works, but, &c.* The apostle, according to his manner, cites only a few words of the passage on which his argument is founded; but I have inserted the whole in the commentary, to shew that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them: *Two nations are in thy womb, &c.* and that the election, of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii. 6, 7, 8. and

9 (Gen. 97.) Now, the word of promise WAS this, According to this time I will come, and Sarah shall have a son, (Gen. xviii. 10.)

10 And not only WAS THERE THAT (supp. εἰρημότης) LIMITATION; but Rebecca also having conceived TWINS by one EVEN Isaac our father,

11 They (Gen. 94.) were by not being yet born, neither having done any good or evil, that the purpose of God might stand by an election, not on account of works; but of him who calleth,

9 Now, the word of promise was this: I will return to thee according to the time of life, and by Sarah thy wife shall have a son. Wherefore, Isaac is the one, seed whom God acknowledged for his son and heir.

10 And not only was there that limitation of the seed to the promised son, but to prevent the Jews from thinking Ishmael was excluded on account of his character, when Rebecca had conceived twins, by the seed of Abraham, even by Isaac our father,

11 That they might surely not being yet born, neither having done any good or evil, that the purpose of God in making the one twin the root of his visible church rather than the other, might stand by election, not on account of works, but from the mere pleasure of him who calleth. Thus the seed preferred to Ishmael. See ver. 7.

and Paul preached, Acts xiii. 17.—That this is the election here spoken of, appears from the following circumstances: 1. It is neither said, nor is it true of Jacob and Esau personally, that *the elder loved the younger*. This is only true of their posterity. 2. 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. 3. The apostle's professed purpose in this discourse, being to shew that an election bestowed on Jacob's posterity by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only. 4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau, should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being elder than Jacob was very properly taken notice of, to shew that Jacob's election

12 It was said unto her,  
The elder shall serve the  
young r.

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

14 What shall we say  
then? *Is there unrighteous-*  
*ness with God?* God for-  
bid.

15 For he saith to Moses,  
I will have mercy on whom  
I will have mercy, and I  
will have compassion on  
whom I will have compas-  
sion.

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

12 Ερρηθή αυτη· οτι ο  
μεζων υελευσει τω ελασσο-  
νι·

13 Καθως γεγραπται· τον  
Ιακωβ ηγαπησα, τον δε Ησαυ  
εμισησα.

14 Τι εν ερωμεν; μη α-  
δικια παρ τω Θεω; Μη  
γειοιτο.

15 Τω γαρ Μωση λεγει·  
Ελεησω ον αν ελεω, και οικει-  
ρησω ον αν οικειρω.

16 Αρα εν ε τε θελοντος,  
υδε τε τρεχοντος, αλλα τε  
ελεεντ<sup>ω</sup> Θεου.

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.

Ver. 13.—1 *Jacob I have loved.* See Deut. vii. 6.—3. Hosea uses the word *belov'd*, to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25

2. *But Esau I have hated.* What God's hatred of Esau was, is declared in the words of the prophecy which immediately follow, namely, *and laid his mountain walls.*

Ver. 14. *What shall we say then? is not injustice with God?* To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punishments which it dispenses, benevolence in its operations supposes neither, but diffuses itself to all sorts of men. And therefore in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver 15 *For he saith to Moses, I will have mercy on whom I will have mercy.* Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being displeas'd with it; for these words were spoken to Moses, after God had laid  
aside



12 It was said to her, (Gen. xxv. 23.) The elder shall serve the younger:

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

14 *JEW*, What shall we say then? (*un*) Is not injustice with God? *APOSTLE*, By no means.

15 For he saith to Moses (Exod. xxxiii. 10.) I will have mercy' on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, it is not of him who willeth, nor of him who runneth (Gen. xxvii. 3, 4.) but of God who sheweth mercy.

12 It was said to Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger."

13 This election proceeded from God's own pleasure, as it is written, Mal. i. 2, 3. I loved Jacob and I hated Esau, "and laid his mountain waste."

14 *What shall we say then*, concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 *For*, to shew that God may bestow his favours on whom he pleases, *he saith to Moses, I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

16 *So then, the election did not depend on Isaac, who willed to bless Esau, nor on Esau, who ran for venison, that his father might eat and bless him; but it depended on God, who may bestow his favours as he pleaseth.*

aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. *So then it is not of him who willeth, &c.* It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses, as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

17 Λεγει γαρ η γραφη τω Φαραω' Οτι εις αυτο τετο εγγειρα σε, οπως ενδειξωμαι εν σι την δυναμιν με, και οπως διασ, εδη το ονομα με εν παση τη γη.

pleasure. But if God from mere good pleasure, elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not under the gospel, make the Gentiles his people, although formerly idolaters?

Ver. 17 — 1. *Besides, the scripture saith to Pharaoh.* Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plagues was designed for the Egyptian nation in general, as we learn from Exod. iv. 22. *cy unto Pharaoh, thus saith the Lord, Israel is my son even my first born.* 23. *And I say unto thee, let my son go that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born.* For as *Israel* here, signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians: and *Pharaoh's son*, even his *first-born*, is the first born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15 *I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth;* that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16 *And in very deed, for this same purpose I have raised thee up, for to shew in thee my power, &c.* Now, as no person can suppose, that the power of God was to be shewn in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh was spoken to him and to the nation of which he was the head.—Lastly, as in this discourse, *Jacob* and *Esau* ver. 11, 13. signify the people that sprang from them, it is reasonable to suppose, that in the same discourse, *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x. 1. xi. 2. where *Israel* signifies the people descended from Israel.

2. *Even for this same purpose I have raised thee up.* This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify *stare te feci: I have made thee to stand.* Accordingly they are translated by the LXX. *εκειν τωτε δυνασθησ, For the sake of this*, namely, of shewing my power, *thou hast been preserved;* thou and the people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people,

17 (Γαζ, 91.) *Besides*, the scripture saith to Pharaoh, <sup>1</sup> Even for this same purpose I have raised thee up, <sup>2</sup> that I might shew in thee my power, <sup>3</sup> and that my name might be published through all the earth.<sup>4</sup>

17 *Besides*, the punishment of nations is sometimes deferred, to shew more conspicuously the divine justice and power in their after punishment; for the scripture saith to Pharaoh, even for this same purpose I have raised thee and thy people to great celebrity, and have upheld you during the former plagues, that, in punishing you. I might shew my power, and that my name, as the righteous Governor of the world, might be published through all the earth.

people, having an opportunity by your actions, to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, *εὐς ἡ αὐτοῦ ἡ ἐξουσία σε, For this same purpose I have raised thee up*, does not alter its meaning. For the LXX. have used the original word *εὐσυνω*, in the sense of *preserving*, Isaiah xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. *That I might shew in thee, δεξαίμω, LXX. εὐξυνω, my power.* God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last the prince and his people, having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness, both of his power and justice in the government of the world.

4. *And that my name might be published through all the earth.* According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither, for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9.—11. 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary, which happened in that country, would soon be divulged through all the earth.

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

19 Thou wilt say then unto me, Why doth he yet find fault? For 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?

21 Hath not the potter power over the clay, of the

18 Αρα εν ὃν θελει ελεει, ὃν δε θελει σκληρυνει.

19 Ερεις εν μοι τι επι μεμφεται; τω γαρ βεληματι αυτε τις ανδρασηκε;

20 Μενειγε, ω ανθρωπε, συ τις ει ὁ ανταποκρινομενος τω Θεω; μη ερει το πλασμα τω πλασαντι τι με εποιησας ετως;

21 Η εν εχει εξουσιαν ὁ κεραμευς τε πηλε, εκ τε αυ-

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Ver. 18.—1. *And whom he will he hardeneth.* If this is understood of nations, God's *harden*ing them, means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See *Eff.* iv. 5. This was the way God hardened Pharaoh and the Egyptians, *Exod.* vii. 3. *I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.* For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, *Exod.* viii. 15. *But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them, as the Lord had said.* See *Ex.* viii. 32.—If the expression, *whom he will he hardeneth*, is understood of individuals, it does not mean that God hardens their hearts, by any positive exertions of his power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, *Gen.* vi. 3. *My Spirit shall not always strive with man.* The examples of Jacob and Esau, and of the Hittites and the Egyptians, are very properly appealed to by the apostle on this occasion, to shew that, without injustice, God might punish the Israelites for their disobedience, by casting them off, and make the believing Gentiles his people in their place. Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on *Rom.* i. 24. xi. 7. and on some expressions in the Old Testament, made God the author of men's sin, a blasphemy which the apostle James was at great pains to confute. *Chap.* i. 13.

18 *Well, then, he hath mercy on whom he will, and whom he will he hardeneth.*<sup>1</sup>

19 (Ouv, 262.) *But thou wilt say to me, Why doth he still find fault? For who hath resisted his will?*<sup>1</sup>

20 (Μηδύτης) *Nay, but O man, Who art thou that repliest against God? Shall the thing formed say to him who formed it, Why hast thou made me thus?*<sup>2</sup>

21 *Hath not the potter (εξουσιαν) a just power*

18 *Well, then, from the election of Jacob, it appears, that God bestows his favours on what nations he will; and from the destruction of Pharaoh and the Egyptians, it appears, that whom he will he hardeneth, by enduring their wickedness with much long-suffering, ver. 22.*

19 *But thou wilt reply to me, since God is to cast off the Jews, why doth he still find fault? By destroying them, he might easily have put an end to their provocations. For who hath resisted his will?*

20 *Nay, but, O man, who art thou that arguest to the dishonour of God? Is it reasonable for the thing formed, who hath its being merely by the will and power of its maker, to say to him who made it, why hast thou made me thus?*

21 *To use the argument where- by God formerly illustrated his*

Ver. 19.—1. *Why doth he still find fault; for who hath resisted his will?* By this question, the Jew who objects to the apostle's doctrine, insinuates, that since God had not rejected his people formerly for their wickedness, as he might easily have done, there was no reason to think that he would ever cast them off.

Ver. 20.—1. *Who art thou that repliest against God?* In this question, the impiety of forming arguments against God on account of his distributing to some nations, or to some individuals, favours which he denies to others, is strongly represented. What God is obliged to give to none, he may, without injustice, withhold from whom he will.

2. *Shall the thing formed, say to him who formed it, why hast thou made me thus?* The apostle alludes to Is. xlv. 9 where, in answer to the Jews, who seem to have taken it amiss, that their deliverance was to be accomplished by Cyrus, a heathen prince, the prophet says, *Who unto him that striveth with his Maker; let the potsherds strive with the potsherds of the earth: shall the clay say to him that fashioned it, what makest thou? or thy work, he hath no hands?* Questions which imply, 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.

same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

τε φουραματος ποιησαι, ὁ μὲν εἰς τιμὴν σκευος, ὁ δὲ εἰς ατιμίαν;

22 Εἰ δὲ θελων ὁ θεος ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτε, ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν;

Ver. 21.—1. *Hath not the potter a just power over the clay?* This is the similitude which God himself used, for illustrating his power and sovereignty, whereby he is entitled to make some nations great and happy, and to punish and destroy others. Jer. xviii. 6. *O house of Israel, cannot I do with you as this potter, saith the Lord? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.* 7. *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, &c.* Here every reader must be sensible, that nothing is said concerning God's creating 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.

2. *To make out 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?

Ver. 22.—1. *And make known his power.* As this is the reason assigned by God, for his upholding Pharaoh and the Egyptians, amidst the plagues, ver. 17. we may reasonably suppose the apostle is speaking of God's dealings, not with individuals, but with nations. Besides, God's power is not made known in the present life, by the punishment of individuals.

2. *Hath carried with much long suffering, &c.* The word ἠνεγκεν, literally signifies *to bear or carry*, in which sense I think it is used here. For as the apostle had termed the nations of the world *vessels*, in allusion to the similitude of the potter, he terms the Jews, *vessels of wrath*, because God would in wrath soon dash them in pieces. See the next note.

over the clay<sup>1</sup> to make of the same lump, one vessel to honour, and another to dishonour?<sup>2</sup>

22 (Ei δὲ, 100.) Yet, if God, willing to shew HIS wrath, and make known his power,<sup>1</sup> (νεγμεν) bath carried<sup>2</sup> with much long-suffering, the vessels of wrath,<sup>3</sup> fitted for destruction:<sup>4</sup>

sovereignty in the disposal of nations, Jer. xviii. 6. Hath not the potter power over the clay, to make of the same lump, one vessel fitted to an honourable use, and another to a meaner service?

22 Yet, not to rest the matter on God's sovereignty, if God, willing to shew his wrath for the abuse of privileges bestowed, and to make known his power in the punishment of such wickedness, bath upheld, with much long-suffering, the Jews, who, because they are to be destroyed, may be called vessels of wrath fitted for destruction, where is the fault?

note. Farther, he represents God as bearing these vessels in his hand for a long space of time before he cast them from him, that his power and justice might become the more conspicuous, when he actually threw them away and broke them.

2. *The vessels of wrath.* The apostle, by giving the Jews the appellation of vessels of wrath, fitted for destruction, carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made, does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title so to do, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Ps. ii. 9. where the figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation.—By assigning the same reason, for God's bearing the Jewish nation in his hand, so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle shewed the Jews the absurdity of inferring, that God would never cast off their nation because he had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. *Fitted for destruction.* The word καταρτισμενα, in the middle voice, may be translated, fitted themselves for destruction. Or, if it is in the passive voice, it means, that by their wickedness, the Jews were fitted for destruction.—In ver. 23. a different phraseology is used concerning the vessels of mercy: for it is said of them; *Which he had before prepared for glory.*

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 the Jews only, but also of the Gentiles.

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.

23 Και ἵνα γνωρισῆ τὸν πλεον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλεος ἃ προητοίμασεν εἰς δόξαν;

24 Οὓς καὶ ἐκάλεσεν ἡμᾶς, ἔμνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ Ἑθνῶν.

25 Ὡς καὶ ἐν τῷ Ὡσηε λεγεί· Καλέσω τὸν ἔλαον μου, λαον μου· καὶ τὴν ἔκ ἠγαπήμενην, ἠγαπήμενην.

Ver. 23.—1. *On the vessels of mercy.* As the vessels of wrath are the whole Jewish nation continuing in unbelief, the vessels of mercy are all who believed in Jesus, whether they were Jews or Gentiles; as is plain from ver. 24. where this explication of the phrase, *vessels of mercy* is given. The believing Jews and Gentiles are appositely called *vessels of mercy*, because the prophet Hosea, foretelling the conversion of the Gentiles, expressed it, chap. ii. 23. by *God's having mercy on her that had not obtained mercy.*

2. *Which he had before prepared for glory.* This is not the glory of eternal life; for the scripture never speaks of that as to be bestowed on nations, or bodies of men complexly, ver. 24. But it is the *glory* of being made the church and people of God. This honour, as bestowed anciently on the Jews, might fitly be named *glory*, because they had *the glory of the Lord*, or visible symbol of the divine presence, resident among them. And with equal propriety, the same honour, as enjoyed by them who believe in Christ, may be called *glory*, because the Christian church is still *an habitation of God through the Spirit*, Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and Gentiles for becoming his church, by suffering the latter to remain under the dispensation of the law of nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations, for their justification. Gal. iv. 4. note 1.

In this verse, the apostle assigns a second reason for God's bearing the vessels of wrath in his hand, with much long suffering, before he dashed them in pieces. It was, that he might display the riches of his goodness, in making the believing Jews and Gentiles his church and people. In other words, the existence of the Jews as a nation, was necessary to the establishment of the gospel dispensation. For, according to the ancient oracles of God, of which they were the keepers, Christ was to come of them, and was to exercise his ministry among them, and to be put to death by them, and the first preachers of the gospel were to carry the gospel or new law from Zion, and they



23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy, ' which he had before prepared (εἰς) for glory.'

24 Even us whom he hath called, ' not only (εἰς, 157.) among the Jews, but also (εἰς) among the Gentiles.

25 Even as he saith by Hosea (ii. 23.) I will call that my people, ' which WAS not my people, and her beloved, who WAS not beloved. '

23 *And* what fault is there, if God hath long preserved these vessels of wrath for this other purpose ; *that he might make known the exceeding greatness of his goodness on the objects of his favour, whom, by his dealings with the Jews, he had before prepared for the honour of becoming his people ?*

24 *Even us whom, instead of the Jews, he hath called his church and people, not only among the Jews, but also among the Gentiles, because we have believed the gospel.*

25 This need not surprize the Jews : *It is agreable to what God saith by Hosea, " I will have mercy " on her that had not obtained " mercy," on the ten tribes whom I cast off for their idolatry : " and I will " say to them which were not my " people, Thou art my people ;" I will call the Gentiles my people.*

they were to persuade both Jews and Gentiles to receive it, by shewing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God, since the world began. Wherefore the existence of the Jewish nation being necessary for the preservations of the oracles of God, and for the establishment of the gospel. God upheld them from perishing, amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed, for their repeated rebellions.

Ver. 24. *Even us whom he hath called, not only among the Jews, but also among the Gentiles.* In the expression, *whom he hath called*, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τὰ σκευὴ the antecedent to ὧν, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, εὖς καὶ ἐκαλεσεν ἡμᾶς, must be translated, *whom also he hath called, namely, us, not only of the Jews, &c.*

Ver. 25 — 1. *Even as he saith by Hosea, I will call that my people, which was not my people.* In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the Gentiles to be God's people, and by bestowing on the posterity of the ten

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.

27 Esaias also crieth concerning Israel, Though the number of the 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 been as Sodom, and

26 Και εσαι, εν τῷ τοπω ε ερηθη αυτοις· ε λαος με υμεις, εκει κληθησονται υιοι Θεου ζωντος.

27 Ἡσαιας δε κραζει ὑπερ τε Ἰσραηλ· εαν η ὁ αριθμος των υιων Ἰσραηλ ὡς η αμμος της θαλασσης, το καταλειμμα σωθησεται.

28 Λογον γαρ συντελων και συντεμων εν δικαιοσυνη, οτι λογον συντετμημενου ποιησει Κυριος επι της γης.

29 Και καθως προειρηκεν Ἡσαιας· ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερ-

tribes, the mercy of the gospel. In the prophetic writings, *to call or name* a thing, is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being merely by saying, *Let them be.*

2 *kind her beloved, who was not beloved.* This is the apostle's interpretation of Hosea's words, *I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy.* The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea having described the idolatry of the Jews, under the figure of *whoredom*, and their chastisement by hedging up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, ver. 23 *I will have mercy on her that had not obtained mercy*, which the apostle very properly expresses by, *I will call her beloved, who was not beloved*; 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.

Ver. 28.—. *For finishing and cutting short the work.* This is the LXX. translation of II. x. 23, 23. with a small variation. Elfner and Wolf have shewn, that συντεμων signifies *to cut short or execute speedily.*—

The

26 And (chap. i. 10.) it shall come to *pass*, in the place where it was said to them, Ye ARE NOT my people, there they shall be called *the sons* of the living God.

27 (Ἡσραὴς δὲ, 104.) *Besides*, *Isaiah crieth* (ὁπρ τὲ Ἰσραηλ) concerning Israel, though the number of the children of Israel be as the sand of the sea, *ONLY* a remnant shall be saved, (Isaiah x. 22.)

28 *For finishing and cutting short* (·ογοῦ) *the work in righteousness*, (ὅτι) *certainly* the Lord will make *IT* a *speedy work* upon the earth.<sup>3</sup>

29 And as *Isaiah hath said* before,<sup>1</sup> *Unless* the Lord of Hosts<sup>2</sup> had left us a seed, *we should have*

26 The calling of the Gentiles is foretold by Hosea still more plainly; *And it shall come to pass*, that in the countries where it was said to the idolatrous Gentiles, *Ye are not my people*, there they shall be called *the sons of the living God*: the heirs of immortality, by believing the gospel. See Rom. ix. 8. note.

27 *Besides*, the rejection of the Jews at this time is not more contrary to the promises, than the rejection of the ten tribes, who were carried into captivity by the Assyrians, a rejection almost total; for *Isaiah lamenteth concerning Israel*, that "though the number of the "children of Israel," who are carried away captives, "be as the sand "of the sea, only a remnant of "them shall return."

28 *For as the same prophet adds*, ver. 22. *Finishing and executing speedily this rejection*, according to the righteous threatening of God, *certainly* the Lord will make their rejection a *speedy work* upon the land of Israel.

29 *And as Isaiah hath said* before, ch. i. 9. *Unless the Lord of Hosts had left unto us a very small remnant of our nation*, *we should have become as*

The best Greek authors use λογος for a matter, work, or thing See Eff. iv 60.

2. *In righteousness*, or truth; that is, according to the truth of his threatenings; a sense which *righteousness* hath, Dan. ix. 7.

3. *Will make it a speedy work upon the earth*; that is, upon the land of Judea. For though in the LXX. it is οικουμένη ὅλη, the whole world, the scope of the passage restricts the sense to the land of Judea. Besides, οικουμένη is used in this restricted sense, Luke ii. 1.

Ver. 29 — 1. *And as Isaiah hath said* before. The apostle means, that Isaiah said this before he spake the passage last quoted from him. In this sense προειρηκεν is used, Gal. i. 9.

2. *Unless the Lord of hosts*. In the original it is, *Lord of Sabaoth*. But the Hebrew word *Saba th*, signifies *Hosts*; and is sometimes used to denote the sun, moon, and stars, and also the angels. *The Lord of Sabaoth*,

been made like unto Gomorrha.

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

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

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

μα, ὡς Σοδομα ἀν ἐγενήθη-  
μεν, καὶ ὡς Γομορρα ἀν ἄμοι-  
ωθήμεν.

30 Τί ἐν εἰρημεν; ὅτι  
ἐδὴν τὰ μὴ διωκόντα δικαιο-  
σύνην, κατέλαβε δικαιοσύ-  
νην, δικαιοσύνην δὲ τὴν ἐκ πί-  
στεως.

31 Ἰσραὴλ δὲ διωκὼν νο-  
μὸν δικαιοσύνης, εἰς νόμον δι-  
καισύνης ἐκ ἐφθάσε.

32 Διατί; ὅτι ἐκ ἐκ πί-  
στεως, ἀλλ' ὡς ἐξ ἔργων νόμου.  
Προσκοψάν γὰρ τῷ λίθῳ τῷ  
προσκομματός·

*Sabaoth*, therefore, as one of the titles of the Deity, 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 *Hofis*, 1 Kings xxii. 19.—The LXX. in the passages where this Hebrew word occurs, commonly express it in Greek letters; in which Paul has followed them. So also, James, ch. v. 4. supposing that it would be agreeable to the ears of the Jews.—Ainsworth on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim*, when he sheweth them mercy, he is called *Jehovah*, and when he warreth against the wicked, he is called *Sabaoth*.

Ver. 30. *The Gentiles who did not pursue righteousness, have laid hold on righteousness.* Hammond observes, that the words in this and the following verse, are properly *agonistical*, being those which the Greeks used in speaking of the foot race in the Olympic Games. They who ran together for the prize, were said, *διώκω* to pursue, and he who came first to the goal, and obtained it by the sentence of the judge, was said, *καταλαμβάνειν*, to lay hold on the prize. The other word, *φθάνειν*, to get before another, signifies to gain the race. The prize for which the Gentiles are said to have run, was *righteousness or justification*; which the Jews lost, because they did not pursue the real prize, *the righteousness of faith*, but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31.

become as Sodom, and been made like to Gomorrha.

30 *What then do we say? That the Gentiles who did not pursue righteousness, have laid hold on righteousness, a righteousness, however, which is of faith.*

31 *But Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.*

32 *For what reason? Because not by faith, but (as, 319.) verily, by works of law THEY PURSUED IT; (from ver. 31.) for they stumbled at the stone of stumbling.*

Sodom, and been made like to Gomorrha; we should have been utterly destroyed as a nation.

30 *What then do we infer from these prophecies? Why this: That the Gentiles, who being ignorant of the righteousness necessary to salvation, did not pursue righteousness, have obtained righteousness by embracing the gospel: not that righteousness which consists in a perfect obedience to law, but a righteousness of faith.*

31 *But the Jews, who endeavoured to obtain righteousness, by obedience to the law, have not obtained righteousness, by obedience to law.*

32 *For what reason have they not obtained it? Because not by obedience to the law of faith, but verily by obedience to the law of Moses they pursued it: for they stumbled at the stumbling-stone, and fell: they refused to believe on a crucified Messiah, and were broken.*

Ver. 31. *Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.* Estius and Beza think *the law of righteousness* is an hypallage for *the righteousness of law*, as Heb. vii. 16. *the law of a carnal commandment*, signifies *the carnal commandment of the law*: and that the apostle's meaning is, Israel who pursued the righteousness of law, hath not attained it, because they pursued it by works of law, which they could not perfectly perform, and stumbled, &c. Others are of opinion, that as the word *law*, when applied by the Hebrews to a quality of the mind, denotes the reality, strength, and permanency of that quality, *the law of righteousness* may signify *a real and permanent righteousness*, just as *the law of kindness*, Prov. xxxi. 26. is a strong and permanent kindness; and *the law of truth*, Mal. ii. 6. is a real and permanent truth.—By *attaining the law of righteousness*, Locke understands their attaining the profession of that religion in which the righteousness necessary to justification is exhibited. But the Jews could not be said to pursue such a religion. They thought themselves in possession of it already in the law.

Ver. 32. *They stumbled at the stone of stumbling.* This is an allusion to one, who in running a race, stumbles on a stone in his way, and falling, loses the race.

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

33 Καθώς γεγραπται· Ἰδε, τιθημι εν Σιων λιθου προσκομματος, και πετραν σκανδαλε· και πας ο πισυων επ' αυτω, ε καταισχυθησεται.

Ver. 33. *Behold, I place in Sion, a stone of stumbling, and a rock of offence? yet whosoever, &c.* Here two passages of Isaiah are joined in one quotation, because they relate to the same subject. Is. xxviii. 16. *Behold, I lay in Sion for a foundation, a stone, a tried precious corner stone, a sure foundation, namely, of the new temple or church which God was about to build.*—Is. viii. 14. *But for a stone of stumbling and a rock of offence.* See 1 Pet. ii. 8. note 1. Accordingly, those in Israel who expected Messiah to be a great temporal monarch, *stumbled at Jesus,*

## CHAP. X.

### *View and Illustration of the Matters contained in this Chapter.*

**I**N what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections, whereby they justified their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the work of law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews, his desire and prayer to God was, that they might be saved, ver. 1.—Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness

33 As it is written, (If. viii. 14.) Behold I place in Sion a stone of stumbling, and a rock of offence; ' Yet whosoever believeth on him shall not be ashamed. (If. xxviii. 16.)

33 This happened according to what was foretold, Behold I place in Sion a stone of stumbling, and a rock of offence. Yet whosoever believeth on this crucified Christ, as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation, shall not make haste, out of the presence either of men or of God, as ashamed of believing on him.

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*Jesus*, when they found him nothing but a teacher of religion, and fell. They lost righteousness, together with all their privileges as the people of God. The words in the original, *πᾶς ὁ πιστεύων ἐπ' αὐτὸν ἔ,* may more literally be translated, *No one who believeth on him shall be ashamed.* For to use Grotius's note on this verse? " *Universalis vox, sequente " negativa, apud Hebræos est pro negativa universali.*"

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righteousness of God's appointment, now fully revealed in the gospel, ver. 3.—But in all this they counteracted the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works. See Gal. iii. 10. note 2. Rom. vii. Illustr. ver. 5. made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in the types of the law, ver. 4.—That the law required perfect obedience to all its precepts, the apostle proved from Moses's description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law. The latter in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great value, ver. 5.—Whereas the righteousness enjoined by the gospel, and the reward which it promises, are very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward no where promised in the law. For, saith the apostle, the gospel which requires the righteousness of faith, to shew that that righteousness may easily be attained, thus speaketh to all mankind to whom it is now preached :

preached : Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grave, that thou mayest see him crowned with glory and honour by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee ; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confess with thy mouth before the world, that Jesus is *Lord and Christ*, and wilt believe in thine heart, that God raised him from the dead, and thereby declared him to be both *Lord and Christ*, thou shalt be saved : a reward which the law does not promise to any one, ver. 9.—For with the heart we believe, so as to obtain righteousness, and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10. The righteousness of faith, therefore, enjoined in the gospel, is in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replied, that the prophets have taught the salvation of the Gentiles by faith ; particularly Isaiah, in these words : *Whosoever believeth on him shall not be ashamed*, ver. 11.—And to shew that the expression *whosoever*, does not mean *whosoever of the Jews* only, but *whosoever of the Gentiles* also, the apostle observed, that in bestowing salvation, God makes no distinction between Jew and Greek ; but being equally related to all, is rich in goodness towards all who call upon him, ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32. *That whatsoever shall call on the name of the Lord shall be saved*, ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said, that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates, that they would have been received with joy, namely in that passage, where he says, *How beautiful are the feet of them, &c.* ver. 15.—But to this I answer, that in the passage last mentioned,



tioned, Isaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel, concerning the Christ, notwithstanding it ought to have been as acceptable to them, as the preaching of the true God to the Gentiles, ver. 16. — However, granting that faith in the true God cometh by hearing, and hearing by the word of God preached, it will not follow, that the Gentiles could not believe on the true God, ver. 17.—For though ye say, they have not heard concerning him, so as to be able to believe on him and worship him, I must tell you, yes verily they have heard; for from the beginning of the world, God hath preached to all men his own being, perfections, and worship, by that grand exhibition of himself which he hath made in the works of creation, as is plain from Ps. xix. 4. *Their sound hath gone through all the earth, and their words to the end of the world.* All mankind, therefore, may know and worship the true God, and be saved, agreeably to Joel's declaration above mentioned, ver. 18.—But ye will say, Is it not a great objection to this doctrine, that Israel, to whom the oracles of God were intrusted, is ignorant of the salvation of the Gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I answer, If the Jews are ignorant of these things, it is their own fault. For Moses foretold them in the law, ver. 19.—and Isaiah yet more plainly, ver. 20.—who insinuated, that the calling of the Gentiles to be the people of God, by the preaching of the gospel, would provoke the Jews exceedingly, and harden them in their infidelity; insomuch, that though Christ in person, and by his apostles, should long and earnestly endeavour to persuade them, they would not believe on him, ver. 21.

In this manner did the apostle lay open the true causes of the unbelief of his countrymen. They rejected the gospel, because it reprobated that meritorious righteousness, which they endeavoured to attain, by performing the sacrifices and ceremonies of the law of Moses; and because it required them to seek salvation, by believing on Jesus, as Lord and Christ, and offered salvation to all the Gentiles, who believed. But the Jews were greatly to blame in rejecting the gospel upon these grounds, seeing their own prophets had taught, that whosoever believeth on the true God, and worshippeth him sincerely, shall be saved, although he be preached to them no otherwise than by the works of creation. To conclude, the same prophets having expressly foretold, that the Jews, by the calling of the  
Gentiles,

Gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the predictions,

## OLD TRANSLATION.

CHAP. X. I Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

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

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

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

5 For Moses describeth the righteousness which is of

## GREEK TEXT.

I Αδελφοι, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δεησις ἡ πρὸ τοῦ Θεοῦ, ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν.

2 Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' ἔκκατ' ἐπιγνώσιν.

3 Ἀγνοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητεῦντες σῆσαι, τῇ δικαιοσυνῇ τοῦ Θεοῦ ἐχὺπεταγήσαν.

4 Τελῶ γὰρ νόμος Χριστοῦ, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου,

Ver. 1. *That they may be saved.* *Israel*, or the whole body of the Jewish nation, who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean *their coming to the knowledge and belief of the gospel*; a sense in which the word is used, 1 Tim. ii. 4. *Who willeth all men to be saved, and to come to the knowledge of the truth.* Also Rom. xi. 26. *And so all Israel shall be saved.* Farther, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

Ver. 4. *Christ is the end of the law for righteousness.* Estius and Ellner are of opinion, that by *τελῶ νόμος*, is meant *the fulfilling of the law*: both because *τελῶ* is used in that sense, Luke xxii. 37. *These things which are predicted of me, τελῶ ἔχει, are fulfilled*; and because in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense, *Τετέλεσται*, sup. *παντα*; *All things are accomplished* Beza thinks, that as the law was designed to justify them who obeyed it perfectly, Christ  
may

ditions, would acquiesce in the appointment of God concerning the Gentiles; sensible, that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

## NEW TRANSLATION.

CHAP. X. 1 Brethren, *indeed* my heart's desire and prayer *which is to God* for Israel is, that they *may be saved.*<sup>1</sup>

2 For I bear them *witness* that they have (*Ζηλον Θεου*) a *great zeal*, but not according to knowledge.

3 (*Γαρ, 93.*) *Wherefore, being ignorant of the righteousness of God*, (see ver. 10. note 1.) and *seeking to establish their own righteousness*, (Phil. iii. 9.) *they have not submitted to the righteousness of God:*

4 (*Γαρ, 98.*) *Although Christ is the end' of the law for righteousness to every one who believeth.*

5 For Moses (Levit. xviii. 5.) describeth the

## COMMENTARY.

CHAP. X. 1 *Brethren, knowing the punishment which they shall suffer, who reject Jesus, my earnest desire and prayer to God for Israel is, that they may be saved from the sin of unbelief.* See chap. xi. 26.

2 *For I bear them witness, that they have a great zeal in matters of religion: (see examples, Acts xxi. 27.—31. ch. xxii. 3.) But their zeal not being directed by knowledge, hath misled them.*

3 *Wherefore, being ignorant of the righteousness which God appointed at the fall, as the righteousness of sinners; and seeking to establish their own righteousness, by observing the sacrifices and ceremonies, and other duties enjoined in the law of Moses, they have not submitted to the righteousness of God's appointment by faith.*

4 *Although the believing on Christ, as the Messiah, is the end for which the law was given, that righteousness might be counted to every Jew who believeth.*

5 *For Moses thus describeth the righteousness which is by the law, That*

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may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, *the end of the law* is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews, the expectation of that atonement for sin, which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ, which was preached to Abraham in the covenant made with him, Gal. iii. 8. Hence the law is called, *a pedagogue to bring the Jews to Christ*, Gal. iii. 24.

the law, That the man which doth those things, shall live by them.

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

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

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;

ὅτι ὁ ποιήσας αὐτὰ ἀνθρώπος, ζήσεται ἐν αὐτοῖς.

6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη ἔτω λέγει· μὴ εἴπῃς ἐν καρδίᾳ σὺ· τις ἀναήσεται εἰς τὸν οὐρανόν; τὸ ἐστὶ Χριστὸν καταγαγεῖν.

7 Ἡ· τις καταβήσεται εἰς τὴν ἀβυσσον; τὸ ἐστὶ Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

8 Ἀλλὰ τί λέγει; ἐγγύς σε τὸ ῥῆμα ἐστίν, ἐν τῷ στόματι σε καὶ ἐν τῇ καρδίᾳ σε. τὸ ἐστὶ τὸ ῥῆμα τῆς πίστεως ὃ κηρυσσομένον·

Ver. 5. *The man who doth these things shall live in them.* This is taken from Lev. xviii. 5. and is generally thought to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout, will be sensible, that though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Levit. xviii. 26.—29.

Ver. 6.—1. *But the righteousness which is by faith thus speaketh.* Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his *commandment* or law, Deut. xxx. 11.—14. though in a sense somewhat different.—We have a personification of the same kind in Plato's *Apol. Socrat.* where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailor for that purpose.

2. *Who shall ascend into heaven, that is to bring down Christ.* The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it *the sign from heaven*, Matth. xvi. 1.

Ver. 7. *Or who shall descend into, τὴν ἀβυσσον, the deep, that is, to bring again Christ from among the dead.* The Jews expected that 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

righteousness which is by the law, That the man *who* doth these things shall live *in* them.

6 But the righteousness by faith thus speaketh,<sup>1</sup> (Deut. xxx. 12—4.) say not in thine heart, Who shall ascend into heaven? that is, *to bring down Christ.*<sup>2</sup>

7 Or who shall descend into the deep? that is, *to bring again Christ* (εκ, 157.) *from among the dead.*<sup>1</sup>

8 But what does it say? (το ρημα, 60.) *The matter is nigh thee,*<sup>1</sup> *in thy mouth,* and in thy heart: that is, *the matter of faith which we preach,*<sup>2</sup> *IS NIGH THEE.*

*the man who doth its statutes, shall live by them.* Now that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness, ver. 4.

6 But the gospel which enjoins the righteousness which is by faith, to shew that it is attainable, thus speaketh, *Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ to take possession of the kingdom, as if that were necessary to one's believing on him.*

7 Or who shall descend into the deep? that is, *to bring again Christ from among the dead, raised to life, as if the crucifixion of Jesus, had proved him an impostor.*

8 But what does it say farther? why this, *The matter required of thee by the gospel, is nigh thee, and hath its seat in thy mouth, and in thy heart: that is, the matter of faith which we preach, as the righteousness appointed by God, is nigh thee; is easily understood and attained.*

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.—*The abyss* here signifies the receptacle of departed souls, called *Hades*, because it is an invisible place; see I Cor. xv. 55. note; and *the abyss, or deep*, because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Psal. cxxxix. 8.

Ver. 8.—1. *The matter is nigh thee.* Το ρημα, here translated *the matter*, answers to a Hebrew word which signifies not only a *speech, doctrine, command, duty, &c.* but any *matter or thing* whatever, Est. iv. 60. Thus Luke i. 27. *For with God παν ρημα, nothing shall be impossible.* Here it signifies *the duty of faith*; as is plain from the latter clause, where we have το ρημα της πιστεως *the matter of faith.*—*Things obscure and difficult*, were said by the Hebrews to be *far off*: but *things easily understood, and easily attained*, were said to be *nigh*, Rom. vii. 18. 21.

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

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

9 Ὅτι εἰν ὁμολογησῆς ἐν τῷ σώματι σε Κυρίου Ἰησοῦν, καὶ πισυσεῆς ἐν τῇ καρδίᾳ σε ὅτι ὁ Θεὸς αὐτὸν ἠγειρεν ἐκ νεκρῶν, σωθήσῃ.

10 Καρδία γὰρ πισυεταὶ εἰς δικαιοσυνην· σώματι δὲ ὁμολογεταὶ εἰς σωτηριαν.

Of this latter character was *the matter or duty of faith*, as the apostle observes in the following clause.

2. *In thy mouth and in thy heart; that is the matter of faith which we preach.* The apostle's meaning is, that the duty of faith in Christ which he preached, was nigh them, was easy to be performed; because it was founded on the strongest evidence. The eye-witnesses by testifying the resurrection of Christ from the dead, and by confirming their testimony with miracles, gave all men more full assurance of his resurrection, than if he had shewn himself alive after his resurrection, to all the world. For such an appearance would have been no proof of his resurrection, to any but to those who had known him in his lifetime, and had seen him expire on the cross. Or if it is thought, that such an appearance would have convinced those who never had seen Jesus before, I ask, How could they know, that the person who called himself *Jesus risen from the dead*, was really he, except by the testimony of those who knew him in his lifetime, and had seen him die? So then even this loudly demanded proof of Christ's resurrection, resolves itself into the very evidence which we now possess; namely, the testimony of the persons who conversed with him familiarly during his lifetime, and saw him die, and who gained credit to the testimony which they bare to his resurrection, by working miracles in support of it.—Farther, by preaching that the deliverance which the Christ was to work for the Jews, was not a deliverance from the dominion of the Gentiles, but from the dominion and punishment of sin, called, ver. 9. *salvation*, the apostles made the Jews sensible, that to work this kind of salvation, there is no occasion for the Christ's coming down from heaven in a visible pompous manner, to take to himself a temporal kingdom. The duty therefore of faith, which the apostles preached as necessary to salvation, was both plain and easy, and was to be performed with the mouth and with the heart, in the manner explained ver. 9.

Ver. 9.—1. *That if thou wilt confess with thy mouth the Lord Jesus, &c.* The duty of faith, which we apostles preach as necessary to salvation, is this: *That if thou wilt confess with thy mouth the Lord Jesus; that is, wilt openly confess Jesus to be Lord and Christ.* This interpretation the apostle Peter hath taught us, Acts ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom*

9 That if thou wilt confess with thy mouth the Lord Jesus,<sup>1</sup> and wilt believe with thine heart that God hath raised him from the dead,<sup>2</sup> thou shalt be saved.<sup>3</sup>

10 For with the heart (πιστευεται εις δικαιοσυνην) we believe unto righteousness,<sup>1</sup> and with the mouth we confess unto salvation.

9 For we preach, that if notwithstanding the danger accompanying it, thou wilt before the world, confess with thy mouth the Lord Jesus, as the seed in whom all nations are blessed, and, as the ground of that confession, wilt sincerely believe, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.

whom ye have crucified, both Lord and Christ, that is, ruler over all, and the promised Messiah, Pf. ii. 2. 6.

2. *And wilt believe with thine heart that God hath raised him from the dead.* 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.

3. *Thou shalt be saved:* Thou shalt obtain that deliverance from sin and punishment, which the Christ was to accomplish by his appearing on earth; because, as the apostle observes in the next verse, this faith shall be counted to thee for righteousness.

Ver. 10.—1. *For with the heart we believe unto righteousness.* To believe with *the heart* is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ, as far as he is able, it is called *the obedience of faith* and *the righteousness of faith*. Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called *the righteousness of God*; the righteousness which God hath appointed for sinners, and which he will accept and reward.

2. *And with the mouth we confess unto salvation.* 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, Matth. 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 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

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

12 For there is no difference between the Jew and the Greek; for the same Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beauti-

11 Λεγει γαρ η γραφη πας ο πισυων επ αυτω, ε καταισχυνησεται.

12 Ου γαρ εσι διασολη Ιουδαιε τε και Ελλην. ο γαρ αυτος Κυριος παντων, πλετων εις παντας τες επικαλεμενες αυτον.

13 Πας γαρ ος αν επικαλεσηται το ονομα Κυριε, σωθησεται.

14 Πως εν επικαλεσουηαι εις ον εκ επισυεσαν; πως δε πισυεσεν εν εκ ηκεσαν; πως δε ακεσεν χωρις κηρυσσοντος;

15 Πως δε κηρυξεν ειαν μη αποσαλωσι; και πως γεγραπται ως ωραιοι οι ποδες

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own accord; but to *confess*, is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration, *Pro Cecinna*.

Ver. 13. For whosoever will call on the name of the Lord See 1 Cor. i. 2. note 6. This text is quoted by the apostle to prove, that the heathens who worship the true God sincerely will be saved; as is evident from the objection stated in the following verse. It is true Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, adds the words quoted by the apostle. But it does not follow that according to Joel, those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The *salvation* which Joel speaks of, is *eternal salvation*, consequently it was not then to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be preached as a blessing to be bestowed at the general judgment, on all who from the beginning to the end of the world called on the name of the Lord; that is, who sincerely worshipped the true God.—The publication of this great event, was extremely proper after the effusion of the Spirit, because salvation had been procured for the sincere worshippers of God, by what Christ had done in Zion and Jerusalem; which I think the true import of the prophet's words, ver. 32. *And it shall come to pass, that whosoever shall call on the*

*name*



11 For the scripture faith, (Isa. xxviii. 16.) Whosoever believeth on him shall not be ashamed. (See chap. ix. 33.)

12 (Γαρ, 94.) *Indeed there is no distinction (τε) either of Jew (ουαι) or of Greek: for the same Lord of all is rich towards all who call upon him.*

13 For whosoever will call on the name of the Lord, shall be saved.

14 **JEW.** (Ouv, 264.) *But how shall they call on HIM in whom they have not believed? And how shall they believe IN HIM of whom they have not heard? And how shall they hear without a preacher?*

15 And how shall they preach unless they be sent? as it is written, How beautiful are the feet of them who bring good tidings of peace, of

11 That all who believe on Christ, and confess him, shall be saved, is certain: for the scripture faith, Whosoever believeth on the precious corner stone, shall not make haste out of the presence of God or men, as ashamed.

12 *Indeed, in the salvation of mankind, there is no distinction of Jew or Gentile. For the same Lord of all is rich in mercy, towards all who call upon him. He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.*

13 For so the prophet Joel hath declared, chap. ii. 32. Whosoever will worship the true God sincerely, shall be saved.

14 *But in the passage just now quoted, Joel cannot be supposed to speak of the Gentiles. For how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear of him, without a preacher to declare him?*

15 *And how shall they preach God to the Gentiles, unless they be sent by him? which ought to have been done long ago, because such preachers would have been well received, as Isaiah insinuates, chap. lii. 7.*

*name of Jehovah, shall be delivered: For in mount Zion, and in Jerusalem, shall be deliverance.* Deliverance shall be wrought for whosoever calleth on the name of Jehovah: and that deliverance shall be preached to all with the greatest assurance, through the gifts of the Spirit, beginning at Jerusalem, according to Christ's command, Luke xxiv. 47.

Ver. 15. *How beautiful are the feet of them who bring good tidings of peace!* This figurative idea was not peculiar to the Hebrews. Bos tell us, that Sophocles represents the hands and feet of them who come on some kind errand, as beautiful in the eyes of those who are profited thereby. The figure, as applied by Isaiah, is extremely proper. The

ful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

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

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

των ευαγγελιζομενων ειρηνην, των ευαγγελιζομενων τα αγαθα.

16 Αλλ' ε παντες υπηκουσαν τω ευαγγελιω· Ἡσαιας γαρ λεγει· Κυριε, τις επισευσε τη ακοη ἡμων;

17 Αρα ἡ πισις εξ ακοης· ἡ δε ακοη δια ρηματ<sup>Ⓞ</sup> Θεου.

18 Αλλα λεγω· μη εκηκουσαν; μενευγε εις πασαν την γην εζηλθεν ο φθογγ<sup>Ⓞ</sup> αυτων, και εις τα περατα της οικουμενης τα ρηματα αυτων.

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.

Ver. 17. *And this hearing, δια ρηματ<sup>Ⓞ</sup>, by the word of God:* In allusion, perhaps, to Isaiah lvii. 19. where faith is represented as *the fruit of the lips*. Ρημα here signifies a speech or discourse of some length; as it does likewise, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, ρημα denotes the whole of the gospel—The speech uttered by the works of creation, may fitly be called *the speech of God*, both because it is a speech concerning the being and perfections of God, and because it is a speech uttered by God himself.

Ver. 18.—1. *But I ask: Have they not heard?* In reasoning against the salvation of the Gentiles, the Jew proceeds on the supposition that they could not know and worship the true God, unless he had sent among them preachers to make himself known to them: and insinuates, ver. 15 That this should have been done long ago, because the preaching of the true God would have been acceptable to them. To this the apostle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Christ, it is far from being certain, that the preaching of the true God by messengers divinely commissioned, would in very early times be acceptable to the Gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge, that belief cometh from hearing, and this hearing from the word of God preached; insinuating, that as the Gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This insinuation the apostle confutes by asking,

them who bring good tidings of good things?

16 APOSTLE. (Αλλα, 81.) *Nevertheless, all have not obeyed the good tidings; for Isaiah saith, Lord who hath believed (τα ακοη, 46.) our report?*

17 JEW. (Αρα, 89.) So then, (πιστις) *belief cometh from hearing, and (') this hearing by the word of God.*

18 APOSTLE. But (λεγω, 55.) *I ask, Have they not heard? Yes verily, their sound hath gone out to all the earth, and their words to the ends of the world.*

saying, *How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.*

16 *Nevertheless, that the preaching of the true God, would have been acceptable to the Gentiles, in former times, is not certain: since all of the Jews, to whom the preaching of the Messiah, ought to have been acceptable, have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed our report?*

17 *So then you acknowledge that belief in the true God, cometh from hearing concerning him; and this hearing, by the word or speech concerning God, uttered in some intelligible manner.*

18 *Be it so. But I ask, have the Gentiles not heard, concerning the true God? Yes, verily they have all heard. For the Psalmist says, "The heavens declare the glory of the Lord, &c. Their line is gone out through all the earth, and their words to the end of the world."*

ver. 18. Have not they heard? Then answers his own question, Yes verily, they have heard the true God preached by the works of creation; a preaching most ancient, universal, and loud: *Their sound hath gone out to all the earth.*

2. *Yes verily; their sound hath gone out to all the earth.* That all mankind have heard the word of God, the apostle proves from Psa. xix. 1. where it is affirmed that the works of creation, especially *the heavens*, that is, the luminaries placed in the heavens, by their constant and regular motions, producing day and night, and the vicissitude of seasons, with all their beneficial consequences, preach the true God to the Gentiles, in every age and country. This speech uttered by the works of creation, is as properly God's, as the speech uttered by the preachers of the gospel, and has always been so universal, and so intelligible, that if any of the Gentiles have not known and worshipped the true God, they are altogether inexcusable, as the apostle affirms, Rom. i. 20.—What the apostle calls *their sound*, is in the Hebrew *their line*. But Pocock, Miscel. c. 4. p. 46. hath shown, that the Hebrew word translated *line* signifies also a *loud voice or cry*.

19 But I say, Did not Israel 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 was found of them that sought me not; I was made manifest unto them 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.

19 Ἀλλὰ λέγω· μὴ οὐκ ἔγνω Ἰσραὴλ. Πρῶτος Μωσῆς λέγει· ἐγὼ παραζήλωσω ὑμᾶς ἐπὶ οὐκ ἔθνη, ἐπὶ ἔθνη ἀσυνετῶ παραργίω ὑμᾶς.

20 Ἡσαΐας δὲ ἀποτολμα, καὶ λέγει, Εὗρεθην τοῖς ἐμὲ μὴ ζήτησιν, ἐμφανῆς ἐγενομένην τοῖς ἐμὲ μὴ ἐπερωτῶσι.

21 Πρὸς δὲ τὸν Ἰσραὴλ λέγει· ὅλην τὴν ἡμέραν ἐξέπετασα τὰς χεῖρας με πρὸ λαοῦ ἀπειθῶντα καὶ ἀντιλεγόντα.

Ver. 19.—1. *Israel hath not known.* Μη οὐκ ἔγνω. The particle *μη*, as placed in this sentence, is commonly the sign of a question. But I have translated *μη οὐκ*, as a double negation, which, in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the Gentiles who lived without having any external revelation given them, is evident from the apostle's answer contained in the next sentence.

2. *I will provoke you to jealousy.* *Jealousy*, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to *provoke God to jealousy*, by giving to idols that honour which is due to him alone. In the texts quoted by the apostle, God foretells that the Jews in their turns should be *moved to jealousy*, by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles whom they greatly despised. Accordingly the Jews were exceedingly enraged, when the apostles preached the gospel to the Gentiles.

3. *By a foolish nation I will enrage you.* That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. x. 8. where *idolaters* are called a *foolish people*.

Ver. 20.—1. *Besides Esaias is very bold.* He was not afraid of the resentment of the Jews, who he knew, would be exceedingly provoked at what he was going to prophecy.

19 *JEIV.* But (λεγω, 55.) *I object, Israel hath not known.* *APOSTLE.* First, Moses saith, (Deut. xxxii. 21) *I will provoke you to jealousy by THAT WHICH IS no nation: by a foolish nation I will enrage you.*<sup>3</sup>

20 (Δε, 104.) *Besides* *Isaiab* is very bold<sup>1</sup> (και, 210.) *when he saith, I am found by them who did not seek me; I am shewn to them who did not ask for me.*

21 But (ωρ, 290.) *concerning* *Israel* he saith, (ch. lxx. 2.) *All day long I have stretched forth my hands to a disobedient and rebellious people.*<sup>2</sup>

19 *But* to the salvation of the Gentiles, *I object* that *Israel*, God's ancient church, *hath not known* any thing of that matter. *Apostle.* If they are ignorant, it is their own fault. For *first, Moses saith, I will move you to jealousy, by these who are not a people of God; by a foolish nation, I will enrage you; namely, by granting salvation to the Gentiles.*

20 *Besides, Isaiab* is very bold, in speaking of the calling of the Gentiles, *when he saith, ch. lxx. 1. "I am sought of them that ask not for me. I am found of them that sought me not. I said, Behold me, behold me, to a nation that was not called by my name."*

21 *But concerning the Israelites, he saith, I have spread out my hands all the day long, to a disobedient and rebellious people: I have long earnestly entreated that unbelieving and rebellious people to return. But to no purpose.*

2. *I am found by them who did not seek me.* They who did not seek God, &c. are the Gentiles, who being wholly occupied with the worship of idols, never once thought of enquiring after, or worshipping the true God. Nevertheless, to the Gentiles while in this state, God, by the preaching of the gospel, made himself known, and offered himself as the object of their worship

Ver. 21.—1. *But concerning Israel he saith, all day long I have stretched forth my hands.* This is 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

2 *A rebellious people.* Αντιλογοντα. In the Hebrew text it is, *Who walk in a way that is not good, after their own thoughts.* But this is the same with a rebellious people. In Jude, ver. 11. the word αντιλογια, is applied to the rebellion of Korah, See note 4. on that verse.

## CHAP. XI.

*View and Illustration of the Discoveries contained in this Chapter.*

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43. Also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation, on account of their unbelief, Luke xxi. 24. we cannot think the Christian preachers would conceal these things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St. Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. *Will not their unbelief destroy the faithfulness of God,* is founded on his having affirmed that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice, God might take away from the Jews privileges which he had conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore that the foreknowledge of the evils which were coming on their brethren, might not affect the Jewish Christians too much, the apostle in this chapter, comforted them, by assuring them that the rejection of the nation was not to be *total*; because at no period hath the disobedience of the Jews been total, ver. 1.—10.—Neither is it to be *final*, but for a limited time only, to make way for the entering of the Gentiles into the Church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11.—16.—On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17.—24.—Then for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25.—27.

The great events in the divine dispensations displayed in this chapter; namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St. Paul was anxious to place in a proper light; because the Jews believing, that no person could be  
saved

saved out of their church, interpreted the prophecies concerning the calling of the Gentiles, of their conversion to Judaism. What impression his declarations concerning these events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war, were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to persecute the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the Judaizing teachers to corrupt its doctrines on the old pretence of the universal and perpetual obligation the law of Moses, must have appeared ridiculous. And this is what the apostle meant, when he told the Romans, chap. xvi. 20. *That the God of peace would bruise Satan under their feet shortly.*—Farther, in regard the apostle's predictions concerning the rejection of the Jews, have long ago been accomplished, we have good reason to believe, that the other events foretold by him, will be accomplished likewise in their season; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects, the apostle concluded with remarking, that Jews and Gentiles in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham, ver. 30.—32. And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out as ravished with the grandeur of the view, *O the riches both of the wisdom and of the knowledge of God!*

God! How unsearchable are his judgments, and his ways past finding out! ver. 33, 34, 35.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those benevolent purposes, which his wisdom had planned from the beginning, for making his creatures happy, ver. 36.

In this sublime manner, hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears, that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design, formed by God, for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection

OLD TRANSLATION.

CHAP. XI. 1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

GREEK TEXT.

1 Λεγω εν· Μη απωσατο ο Θεος τον λαον αυτε; Μη γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερματ<sup>Ω</sup> Αβρααμ, φυλης Βενιαμιν.

2 Ουκ απασατο ο Θεος τον λαον αυτε ον προεγνω. Η εις οιδατε εν Ήλια τι λεγει η γραφη, ως εντυγχανει τω Θεω κατα τ<sup>ε</sup> Ισραηλ, λεγων·

3 Κυριε, τ<sup>ε</sup>ς προφητας σε απεκτειναν, και τα θυσιασηρια σε κατεσκαψαν· και εγω υπελειφθην μον<sup>Ω</sup>, και ζητεσι την ψυχην με.

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Ver. 2. *God hath not cast off his people whom he foreknew.* 'Ον προεγνω. The foreknowledge of which the apostle speaks in this passage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that case, the supposition of his calling them off, could not possibly be made. But it is God's foreknowledge of the Jews to be his visible church and people on earth. The word *know* hath this sense, Amos iii. 2. *You only have I known*, that is, *acknowledged or chosen, before all the families of the earth.* In Whitby's opinion, God's people whom he *foreknew*, were such of the Jews as believed in Christ, called, ver. 7.



fection of which their nature is capable : and that both in its progress, and its accomplishment, the scheme of man's salvation, contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which have been raised, either against revelation in general, or any part thereof in particular.

## NEW TRANSLATION.

CHAP. XI. 1 *JEW.*

(Λεγω εγ, 55.) *I ask them, Hath God cast off his people? APOSTLE. By no means. For even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

2 God hath not cast off his people whom he foreknew. *Know ye not what the scripture saith (εἰ) to Elijah, when he complaineth (see Rom. viii. 27. note) to God against Israel, saying,*

3 Lord, they have killed thy prophets, and have digged down thine altars, and I am left alone, and they seek my life.

## COMMENTARY.

CHAP. XI. 1 *I ask then, do you*

from these prophecies infer, that God hath cast off his people for ever? By no means. For even I am one of the ancient people of God, a descendant of Abraham, and sprung of the tribe of Benjamin: yet I am not cast off. I am still one of God's people, by believing in Christ.

2 God hath at no time cast off the whole of the Jewish nation whom he formerly chose. In the greatest national defections, there were always some who continued faithful to God. Know ye not what the scripture saith was spoken to Elijah, when he complained to God against the Israelites, as having all followed idols, saying,

3 Lord, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away." 1 Kings xix. 18.

ver. 7. *the election.* But as *his people*, ver. 1. signifies the whole Jewish nation, the phrase in ver. 7 must be taken in the same general sense.

Ver. 3.—1. *And have digged down thine altars.* By the law, the altars of God were to be made of earth, Exod. xx. 24. And the

4 But what faith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal.*

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more

4 Ἀλλὰ τι λέγει αὐτῷ ὁ χρηματισμός; Κατελιπὼν ἑμαυτῷ ἑπτακισχιλίους ἀνδρῶν οἵτινες ἐκ ἐκαμψαν γονυ τῆ Βααλ.

5 Οὕτως ἐν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γεγομέν.

6 Εἰ δὲ χάριτι, ἐκ ἐτι ἐξ ἔργων· ἐπεὶ ἡ χάρις ἐκ ἐτι

Israelites were to have one altar only, for offering sacrifice to their only Lord and King. Wherefore, when the tribes whose inheritance was on the east side of Jordan, raised an altar for themselves, it was considered as rebellion against God, Josh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raised where the tabernacle was pitched. But as at first, no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2, 3. After the revolt of the ten tribes, their princes did not think it proper that they should any longer go up to Jerusalem to offer sacrifice; they therefore raised altars in their own country, for the offering of sacrifices to God. Elijah also built an altar on Carmel, for the purpose of shewing whether the Lord or Baal was God, 1 Kings xvii. 30. 32. It was of these altars Elijah spake, when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In translating that passage, the LXX. have used the word *καθεῖλαν*, *they have taken away*. But the word *κατεσκαψαν*, used by the apostle, is more literal, and agrees better to the circumstances of the case: *They have digged down* thine altars. This is one of many passages which shew that St Paul, in his translations of the scriptures, did not copy the LXX. implicitly, but made his translations from the Hebrew original. And being a great adept in the language, his translation when different from that of the LXX. is always more just.

2. *And I am left alone.* In the history we are told that Obadiah hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah spake this, Ahab perhaps had discovered, and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or lastly, his words on this occasion are not to be taken strictly, but may mean, I am left almost alone.

Ver. 4.—1. *I have reserved to myself seven thousand men.* What God said to Elijah on this occasion, encourages us to believe that there are all times in the world, more good men than we are aware of. The members of the invisible church are unknown to us; but they are all known to God.

4 But what faith the answer of God to him? I have reserved to myself seven thousand men <sup>1</sup> who have not bowed the knee to THE IMAGE OF Baal. <sup>2</sup>

5 So then, even at this present time, there is a remnant according to an election by grace. <sup>1</sup>

6 And if by grace, IT IS no more of works, (επει) otherwise grace is

4 Elijah imagined that the whole nation had been guilty of idolatry. *But what faith the answer of God to him? I have left me seven thousand in Israel, all the knees which have not bowed unto Baal,* 1 Kings xix. 18.

5 So then, even at this present time, there is a remnant, who, by believing on Jesus, continue to be the people of God still, according to an election by favour.

6 And if this election to be the church of God is by favour, it cannot have happened on account of works per-

2. *Who have not bowed the knee to Baal.* Τη Βααλ. Erasmus thinks the gender of the article directs us to supply, Τη εικονι της Βααλ, to the image of Baal, in which he is followed by our translators. But Estius thinks the word to be supplied, is στηλη, which in the LXX. denotes a statue: and that one remarkable statue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX. however, in the passage quoted by the apostle, have τω Βααλ.—Baal, the God of the Syrians and Sidonians, for whose worship Ahab and Jezebel were so zealous, was the sun, to whom likewise they gave the name of Hercules; a word of Hebrew extraction, signifying one who sees and illuminates every thing. Baal, however, was the name of many heathen idols. Hence it is used in the plural, Baalim.

Ver. 5. *At this present time there is a remnant, according to an election by grace.* Or, as Beza translates the clause, a gratuitous election. In ver. 28. persons said to be elected, are called enemies. This I think shews that the election here spoken of, is only to outward privileges, particularly the great privilege of being the visible church and people of God.—The remnant according to an election by grace, are the Jews who believed the gospel, and who in the first age were many thousands.—This remnant is said to have been elected according to grace, because they were made the church and people of God along with the believing Gentiles, through mere grace or favour. Of this kind of election Peter speaks, 2 Ep. i. 10. *Brethren, endeavour to make your calling and election sure; for if ye do these things, ye shall never fall.* For how can the election of individuals to eternal life, be made more sure than it is by the divine decree? But election to the privileges of God's visible church, may be made more sure, by a right improvement of these privileges. *For if God spared not the natural branches, perhaps neither will he spare thee,* Rom. xi. 21.

grace. But if *it be* of works, then is it no more grace : otherwise work is no more work.

7 What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded :

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

9 And David saith, Let their table be made a snare,

γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκ ἐστὶ ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἐστὶ ἐστὶν ἔργον.

7 Τί οὖν ; Ὁ ἐπιζητεῖ Ἰσραὴλ, τὰτα οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογή ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν,

8 Καθὼς γεγραπταὶ· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα καταнуξέως, οφθαλμοὺς τε μὴ ἑλεπεῖν, καὶ ὠτα τε μὴ ἀκκεῖν ἕως τῆς σημεροῦν ἡμέρας.

9 Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τραπέζα αὐτῶν εἰς

Ver. 7.—1. *The thing Israel earnestly seeketh, that he hath not obtained.* Because the apostle had represented the Jews as pursuing *the law of righteousness*, Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was a *righteousness of works*. But as in the next clause, the apostle says, *the election have obtained it*, that cannot be the thing Israel earnestly sought ; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought. For in the apostle's days, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which *Israel* sought in vain, but which *the election* obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.

2. *But the election hath obtained it.* *The election*, is the elected remnant, as *the circumcision* is the *circumcised* people. Farther, *Israel* and *the election* being opposed to one another in this verse, *the election* must be *the whole body* of the believing Jews, just as *Israel* is *the whole body* of those who did not believe. See ver. 5. note. What the election obtained, see in the preceding note.

3. *And the rest are blinded.* *Ἐπωρώθησαν*. See Eff, iv. 4. The Greek word *πωρω*, may be translated, *are hardened* ; for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These however are distinguished, John xii. 40. *τετυφλωκεν*, *He hath blinded their eyes*, and, *πεπωρωκεν*, *hath hardened their heart*. The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that

no more grace : *But if of works, it is no more grace, otherwise work is no more work.*

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,<sup>1</sup> but the election<sup>2</sup> hath obtained it, and the rest are blinded.<sup>3</sup>*

8 As it is written, <sup>1</sup> (Isa. xxix. 10.) God hath given them a spirit of deep sleep,<sup>2</sup> eyes not seeing, and ears not hearing, (Efl. iv. 4. Isa. vi. 9.) unto this present day.<sup>3</sup>

9 And David saith, Let their table be for a

formed, otherwise favour is no more favour : but if it be on account of works meriting it, there is no more favour in it, otherwise work is no more work : it merits nothing.

7 What then is the sum of my discourse? Why this : *The honour of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained, having rejected Jesus ; but the elected remnant hath obtained that honour, and the rest are blinded.*

8 Blindness hath ever been the disease of the Jews, as appears from what is written : “ The Lord hath poured out upon you the spirit of deep sleep.”—“ Hear ye indeed, but understand not, see ye indeed, but perceive not,” which stupidity and blindness hath continued with the Jews to this present day.

9 And to shew the causes and consequences of that spiritual blind-

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.

<sup>1</sup> Ver. 8.—1. *As it is written.* Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

2. *Of deep sleep.* Κατανύξεις. This is an allusion to the stupifying potions, given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called, οὖν κατανύξεις, stupifying wine, Pl. lx. 3. lxx. Accordingly, the apostle adds, *eyes not to see, though they be open, and ears not to hear, though the person be awake.* 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.

3. *Unto this present day.* These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse; a parenthesis, joins these words to the end of verse 7. thus : *The rest are blinded unto this day.* But in my opinion, this construction is improper.

and a trap, and a stumbling-block, and a recompence unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

παγίδα, και εις θηραν, και εις σκανδαλον, και εις ανταποδομα αυτοις.

10 Σκοτισθητωσαν οι οφθαλμοι αυτων τε μη βλεπειν· και τον νωτον αυτων διαπαντος συγκαμψον.

11 Λεγω εν, Μη επταισαν ινα πεσωσι; μη γενοιτο. Αλλα τω αυτων παραπτωματι η σωτηρια τοις εθνεσιν, εις το παραζηλωσαι αυτες.

Ver. 9. *Let their table be for a snare, and a trap.* As the Hebrews used the Imperative mode for the Future, this passage may be translated, *Their table shall be for a snare, &c.* and so may be considered as a prophecy.—The metaphors of *a snare*, and *a trap*, are taken from birds and beasts, who are allured into snares and traps, to their destruction, by meat laid in their way. *Snares* are contrived to catch the prey by some part of its body. *Traps* inclose its whole body. *Stumbling-blocks* occasion falls, which wound sometimes to death.

Ver. 10. *Let their eyes be darkened, so as not to see, and bow down their backs continually;* that is, their eyes shall be darkened, &c. See *Ess. iv. 9.* 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, *Lament. v. 17.* And the most miserable slavery is represented by walking with the back bowed down, as under a yoke or a heavy burden: and deliverance from slavery is represented by making one walk upright, *Pf. cxlvi. 8.* *The Lord raiseth them that are bowed down.* See also *Levit. xxvi. 13.* This passage therefore is a prediction, that when the Christ should appear, the Jews would be so befuddled with luxury and sensuality, as not to be able to discern in him the characters of the Christ, and that through ignorance they would put him to death; and that God would punish them for these crimes by making them slaves, and desolating their land. By quoting this prophecy, the apostle shewed the Jews, that their rejection and punishment for crucifying the Christ, was long ago foretold in their own scriptures. For this *ixth Psalm*, from which the above quotations are taken, relates wholly to Christ, as shall be shewed, *Rom. xv. 3. note 2.*

Ver. 11.—1. *I ask then, Have they stumbled, ινα πεσωσι, so as to fall?* Here an unbelieving Jew is introduced, objecting to the apostle's doctrine concerning the rejection and dispersion of the nation, by asking whether they had stumbled so as to fall or be destroyed. For the  
Greek

snare and a trap, <sup>1</sup> (Psal. lxi. 22.) and a stumbling block, and a recompence to them.

ness, *David saith of Messiah's enemies, "Let their table become a snare to them, and that which should have been for their welfare, let it become a trap,"* Ps. lxi. 22. *and a stumbling-block, and a punishment to them.*

10 Let their eyes be darkened (*μη βλέπειν*, 4.) *so as not to see, and bow down their back continually.* <sup>1</sup> (Psal. lxi. 23.)

10 "Let their eyes be darkened, that they see not, and make their loins continually to shake." In consequence of their sensuality, their understanding shall be darkened, and as a punishment they shall be made slaves.

11 *JEW.* I ask them, Have they stumbled *so as to fall* <sup>1</sup> *FOR EVER?* *APOSTLE.* By no means. But through their fall salvation <sup>2</sup> *IS GIVEN* to the Gentiles, to excite them to emulation. <sup>3</sup>

11 By applying these prophecies to the Jews, you represent them as in a state of utter rejection. *I ask, therefore, have they stumbled, so as to fall for ever? By no means, but through their fall, salvation is given to the Gentiles, to excite the Jews to emulation, that by believing they may obtain the same privilege.*

Greek word *πεσωσι*, like the English word *fall*, is used to denote a ruinous fall, a fall from which one does not rise again, a fall ending in death. Hence in all languages, *death* is expressed by *falling*; *He fell in battle.*

2. *By no means: but through their fall salvation is given to the Gentiles.* Here *salvation* signifies the knowledge and means of salvation; in which sense, *saved* also is used, ver. 26. and chap. xiii. 11. note 2. —The rejection of the Jews, the destruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expression, *their fall*, were absolutely necessary to the Gentiles obtaining the knowledge and means of salvation. For first, the worship of God in the Jewish church being confined to Jerusalem, it was impossible for the whole Gentile world to find the knowledge and means of salvation in the Jewish church: and yet while that church subsisted, no other church could be introduced. Wherefore, that all the Gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected, in which the spiritual worship of God can be performed by all the Gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews, with their expulsion from Canaan, contributed greatly to the introduction of the Gentiles into the Christian church, where the knowledge and means of salvation were given to them, as shall be shewn, ver. 15. note 1.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the recon-

12 Εἰ δὲ τὸ παραπτώμα αὐτῶν πλετῶς κόσμου, καὶ τὸ ἡττήμα αὐτῶν πλετῶς ἐθνῶν, πῶς μάλλον τὸ πληρωμα αὐτῶν;

13 Ὑμῖν γὰρ λέγω τοῖς ἐθνεσίν· ἐφ' ὅτου μὲν εἰμι ἐγὼ ἐθνῶν ἀποστολὸς, τὴν διακονίαν μὲ δοξάζω,

14 Εἰπὼς παραζήλωσω μὲ τὴν σαρκά, καὶ σωσω τινὰς ἐξ αὐτῶν.

15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου· τίς ἢ

3. *To excite them to emulation.* The word *παραζήλου*, is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. 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 shewed 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, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—*Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner, to an equality with them. Whereas, *Envy* is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

Ver. 12. *How much more their fulness.* Πληρωμα, *fulness*, being opposed to ἡττήμα, *diminution* in the foregoing clause, which signifies the lessening of the Jews by stripping them of their privileges, it must mean the raising them again to their former greatness, by restoring them to their ancient privileges. But as this could not be done, till they entered into the Christian church, it is fitly called, *πληρωμα αὐτῶν*, *their fulness*, because it rendered both themselves and the Christian church complete: for *πληρωμα*, *fulness*, properly is that which being added to another thing, makes it complete. Thus Matth. ix. 16. the patch with



12 Now, if (το παραπτώμα) the fall of them BE the riches of the world, and (το ἕτημα) the diminishing of them the riches of the Gentiles, how much more their (το πληρωμα) fulness ?<sup>1</sup>

13 (Γαρ) Now I speak to you Gentiles; (μεν, 238.) and in as much as I am the apostle of the Gentiles, I do honour to my ministry,

14 If by any means I may excite to emulation,<sup>1</sup> (Gr. my flesh) my nation, and may save some of them.

15 Because, if the casting away<sup>1</sup> of them BE

12 Now, if the destruction of the Jewish church, be the enriching both of the Jews and Gentiles, by making room for the gospel church; and if the stripping of the Jews of their privileges, be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church be followed with great advantages to the Gentiles?

13 Now the rejection of the Jews, and the happiness of the Gentiles in their restoration, I make known to you Gentiles; and in as much as I am the apostle of the Gentiles, by proving these great secrets from the Jewish scriptures, I do honour to my ministry;

14 If by any means I may excite to emulation, those of my nation, and may save, (ver. 11. note 2.) some of them, by persuading them to enter into the church.

15 This I desire also for the sake of the Gentiles: Because, if the cast-

with which a torn garment is mended, or made complete, is called πληρωμα, *fulness*. And in this sense the church is called, Ephes. i. 23. Το πληρωμα, *The fulness of him who filleth all with all*; because without the church, which is his body, Christ would not be complete.—That πληρωμα, *fulness*, in this verse, signifies the general conversion of the Jews, cannot be doubted, since the general conversion of the Gentiles is expressed by the same word, ver. 25. *Until the fulness of the Gentiles be come in*. See Col. ii. 9. note 1.—The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles, the completest evidence of the truth of the gospel, by shewing them that it is the finishing of a grand scheme, which God had been carrying on for the salvation of mankind, by means of his dispensations towards the Jews.

Ver. 14. *I may excite to emulation* (See ver. 11. note 3.) *my nation*. 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.

Ver. 15.—1. *Because if, ἡ αποβολη, the casting away of them be, καταλλαγη, the reconciling of the world*. As in the following verse, the apostle speaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees,

ciling of the world; what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy; and if the root be holy, fo are the branches.

προσληψις, ει μη ζωη εκ νεκρων;

16 Ει δε η απαρχη αγια, και το φυραμα και ει η ριζα αγια, και οι κλαδοι.

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 with their *ingrafting* mentioned ver. 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, ver. 11. note 2. 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. This, however, is not all. There are many other predictions in the writings of Moses and the prophets, which demonstrate the divine original of the gospel, but which derive their strength from their being in the possession of the Jews. This people had the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. They have preserved them with the greatest care; and in their dispersion, they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies, by which the gospel is confirmed. And their testimony, which is always and every where at hand, cannot be called in question. Because, having shewn 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 these prophecies. For however much any of us may have been disposed to alter the copies of the Jewish scriptures in our own possession, it would have served no purpose, while our enemies the Jews maintained the integrity of their copies. The truth is, the testimony of the Jews, to the antiquity and genuineness of the prophecies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter, we understand that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the Gentiles be come in: after which, when their testimony is no longer needed, they themselves will

the reconciling of the world, what will the resurrection OF THEM BE, but life from the dead? <sup>2</sup>

16 For, if the first-fruit (1 Cor. xv. 20 note 1.) BE HOLY, <sup>1</sup> the lump <sup>2</sup> IS ALSO HOLY: and if the root BE HOLY, SO ARE the branches. <sup>3</sup>

ing away of the Jews, be the occasion of reconciling the Gentiles, what must the resurrection of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: For if the first Jewish believers have been accepted of God, the whole nation will be so when they believe: And if Abraham, the root of that people was accepted through his faith, the branches, his children, will be so through their faith.

will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out as he has done, ver. 33. *O the depth of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* See ver. 18. note.

2. *But life from the dead.* According to Taylor, there is in the word *dead*, an insinuation that a great decay in the Christian church is to happen, before the conversion of the Jews, and that that decay will be repaired by their conversion. Others think the expression, *life from the dead*, means only that the conversion of the Jews will occasion the greatest joy to the Gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver. 16.—1. *If the first-fruit be holy.* This is an allusion 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.

2. *The lump is also holy.* The *lump*, *φύραμα*, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. 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 similitude, the apostle teaches, that as the first converts from among the Jews, were most acceptable to God, and became members of his newly-erected visible church, so, when the whole mass or body of the nation is converted, they in like manner will be most acceptable to God, and will become members of his visible church. Other holiness is not competent to a whole nation.

3. *And if the root be holy, so are the branches.* This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out  
of

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree ;

18 Boast not against the branches : but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, the branches were broken off, that I might be grafted in.

17 Εἰ δὲ τινες τῶν κλαδῶν ἐξεκλασθήσαν, σὺ δὲ ἀγριελαιῶν ἐνεκεντρισθῆς ἐν αὐτοῖς, καὶ συσκοινωνῶς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαιαίας ἐγενε,

18 Μὴ κατακαυχῶ τῶν κλαδῶν. Εἰ δὲ κατακαυχᾶσαι, ἔσθι τὴν ῥίζαν βασαζεῖς, ἀλλ' ἡ ῥίζα σε.

19 Ἐρεῖς ἐν' Ἐξεκλασθήσαν οἱ κλαδοί, ἵνα ἐγὼ ἐγκεντριθῶ.

of the covenant of God, is represented by *the breaking off of the branches* : and the admission of the Gentiles into that covenant, so as to make them God's visible 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 in the church of God, are expressed by their partaking of the *root and fatness of the olive-tree*. From all which it is plain, that the *holiness* of the root and of the branches of the green olive-tree, here mentioned, is that external holiness which Abraham and his posterity derived from their being separated from the rest of mankind, and made the visible church of God. See *Ess. iv. 48.*

Ver. 17.—1. *Were broken off, and thou who art a wild olive art ingrafted*, that is, as Beza observes, *Thou who art 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, are called, ver. 24. *the good or garden olive*.

2. *Art become a joint partaker of the root and fatness of the olive*. The juice of the cultivated olive, is called *fatness*, because from its fruit, which is formed by that juice, oil is expressed. See what is meant by *the olive*, ver. 16. note 3.

Ver. 18. note 1. *Boast not against the branches*. 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 owe to the Jews, he shews it to be injustice, ingratitude, and impiety, to despise and hate this people : and much more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the scriptures of the

New

17 Now, if some of the branches were broken off, and thou who art a wild olive,<sup>1</sup> art ingrafted (ev, 171.) instead of them, and art become a joint partaker of the root and fatness<sup>2</sup> of the olive;

18 Boast not against the branches: <sup>1</sup> for if thou boastest against THEM, thou bearest not the root<sup>2</sup> but the root thee.

19 Thou wilt say however, The branches were broken off, <sup>1</sup> that I might be grafted in.

17 Now if many of Abraham's children were cast out of the covenant for their unbelief, and thou who art a Gentile, art, on thy believing the gospel, ingrafted instead of them, and though unfit for such a favour, art become a joint partaker with the believing Jews of all the privileges of God's covenant and church;

18 Do not speak contemptuously of the broken off branches, as thinking thyself more excellent and more in favour with God than they. For if thou dost, know that thou bearest not the root, but the root thee.

19 Thou wilt say, however, the natural branches were broken off, that we Gentiles might be admitted into the covenant and church of God.

New Testament, as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state, they bear witness to the gospel, ver. 15. note 1. For they preserve the scriptures of the Old Testament with the utmost fidelity, and are not cast away for ever. They are still beloved of God for the sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account they are still the peculiar objects of God's care, and shall never be made an end of, while all the nations that have oppressed them, shall be utterly destroyed. Should such a people as this be despised! Ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

2. *Thou bearest not the root.* The root, in this passage, signifies Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently the branches signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. *The branches were broken off that I might be grafted in.* The objector no doubt used the Greek particle *ὥστε* here, to denote the end for which the branches were broken off. But, as is observed in the

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these which

20 Καλως· τη απιστια εξεκλασθησαν, συ δε τη πιστει εσηκας· μη υψηλοφρονει, αλλα φοβε.

21 Ει γαρ ο Θεος των κατα φυσιν κλαδων εκ εφεισατο, μη πως εδε σε φεισηται.

22 Ιδε εν χρησοτητα και αποτομιαν Θεε επι μεν τες πεσοντας, αποτομιαν· επι δε σε χρησοτητα, εαν επιμεινης τη χρησοτητι· επει και συ εκκοπηση.

23 Και εκεινοι δε, εαν μη επιμεινωσι τη απιστια, εγκεντρισησονται· δυνατ· γαρ εστιν ο Θεος παλιν εγκεντρисαι αυτες.

24 Ει γαρ συ εκ της κατα φυσιν εξεκοπης αγριελαις, και παρα φυσιν ενεκεντρισης εις καλλιελαιον, ποσω μαλ-

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next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief: a sense which the particle *εα* often hath in scripture.

Ver. 20. *True.* Καλως. This Greek word placed by itself, is an adverb of approbation.

Ver. 21. *If God spared not the natural branches.* The Jews are called *the natural branches* of the good olive-tree, because they sprang from Abraham, the root of that tree: consequently by their descent from him, they were naturally members of God's visible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. *Behold then the goodness and severity of God.* Χρησοτητα, *goodness*, signifies a disposition to bestow benefits.—Αποτομιαν, *severity*, literally *a cutting off*. But *cutting off*, the effect, is put for *severity*, the cause.

20 *APOSTLE. True.* <sup>1</sup> By unbelief they were broken off, and thou by faith (εἰσῆμας, ἰο.) standest. Be not high minded, but fear.

21 For if God spared not the natural branches, <sup>1</sup> perhaps neither will he spare thee. (So the Syriac translates μὴπως.)

22 Behold then the goodness <sup>1</sup> and severity of God: towards them who fell, severity; but towards thee, goodness, if thou continue in HIS goodness, otherwise thou also shalt be cut off.

23 And even they, (εἰς) when they abide not in unbelief, shall be grafted in: for God is able <sup>1</sup> again to graft them in.

24 For if thou wert cut off from the olive by nature wild, and contrary to nature wert grafted into the good olive, how much rather shall those who are

20 True. By unbelief, they were broken off, and thou by faith standest in their place. Do not think highly of thyself, as more favoured of God than they. But be afraid, lest through pride, thou also be broken off.

21 For if God spared not the natural members of his covenant, but cut them off for their unbelief, perhaps he will as little spare thee, if thou behavest unsuitably to thy privileges.

22 Admire then, both the goodness and severity of God: towards the Jews, who were cast out of his covenant, severity: but towards the Gentiles, whom God hath admitted into his covenant, goodness; if thou continuest in the state wherein his goodness hath placed thee, by improving thy advantages, otherwise thou also shalt be cut off.

23 And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able and willing to unite them again to his church, on their believing the gospel.

24 For if thou wert separated from thine idolatrous cuntrymen, and contrary to thy nature, which was full of ignorance and wickedness, wert made a member of the covenant with Abraham, how much rather shall the

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Ver. 23. For God is able again to graft them in. Here, as in other passages of scripture, Εἰς, able, signifies willing, as well as able: because it was to no purpose to mention God's ability to graft the Jews in, unless it had been accompanied with willingness. Locke says, "This grafting in, seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise: for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This St. Paul might for good reasons be withheld from speaking out. But in the prophets, there are very plain intimations of it."

be 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 wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

λον ἔτοι οἱ κατα φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

25 Οὐ γὰρ θελω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τούτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρονιμοὶ) ὅτι πωρῶσις ἀπο μερὸς τῷ Ἰσραὴλ γεγόνεν, ἀχρις ἔ το πληρῶμα τῶν ἐθνῶν εἰσελθῆ.

26 Καὶ ἔτω πας Ἰσραὴλ σωθήσεται, καθὼς γεγραπται· Ἡξεί ἐκ Σιων ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπο Ἰακώβ.

Ver. 24. *How much rather shall those who are the natural branches, be grafted into their own olive?* This reasoning is very just. The conversion of the Jews, though it hath not yet happened, appears more probable than did the conversion of the Gentiles, before that event took place. The truth is, since the Jews are the posterity of Abraham, since the oracles of God were committed to them, and since they still continue to believe Moses and the prophets, in whose writings the coming, and character, and actions, and death, and resurrection of the Christ are foretold, we might justly be surpris'd, that they have not been converted long before this time, were it not for the reasons mentioned, ver. 15. note 1.

Ver. 25.—1. *I would not have you ignorant of this mystery.* The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, *a mystery*; because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the mysteries which was discovered to none but to the initiated. See Ephes. i. 9. note.

2. *That blindness* πωρῶσις, (see ver. 9. note 3.) *in part, hath happened to Israel, till the fulness,* (see ver. 12. note,) *of the Gentiles come in;* till the general conversion of the Gentiles takes place. Before that event, the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general conversion of the Gentiles here spoken of, hath not yet happened. For, as Whitby observes, (Append to Rom. xi.) if the known regions of the world are divided into thirty parts, the Christian part is only as five, the Mahometan as six, and the Idolatrous as nineteen.

3. *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



the natural BRANCHES be grafted into their own olive? <sup>1</sup>

25 For brethren, that ye may not be wise in your own conceits, I would not have you ignorant of this mystery, <sup>1</sup> that blindness in part hath happened to Israel, till the fulness <sup>2</sup> of the Gentiles come in. <sup>3</sup>

26 And so all Israel shall be saved; <sup>1</sup> as it is written, <sup>2</sup> *The deliverer shall come out of Zion*, and shall turn away ungodliness from Jacob.

*Jews who are the natural members of that covenant, be restored again to their own honours and privileges, by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?*

25 For, brethren, that ye may not have an high conceit of yourselves, on account of your being made the people of God, in place of the Jews, I must shew you this secret, that the blindness of the Jews in part, will continue only till the generality of the Gentiles come into the christian church. For that illustrious event will render the evidences of the gospel irresistible.

26 And so laying aside their prejudices, all Israel, by believing the gospel, shall enjoy the means of salvation, according as it is foretold, *Is. lix. 20.* "The Redeemer shall come to Zion, and to them that turn from transgression in Jacob."

Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 26.—1. *And so all Israel shall be saved.* The future restoration of the Jews to their privileges as the people of God, in consequence of their embracing the gospel, is expressed by their being *saved*; because, by their coming into the Christian church, they shall have the means of salvation bestowed on them. See ver. 11. note 2. Besides, this is the only sense in which all Israel shall be saved. For the eternal salvation of a whole nation, no one can suppose probable.—The conversion of the Jews being spoken of in this passage as a thing future, the conversions of that people made by the apostle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not in St. Paul's opinion, the conversion of the Jews foretold by the prophets.

2. *As it is written, The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob*; namely, the ungodliness of unbelief. The apostle adopted the LXX. translation of this passage, with the variation of *ex* for *ἐκ*, because it expresses the sense of the original with sufficient exactness.—*The deliverer*, being the son of David, he is said by the apostle to come out of Zion, the city of David and the seat of his kingdom, rather than for the sake of Zion, the words used  
by

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 sake: but as touching the election, *they are beloved* for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

27 Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφελῶμαι τὰς ἀμαρτίας αὐτῶν.

28 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τῆς πατρὸς.

29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τῆς Θεοῦ.

30 Ὡσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῆς τῶν ἀπειθείᾶς.

by the LXX. On the other hand, as he came to turn away the ungodliness of unbelief from the posterity of Jacob, he might be said, as in the Hebrew original, to come to Zion and to them that turn from transgression in Jacob: for Zion or Jerusalem was the chief city of the posterity of Jacob. But as this deliverance of Jacob from the ungodliness of unbelief was not accomplished by Christ at his first coming, it will be accomplished in some future period, by the presence of the power of the Lord to heal them.

Ver. 27. *When I shall take away their sins.* In this expression, there is an allusion to the scape-goat's carrying away the sin of the children of Israel into a land not inhabited, Lev. xvi. 22.—See If. xxvii. 9. where the future conversion of the Jews is foretold under the idea of *taking away their sin*, namely, of *unbelief*.

Ver. 28. *With respect to the election, they are beloved on account of the fathers.* The very persons here said to be *beloved* in respect of the *election*, are in the preceding clause said to be *enemies* in respect of the *gospel*. Wherefore, this *election* cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the gospel.—Whitby remarks, that there is a twofold election of the Jews spoken of in this chapter: one whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6.—8. The other, whereby such of them as believed on Christ, were made

27 (Καὶ ἄρτι οὖτοις ἢ  
παρ' ἐμοῦ διαθήκη,) For this  
is my covenant with them,  
when I shall take away<sup>1</sup>  
their sins. (Isa. lix. 21.)

28 With respect to the  
gospel indeed, THEY ARE  
enemies, (ἐν ἑμοῖς;) on your  
account: but with respect  
to the election,<sup>1</sup> THEY  
ARE beloved (ἀγαπᾶται,  
113.) on account of the fathers.

29 For the free gifts  
and the calling<sup>1</sup> of God  
(Rom. ix. 7.) ARE with-  
out repentance. (See Pf.  
cx. 4.)

30 (Ἐπεὶ, 91.) Besides,  
as ye also in times past  
have disobeyed<sup>1</sup> God, yet  
now have obtained mer-  
cy<sup>2</sup> through their diso-  
bedience.<sup>3</sup>

27 For this is my covenant with  
them, when I shall take away their  
sins of unbelief. "My spirit that is  
" upon thee, O Messiah, and my  
" word which I have put in thy  
" mouth, shall not depart out of  
" thy mouth, nor out of the mouth  
" of thy seed, saith the Lord, from  
" henceforth and for ever."

28 With respect to the gospel indeed,  
they are, through their unbelief, ene-  
mies to God on your account; your  
reception into the church. But  
with respect to their original election  
to be the people of God, they are  
still beloved of God, on account of the  
promise to their fathers, that he  
would be a God to them in their  
generations.

29 For God's free gift, and his  
calling Abraham's posterity by Isaac  
his people, are unalterable on the  
part of God, who, if they repent,  
will receive them again.

30 Besides, as ye Gentiles also in  
times past have disobeyed God by your  
idolatry, yet now have obtained the  
mercy of being admitted into God's  
covenant and church, through the dis-  
obedience of the Jews to the gospel:

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the people of God under the gospel dispensation. This election is  
mentioned, Rom. xi. 7.

Ver. 29. For the free gifts and the calling of God are without repentance.  
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, 61, 62.

Ver. 30.—1. Besides, as ye also in times past have disobeyed God. The  
disobedience of the Gentiles consisted in their losing the knowledge  
and worship of the true God, and in their worshipping idols, notwith-  
standing the true God made himself known to them in every age, by  
his works of creation and providence, Rom. i. 20.

2. Yet now have obtained mercy. The great favour of being ad-  
mitted into the covenant and church of God, is called mercy, because

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 unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

31 Οὕτω και ἔτοι νυν η-  
πειθησαν τῷ ὑμετέρῳ ελεει,  
ἵνα και αυτοι ελεηθῶσι.

32 Συνεκλεισε γαρ ὁ Θε-  
ος τας παντας εις απειθειαν,  
ἵνα τας παντας ελεηση.

33 Ω βαθύ πλυτε και  
σοφιας και γνωσεως Θεου ὡς  
ανεξερευνητα τα κριματα αυ-  
τε, και ανεξιγνιασοι αι ὁδοι  
αυτε.

it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. *Through 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, was established by the covenant itself. But his meaning is, that considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. *Even so these also have now disobeyed.* 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 writings.

2. *Through your mercy, so as through your mercy, they also shall obtain mercy.* Theophylact construes and translates this verse in the following manner: *Even so, they also have now disobeyed, so as they should obtain mercy, through your mercy.* Beza approves of Theophylact's translation, because it renders this an exact counterpart to the foregoing verse. But the translation which I have given, possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 32.—1. *God hath shut up together all for disobedience.* That the words εἰς ἀπειθειαν, here, do not signify *in unbelief*, but *for disobedience*, is plain from the use of the preposition εἰς, Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. and from the nature of the thing. For while a man is *shut up in unbelief*, or *disobedience*, that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the gospel. But men may be shut up as prisoners, for their disobedience or unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. *That*

31 Even so these also have now disobeyed<sup>1</sup> through your mercy, (ivz, 197.) so as THROUGH YOUR MERCY they also (ελεηθῶσι, 9.) shall obtain mercy.<sup>2</sup>

32 For God hath shut up together all (εις ατραχυν, 142. 2.) for disobedience,<sup>1</sup> that he might have mercy upon all.<sup>2</sup>

33 O the depth<sup>1</sup> of the riches (υψι, 216.) both of the wisdom and of the knowledge of God! How unsearchable<sup>2</sup> ARE his judgments,<sup>3</sup> and his ways past finding out!

31 Even so the Jews also have now disobeyed the gospel, on your being admitted into God's covenant, yet so as by your receiving that great favour, the gospel being continued in the world, they also shall obtain the mercy of being at length admitted into God's covenant.

32 For God hath shut up together all, under sentence of death, for their disobedience, that, in admitting them into his covenant and church, he might make them sensible he bestows a free gift upon all.

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, O the greatness, both of the wisdom of God in contriving and ordering these dispensations, and of the knowledge of God in foreseeing the effects which they would produce! How unsearchable are his determinations, and his ways past finding out!

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2. That he might have mercy upon all. The mercy here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. O the depth of the riches, both of the wisdom and of the knowledge of God! By applying the word *depth* to the riches of the wisdom and knowledge of God, the apostle represents these perfections as forming a vast heap, the depth of which cannot be measured.

2. How unsearchable are his judgments, and his ways past finding out! The word ανεξιχνιαστοι, comes from ιχνιον, which signifies the mark of a foot. The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. His judgments, are God's methods of directing and governing all things, both generally and particularly. Agreeably to this interpretation of κριματα, judgments, the apostle adds, and his ways 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 of 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.

34 For who hath known the mind of the Lord, or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

34 Τίς γὰρ ἐγνώκεν Κύριον; ἢ τίς συμβούλῳ αὐτοῦ ἐγένετο;

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

36 Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· Αὐτῷ ἡ δόξα εἰς τὰς αἰώνας. Ἀμήν.

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.

Ver. 35. *Or who hath first given to him, and it shall be recompensed to him again.* The apostle very properly asks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he was

## CHAP. XII.

### *View and Illustration of the Precepts in this Chapter.*

THE apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts respecting their behaviour, both as members of the church, and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning meats and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the Illustr. Chap. xiv. at the end.

The

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed to him again?

36 For (ἐξ) from him, and (δι) by him, and (εἰς) to him, ARE all things: To him BE the glory for ever. Amen.

34 For, what man or angel, hath comprehended all the reasons of God's determinations, so as to be able to judge of his ways? Or who hath given him advice, respecting either the planning, or the managing of the affairs of the universe?

35 Or has any one laid an obligation on God, by first conferring a favour on him? Let him show the obligation, and he shall have a full recompence.

36 For from him all things proceed, and by him all things are governed, and to his glory are all things both made and governed. To him alone be ascribed the glory of the creation, preservation, and government of the universe, for ever. Amen.

was, let them say for what, and they should have an ample remuneration made to them.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the lusts thereof to death, ver. 1.—And that both should take care not to conform themselves to the heathen world, either in its principles or practices, ver. 2.—And because the brethren at Rome, and more particularly the stated ministers of religion, there, who possessed spiritual gifts, had from vanity fallen, or were in danger of falling into some irregularities in the exercise of their gifts, he desired them not to think too highly of themselves, on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had spiritual gifts as well as natural talents bestowed on them, suitable to their office in that body, which they were to exercise for the good of the whole, ver. 6, 7, 8.—Next the apostle inculcated

on the Roman brethren, the practice of those moral virtues, which were the glory of the Christian name; such as zeal in the

OLD TRANSLATION.

CHAP. XII. 1 I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable, and perfect will of God.

GREEK TEXT.

1 Παρακαλω εν υμας, αδελφοι, δια των οικτιρισμων τε Θεου, παρασησαι τα σωματα υμων θυσιαν ζωσαν, αγιαν, ευαρεστον τω Θεω; την λογικην λατρειαν υμων.

2 Και μη συσχηματιζεσθε τω αιωνι τετω· αλλα μεταμορφωσθε τη ανακαινωπει τε νοου υμων, εις το δοκιμαζειν υμας τι το θελημα τε Θεου το αγαθον και ευαρεστον και τελειον.

Ver. 1.—1. *By the mercies of God.* The love which God hath expressed in our redemption by Christ, and in making us members of his church, is the most winning of all considerations, to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. *That ye present your bodies.* Παρισησαι, *present*, is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, Rom. i. 24. the abominable use which the heathens made of their bodies, and having taught, Rom. 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.

3. *A living sacrifice*, may signify, *an excellent sacrifice*; sacrifices being made only of animals brought alive to the altar.

4. *Which is your reasonable worship.* According to Beza, the presenting of our bodies to God a living sacrifice, is called a *reasonable worship*, because it was the sacrifice of a rational creature. Whereas the sacrifices of birds and beasts, were sacrifices, αλογων ζων, of *irrational animals*. But Locke says, this is called a *reasonable worship*, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. *And be not fashioned like to this world.* See a particular account of the manners of the heathen world, Ephes. iv. 17.—19.

The



the service of Christ, patience in afflictions, love to mankind, even to enemies, forgiveness of injuries, and the overcoming of evil with good, ver. 9.—21.

## NEW TRANSLATION.

## COMMENTARY.

CHAP. XII. 1 *Wherefore, brethren, I beseech you by the tender mercies (Rom. xi. 32.) of God, that ye present your bodies<sup>2</sup> a living sacrifice,<sup>3</sup> holy, acceptable to God, which is your (λογικὴν λατρείην) reasonable worship.<sup>4</sup>*

2 And be not fashioned like to this world,<sup>1</sup> but be changed by the renewing of your understanding,<sup>2</sup> that ye may approve what is that good and acceptable, and perfect will of God.<sup>3</sup>

CHAP. XII. 1 Since the Jewish church, with its sacrifices, is removed, and the Christian church is erected in its place, *I beseech you, brethren, by the mercies of God, that ye present to him your bodies, wherein sin formerly ruled, a living sacrifice, holy and acceptable to God, by consecrating its members to his service, which is your reasonable worship.*

2 And be not fashioned like to the men of *this world*, by adopting their corrupt principles, their carnal temper, their rotten speech, and their vicious practices, *but be changed from what ye were, by having your understanding enlightened, that ye may approve, (Rom. v. 4. note,) what is that good, and acceptable, and perfect will of God, which is made known in the gospel.*

The meaning is, Christians in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices, by maintaining atheistical and other corrupt principles. *The world* here, signifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. *By the renewing of your understanding.* See Ephes. iv. 22.—25. where 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: So that all his actions are virtuous and good.—Because the new creation, as Whitby observes, is begun with a change in our understanding whereby we discern and approve the acceptable will of God, the renewing of the understanding is put for the renovation of the whole man.

3. *That good, and acceptable, and perfect will of God.* The will of God respecting men's duty, and the grounds of their acceptance as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, 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.

3 For I say, through 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 soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office :

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace

3 Λεγω γαρ δια της χαριτος της δοθεισης μοι, παντι τω οντι εν υμιν, μη υπερφρονειν παρ' ο δε φρονειν· αλλα φρονειν εις το σωφρονειν, εκασω ως ο Θεος εμεριστε μετρον πισεως.

4 Καθαπερ γαρ εν ει σωματι μελη πολλα εχομεν, τα δε μελη παντα ε την αυτην εχει πραξιν·

5 Ουτως οι πολλοι εν σωμα εσμεν εν Χριστω, ο δε καθ' εις αλληλων μελη.

6 Εχαντες δε χαρισματα κατα την χαριν την δοθεισαν

The rites of Mose, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. 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.

Ver. 3.—1. *Also by the grace which is given to me.* The grace of God, in this place, signifies the grace of apostleship, and the gift of inspiration, whereby St. Paul was qualified and authorized to direct all the spiritual men at Rome, in the exercise of their gifts. As Paul was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he was going to deliver.

2. *Not to think more highly of himself than he ought to think.* From this we learn, that irregularities in the exercise of the spiritual gifts, had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. xiv. Philippi, Phil. ii. 3. and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct or prevent, by the excellent rules prescribed in this passage.

3. *Behave wisely, accordingly as to each God hath distributed his measure of faith.* Πισις, Faith, is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each, that share which he judged proper, called, Ephes. iv. 7. *The measure of the gift of Christ.* By exhorting the Romans to behave wisely, according to their measure of faith, the apostle tacitly reprov'd such of them, as not considering the

3 *Also, by the grace* <sup>1</sup> *which is given to me, I command every one who is among you, not to think more highly* <sup>2</sup> *of himself than he ought to think, but to think* (σὺς το, 154.) *so as to behave wisely, according as to each God hath distributed HIS measure of faith.* <sup>3</sup>

4 *For, as in one body we have many members, but all the members have not the same office ;*

5 *So we, the many, are one body* (ἡ Χριστοῦ, 175.) *under Christ,* <sup>1</sup> *and severally members of one another.* <sup>2</sup>

6 *Having then* (ἔχουσιν) *spiritual gifts,* <sup>1</sup>

3 *Also, by the apostolical authority, which is given to me, (ἀποστολῆς 55.) I command every one among you, without exception, not to have an higher opinion of himself, nor a lower opinion of others than he ought to have, but to think of both justly, so as always to behave wisely in his own station, without aspiring after offices in the church, which he is not fit for ; and to employ himself in the duties of his station and office, according as to each, God has distributed his measure of spiritual gifts.*

4 *These gifts are necessarily different, both in their nature and dignity, (ver. 6.) For as in one body we have many members, but all these members have not the same office in the body :*

5 *So we, the many disciples of Christ, are but one body, or religious society, under the Government of Christ ; consequently we are all members of one another, receiving edification and comfort from each other.*

6 *Having then spiritual gifts, differing according to the offices assigned*

the nature of their own gifts, aspired to offices in the church, for which they were not qualified.

Ver. 5.—1. *So we the many, are one body under Christ.* This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Ephes. iv. 16. See Illustrat. prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Coloss. i. 18. note 1.

2. *And severally members of one another.* The original phrase ὁ δευτερος ἑσ, seems to be put for ἑς καὶ ἑς, Mark xiv. 10. which being resolved according to the analogy of the language, is ἑς καὶ ἑτα ἑς, *First one, and then another*, as Blackwall observes, Vol. ii. P. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. *Having then spiritual gifts.* Ἐκτιμωματα. In St. Paul's writings, this word usually signifies *spiritual gifts*. See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith :

7 Or ministry, *let us wait* on *our* ministring ; or he that teacheth, on teaching ;

8 Or he that exhorteth, on exhortation ; he that giveth, *let him do it* with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

ἡμῖν διαφορα, εἴτε προφητειῶν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

7 Εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδασκῶν, ἐν τῇ διδασκαλίᾳ.

8 Εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλησίᾳ· ὁ μεταδίδως, ἐν ἀπλοτητί· ὁ προϊσαμενός, ἐν σπευδί· ὁ ἐλεῶν, ἐν ἰλαριότητι.

2. *Differing according to the grace which is given to us.* As the *grace of apostleship*, signifies the *office of an apostle* graciously conferred ; so the *grace* here said to be given to the Romans, may mean the *particular station and office in the church*, assigned to individuals by Christ.

3. *If it be prophecy, let us prophesy.* As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted which must be supplied. See Rom. v. 12, note 1.—For an explication of the gift called *prophecy*, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. *According to, ἀναλογίαν, the proportion of faith.* This is not what is commonly called *the analogy of faith* ; which is a method of settling doctrines and of expounding scripture, agreeably to a system formed on passages supposed to be more plain : but it is that extent and energy of inspiration, which was bestowed on the spiritual men, and which is called *the measure of faith*, ver. 3. The apostle's meaning therefore 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. The same rule we have, Eph. iv. 7.

Ver. 7. *Or ministry.* Every office performed for the edification of the church, was called *διακονία, ministry*, Ephes. iv. 12. Hence *ministry* is applied to the *apostleship* itself, Acts i. 17. 25. vi. 4. and to the *evangelist's* office, 2 Tim. iv. 5. But the ministry here spoken of, being joined with *teaching, exhorting, distributing, and shewing mercy*, which are all stated offices in the church, I suppose that *ministry* likewise is a stated office ; perhaps the *bishops' ministry*. For as I understand the apostle, he is not giving directions to the spiritual men properly so called, but to such of the stated ministers of the church at Rome, as possessed spiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *ministry*, all the ordinary ecclesiastical functions

differing according to the grace: which is given to us, whether prophecy,<sup>3</sup> LET US PROPHECY according to the proportion<sup>4</sup> of faith:

7 Or ministry,<sup>1</sup> (δ. α. ο. ν. ι. α. ν.) LET US BE DILIGENT in the ministry: or he who teacheth, in teaching: (see 1 Cor. xii. 28. note 2.)

8 Or he who exhorteth, in exhortation:<sup>1</sup> (ὁ μεταδίδως) he who distributeth, LET HIM DO IT<sup>2</sup> (εἶν) with simplicity:<sup>3</sup> (ὁ προϊστανεῖ) he who presideth,<sup>4</sup> LET HIM DO IT with care: (ὁ ἐλεῶν) he who sheweth mercy,<sup>5</sup> LET HIM DO IT with cheerfulness.<sup>6</sup>

us in the church; if our gift be prophecy, let us prophesy only according to the extent of our inspiration, without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

7 Or if our gifts fit us for the stated ministry of the word, let us be diligent in preaching, not disheartened by dangers: or if one's gifts fit him for teaching the ignorant, let him be diligent in teaching such:

8 Or if they fit him for exhorting, let him employ himself in exhortation. He whose gifts fit him for distributing the church's alms, let him do it with honesty, disinterestedness and impartiality: he whose gifts fit him for presiding, let him do it with assiduity and prudence: he whose gifts qualify him for taking care of the sick, the afflicted, the imprisoned, and of widows and orphans, let him perform these services with cheerfulness.

functions are comprehended: and that in what follows, the apostle describes first, the kinds of prophecy, and secondly, the kinds of ministry used in the church.

Ver. 8.—1. Or he who exhorteth, in exhortation. The teaching in the former verse, and the exhorting in this, were, it seems, different functions. The teacher, I suppose, addressed the understanding of his hearers, giving them instruction in the doctrines of the gospel, perhaps in the way of question and answer, especially when the first principles were to be taught. But the exhorter, in a discourse of greater length, addressed their affections, for the purpose of persuading them to abstain from some particular vice, or to perform some particular duty, or for encouraging the faint-hearted, and strengthening the feeble. And as these functions required different talents, we may suppose the gifts of the Spirit, which were sometimes bestowed on the persons employed in them, were different. In Beza's opinion, the exhorter was the same with the pastor, mentioned Ephes. 4. 11. See 1 Cor. xiv. 3. note.

2. He who distributeth, let him do it. Ὁ μεταδίδως. The first Christians reckoned it an essential part of their religion, to support their brethren when in any kind of distress. And by their zeal in doing good offices to one another, they drew the attention and admiration of the

9 *Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.*

10 *Be kindly affectioned one to another; with bro-*

9 Ἡ ἀγάπη ἀνυποκρι-  
τῶ. Ἀποσυγνέντες τὸ πο-  
νηρὸν· κολλώμενοι τῷ αγα-  
θῷ.

10 Τῇ φιλαδελφίᾳ, εἰς ἀλ-

the heathens; as we learn from the emperor Julian's letter to Arbaces, Epist. xlix.—*Distributing* in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of any spiritual gift; but it denotes the distributing of the funds appropriated by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish disciples from heathens, and the really poor from those that were not so, (See Acts vi. 1.—11.) and to form a proper judgment of their necessities. See note 5 on this verse.

3. Let him do it *with simplicity*. Ἐν ἀπλοτητι. If we consider *simplicity* as opposed to διακρίσις, *discriminatio*, the making a difference among persons from favour or hatred, it will signify *impartiality*. Thus James iii. 17. *The wisdom which is from above is, ἀδιακρίτῶ, without partiality*. *Simplicity*, ἀπλοτης, may also denote *liberality*. For the word ἀπλως, signifies *liberally*, James i. 5.—Or, this word being used to denote *freedom from all mixture*, it may signify *purity*.

4. *He who presideth*. Ὁ προϊστάμενῶ, in this passage answers to ἐκκλησίᾳ προϊστάμεναι πρεσβυτεροί, *the elders who preside well*, 1 Tim. v. 17.—The office itself is termed Κυβερνησις, *direction*, 1 Cor. xii. 28. and the spiritual gift necessary to the president, was the *discernment of spirits*. See 1 Cor. xii. 10. note 3.—Because this is interjected between the clauses *he that distributeth*, and *he that sheweth mercy*, some are of opinion, that *the president* was one appointed to superintend those who were employed in distributing the church's alms.

5. *He who sheweth mercy*. Ὁ ἐλεων. See Rom. xvi. 1. note 3. The primitive Christians took a particular charge of orphans, and widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the benevolent spirit of the gospel, but especially by their master's declaration, that he himself suffers whatever is suffered by the members of his body: and that whatever is done, or neglected to be done, to one of the least of his brethren, he considers as done, or neglected to be done to himself, Matth. xxv. 35.—45.—Moreover, to the care of strangers, the brethren were led by the manners of the age, and the peculiar circumstances of the times. 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

9 LET love BE without hypocrisy: abhor evil: cleave to good.

10 In brotherly love, be kindly disposed towards each other. In honour

9 Let your professions of love be real: abhor every evil action: adhere closely to a virtuous course of life.

10 In love to one another as brethren in Christ, shew that kindness of affection, which near relations

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, ver. 10. especially to the bishops, who had a liberal maintenance given them to enable them to be hospitable. See 1 Tim. v. 17. Farther, the gospel in all countries, exposing those who professed it to persecution from the magistrates and priests, many were imprisoned, and some were put to death. To those who were imprisoned for their faith, the greatest attention was paid, by all the brethren in the neighbourhood, who comforted them during their imprisonment, by every possible expression of affection and care. And in regard the numbers of the distressed increased, as the disciples multiplied, it was soon found expedient, not to leave their necessities to be succoured by those who were disposed to do it, nor even by the bishops, their incomes being inadequate to a beneficence so extensive. But the churches made collections for the relief of the afflicted, and appointed persons of both sexes, whose dispositions and gifts fitted them for the office, to visit and take care of the distressed of their own sex, and to supply their necessities out of the church's funds.—And as in the great cities where there were many poor, it might be necessary to employ a number of persons in taking care of them, we may suppose the persons employed acted under the inspection, and according to the direction of the president, who supplied them with the money necessary, out of the church's funds, and took care that what they received was properly applied. The person who supplied the wants of the poor, was called ὁ μεταδίδας, *the distributor*: but the person who attended the destitute, the sick, and the distressed, was called ὁ ελεων, *the shewer of mercy*.

6. *With cheerfulness.* The persons, whether male or female, who devoted themselves to the succouring of the afflicted, undertook a very laborious office. It was therefore necessary, on their own account, to perform these offices with *cheerfulness*, as the apostle directed. It was necessary likewise, on account of the persons whom they succoured; who would receive the greater consolation from these offices, when they found the persons who performed them taking pleasure in them.

Ver. 10. *Be kindly disposed.* The force of the original 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

therly love, in honour preferring one another :

11 Not slothful in business : fervent in spirit ; serving the Lord :

12 Rejoicing in hope ; patient in tribulation ; continuing instant in prayer :

13 Distributing to the necessity of saints ; given to hospitality.

14 Bless them which persecute you : bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one towards another. Mind

ληλους φιλοσοργοι. τη τιμη αλληλους προκηγγενοι·

11 Τη σπευδη μη οκνηροι· τω πνευματι ζεοντες, τω Κυριω δελευοντες·

12 Τη ελπιδι χαιροντες· τη θλιψει υπομενοντες· τη προσευχη προσκαρτερευοντες.

13 Γαις χρεiais των αγιων κοινωνοντες· την φιλοξενιαν διωκοντες.

14 Ευλογειτε τας διωκοντας υμας. ευλογειτε, και μη καταρασθε.

15 Χαριειν μετα χαιροντων, και κλαιειν μετα κλαιοντων.

16 Το αυτο εις αλληλους φρονοντες· μη τα υψηλα φρο-

their young, and so teaches us, that Christian charity must be warm and strong, like that which near relations bear to one another.

Ver. 11. *Serving the Lord.* Mill, in his edition of the Greek Testament, has here τω καιρω δελευοντες, *serviug the time* : which Glassius also approves. Philol. Sac. page 144.—According to that reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because *serviug the time* is not an expression used in scripture, being very different from *redeeming the time*, Eph. v. 16. Col. iv. 5. Whereas, *serviug Christ*, and *the Lord*, is an expression which often occurs, Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans, to be diligent in performing the duties which they owed to each other, to inform them that thereby they *served the Lord Christ*. Or, *serviug the Lord*, may mean as in the new translation and commentary.

Ver. 13. *Follow hospitality to strangers.* So φιλοξενιαν, from φιλοξενειν, *a lover of strangers*, properly signifies. Backwall thinks the word διωκοντες, implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality, but that we



(προηγούμενοι) go before one another.

11 In care FOR EACH OTHER be not slothful. In spirit be fervent when serving the Lord.<sup>1</sup>

12 Rejoice in hope. Be patient in affliction. Continue instant in prayer. (See Luke xviii. 1.)

13 Communicate to the necessities of the saints. Follow hospitality to strangers.<sup>1</sup>

14 Bless them who persecute you: bless, and curse not.<sup>1</sup>

15 (Χαίρειν) Rejoice with them who rejoice, and weep with them who weep.

16 (Το αὐτο φρονεῖτε) Be of the same disposition<sup>1</sup>

bear to one another. In every honourable action, go before, and lead on one another.

11 In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord in the ordinary duties of religion, or in spreading the gospel.

12 Rejoice in hope of eternal life. Be patient in affliction. And as the best consolation in trouble, continue earnest in prayer, although your prayers be not immediately answered.

13 Communicate your riches, for relieving the necessities of the brethren. Practise hospitality to strangers, especially those driven from their homes by persecution.

14 Bless them who persecute you: bless them by praying God to bless them, but never curse them.

15 Rejoice with them who are in prosperity, and grieve with them who are in adversity; these things are acceptable both to God and man.

16 Be of the same hospitable, forgiving, sympathizing disposition to-

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should pursue, or follow after, those who have passed our houses, and invite them in. This sort of good office is highly acceptable to Christ: I was a stranger and ye took me in. See ver. 8. note 5.

Ver. 14. Bless and curse not. The repetition of the word *bless*, shews the importance of this precept. Paul's behaviour towards the high priest Ananias, Acts xxiii. 3. and towards Alexander the copper-smith, 2 Tim iv. 14. may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounce the judgments of God against such obdurate sinners.

Ver. 15. Rejoice. Χαίρειν is put for the imperative, after the manner of the Attics; unless we chuse to supply παρακαλῶ ὑμᾶς, from ver. 1.

Ver. 16.—1. Be of the same disposition towards one another. Το αὐτο εἰς ἀλλήλους φρονεῖτε. This precept is repeated, Rom. xv. 5. only the preposition is different. What is meant by φρονεῖν, see Philip. ii. 3. note 1.

not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompence to no man evil for evil. Provide things honest in the fight of all men.

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

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

νευτες, αλλα τοις ταπεινοις συναπαγομενοι· μη γινεσθε φρονιμοι παρ' εαυτοις.

17 Μηδενι κακον αντι κακου αποδιδοντες· προνοημενοι καλα ενωπιον παντων ανθρωπων,

18 Ει δυνατον, το εξ υμων, μετα παντων ανθρωπων ειρηνευσοντες.

19 Μη εαυτους εκδικευτες, αγαπητοι· αλλα δοτε τοπον τη οργη· γεγραπται γαρ, Εμοι εκδικησις· εγω ανταποδωσω, λεγει Κυριος.

20 Εαν ουν πεινα ο εχθρος σε, ψωμιζε αυτον· εαν διψα, ποτιζε αυτον. Τετο γαρ ποιων, ανθρακας πυρος σωρευσεις επι την κεφαλην αυτου.

2. *Do not care for high things, but associate with lowly men.* Beza observes, that they are said *συναπαγεσθαι*, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. *Unto no one return evil.* No provocation warrants a Christian to revenge an injury.

2. *Premeditate things comely.* The word *προνοημενοι*, signifies *to think of the proper method of doing a thing*, before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we should by proper previous consideration, take care to render our actions beautiful and good, even in the eyes of men. The same precept we have, 2 Cor viii. 21.

Ver. 19.—1. *Beloved, do not avenge yourselves.* This precept is founded, as in religion is 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.

2. *Give*

towards one another. Do not care for high things: but associate<sup>2</sup> with lowly men. Be not wise in your own conceits.

17 Unto no one return evil<sup>1</sup> for evil. (See 1 Pet. iii. 9.) Premeditate<sup>2</sup> things comely in the sight of all men.

18 (Τὸ εἰς ἅμων, 160.) What relates to you is, live in peace with all men, if possible.

19 Beloved, do not avenge yourselves,<sup>1</sup> but give place to the wrath<sup>2</sup> OF GOD: For it is written, Vengeance belongs to me, I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, give him meat; if he thirst, give him drink: for this doing, thou wilt heap coals of fire<sup>1</sup> on his head.

towards one another, as towards strangers and persecutors. Do not aspire after the grandeur of this life; nor affect the company of those who are in high stations: rather associate with men, who are weaned from the world. And be not puffed up with an opinion of your own wisdom, lest it make you despise instruction.

17 Unto no one return evil for the evil he hath done you. Premeditate how to make your actions beautiful in the sight of all men; of your enemies, as well as of others.

18 What relates to you is, live in peace with all men, whether friends or foes, if it can be done consistently with piety and truth.

19 Beloved, do not avenge yourselves of your persecutors, but give place to the wrath of God, whose prerogative it is to punish. For it is written, Deut. xxxii. 35. Vengeance belongs to me, I will repay, saith the Lord. See also Lev. xix. 18.

20 Therefore, if thy persecutor hunger, instead of avenging thyself by suffering him to perish, give him meat; and if he thirst, give him drink: for by so doing, thou wilt soften him, and make him lay down the enmity which he bears to thee.

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2. Give place to the wrath. In the opinion of some commentators, the meaning of the apostle's direction is, yield to the wrath of your enemies, without opposing it,

Ver. 20. For this doing, thou wilt heap coals of fire on his head. The head here is put for the whole person. A coal of fire, is used in a good sense, 2 Sam. xiv. 7. They shall quench my coal of fire which is left; they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to overcome evil with good. The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of

21 Be not overcome of evil, but overcome evil with good.

21 Μη νικω ὑπο τε κακου  
αλλα νικα εν τω αγαθω το  
κακον.

treating enemies. For it belongs to God to punish the injurious, but to the injured, to overcome them, by returning good for evil. — Whitby thinks the apostle's meaning is: Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause: and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22. where the divine vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21.

### CHAP. XIII.

*View and Illustration of the Precepts in this Chapter.*

**B**ECAUSE God had chosen the Jews for his subjects, and as their king had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of his own nomination, they reckoned it impiety to submit to heathen laws and rulers. In the same light, they viewed the paying of taxes for the support of the 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 *Cæsar*, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moses.

This turbulent disposition, some of the Jews who embraced the gospel, did not immediately lay aside: and even of the believing Gentiles, there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances imposed by idolaters, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Romans, to inculcate the duties which subjects owe to magistrates; and to testify to them, that

21 Be not overcome of evil, but overcome evil with good.

21 Be not overcome of evil, so as to be made evil yourselves, *but overcome the evil dispositions of your persecutors, by doing them all the good ye can.*

Ver. 21 *Be not overcome of evil, &c.* Blackwall, after having praised the language in which this precept is delivered, adds: "This is a noble strain of christian courage, prudence, and goodaefs, 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*."

the disciples of Christ were not exempted from obedience to the wholesome laws, even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having inscribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to shew the copies which they took of it, to such of the heathens as were willing to read it.

This admirable part of his letter, the apostle began with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle: that God having formed mankind, for living in society, and some government being absolutely necessary for maintaining order and peace among the associated, whatever form of government happens to be established in any country, is authorized of God, and is subordinate to his general government of the world, ver. 1.—Civil government, therefore, being authorized of God, he who resists the established exercise of it in any country, on pretence that the persons holding the reins of government, have no just title to do so, or on pretence that they profess a false religion, and exercise their power in supporting error, really resists the ordinance of God; and all who do so, bring on themselves just condemnation, both from God and men, ver. 2. 3.—On the other hand, magistrates, being *servants of God* for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none

but evil doers, and by protecting and encouraging all who obey the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren, to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported; the apostle ordered *tax*, and *custom*, and *tribute*, to be paid, as well as that *fear* or respect, which is due to rulers, on account of their office, ver. 6. 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Cæsar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, The disciples of Christ, as members of society, are to owe no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8.—10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shewn the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are *the servants of God for good to the people*, he taught them the purpose of their office, and shewed them that their sole aim in executing it, ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathens as read his letter, sensible that the gospel nourishes no rebellious principles in its votaries; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in things

not

## OLD TRANSLATION.

CHAP. XIII. 1 Let every soul be subject unto the higher powers. For there is

## GREEK TEXT.

1 Πασα ψυχη εξεσιας  
υπερεχουσαις υποτασσεσθω.  
Ου γαρ εστιν εξεσια ει μη

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Ver. 1.—1. *Let every soul be subject.* Every soul, is a most general expression, comprehending all mankind.—Jews and Gentiles, whether they believe the gospel or not, or whether they are in higher or lower stations,

not sinful, to obey their rulers, whatever the form of government is, under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the Emperor Claudius, for their tumultuous behaviour, and were but lately returned.—The apostle, however, gave the same directions to other churches, Tit. iii. 1. as did St. Peter likewise, 1 Pet. ii. 13.—17. ; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans, the duties of temperance and chastity, because in their heathen state, they had been extremely deficient in these virtues. And that his exhortation might make the deeper impression, he compared their former ignorance, from which their lewdness and intemperance had proceeded, to the darkness of night; and opposed thereto the knowledge which the gospel had imparted to them, likening it to the light of day, springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance, he compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness. Ver. 11.—14.

The precepts in this and the preceding chapter, do great honour to the gospel, and to its ministers. They shew us, that instead of contracting men's affections, and limiting them to their own sect, the gospel enlarges their hearts, so as to embrace the whole human race, not excluding their very enemies: that it cherishes no rebellious principles in its votaries, but enjoins obedience to superiors from a regard to conscience; and that it allures no proselytes, by the prospect of criminal sensual pleasures of any kind.

## NEW TRANSLATION.

CHAP. XIII. 1 Let every soul<sup>1</sup> be subject to the higher powers.<sup>2</sup> For

## COMMENTARY.

CHAP. XIII. 1 *Let every man, whatever his office in the church, or his spiritual gifts are, be subject to the*

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stations, or possess the spiritual gifts and miraculous powers, or are destitute of them, all ought to be subject in things not sinful, to the government of the country where they live.

2. *To the higher powers.* In other passages, *Εξουσιαι, Powers*, by a common figure, signifies persons possessed of power or authority. But

no power but of God : the powers that be, are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God : and they that reſiſt, ſhall receive to themſelves damnation.

απο Θεου αι δε εσαι εξουσαι, υπο τω Θεω τεταγμεναι ειναι.

2 Ως ο αντιτασσομενος τη εξουσια τη τω Θεω διαταγη ανδρακεν· οι δε ανδρακηκοτες, εκυτοις κριμα ληφονται.

here *αι εξουσαι υπερχοντες*, *The higher powers*, being distinguished from *οι αρχοντες*, *The rulers*, ver. 3. must signify, not the persons who possess the supreme authority, but *the supreme authority* itself, whereby the state is governed ; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders : in short, *the higher powers*, denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, it 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.

3. *For there is no power but from God*. This 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 chuse 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 the choice, or even by the peaceable submission 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 sovereignty vested in their persons.

4. *And the powers that be, are placed under God*. Ὑπο Θεω τεταγμενοι εστιν. We have the phrase *υπο εξουσιαν τασσομενος*, Luke vii. 8. signifying *a person*



there is no power but from God; <sup>3</sup> and the powers that be, are placed under God. <sup>4</sup>

2 *Wherefore, he who setteth himself in opposition to the power, resisteth the ordinance of God; <sup>1</sup> and they who resist, shall procure punishment to themselves.*

*established government. For there is no power of government but from God; and the governing powers in all countries, are subordinate to, and useful for carrying on God's benevolent government of the world.*

2 *Wherefore, he who opposeth government, by disobeying its wholesome laws, or by attempting the lives of the governors, or by obstructing the due execution of their office, resisteth the ordinance of God: and they who do so shall be punished.*

*a person placed under the authority of another.* The verb properly signifies to marshal an army under its general, by assigning to each soldier his proper place in the battle. - Wherefore, the sentiment delivered by apostle, is this: That whatever form of government happens to be established in any country, is marshalled, or set in order under God the King of kings, and is designed to co-operate with his benevolent universal government.

Ver. 2. *He who setteth himself in opposition to the power, resisteth the ordinance of God.* 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 a country, the subjection to the higher powers 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 the second verse, 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 shewn 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

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to 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 doth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

3 Οἱ γὰρ ἀρχόντες ἐκ εἰσιφοβῶν τῶν ἀγαθῶν ἐργῶν, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβείσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἐπαινον ἐξ αὐτῆς.

4 Θεὸς γὰρ διακονοῦς ἐστὶ σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῆς, φοβῆ· ἔ γὰρ εἰσὴ τὴν μάχαιραν φορεῖ. Θεοὶ γὰρ διακονοῦντες ἐσὶν, ἐκδικοῦντες εἰς ὀργὴν τῷ τῷ κακῶν πράττοντι.

5 Δια ἀναγκὴ ὑποτάσσεσθαι· ἔ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

6 Διὰ τὸτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ Θεοὶ εἰσιν, εἰς αὐτὸ τὸτο προσκαρτεροῦντες.

refuse to do things sinful, or 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, that 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. See the following note.

Ver. 5. *It is necessary for you to be subject.* The apostle did not mean, that they 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. See ver. 2. note.

Ver. 6.--1. *For this reason therefore, pay ye, φόρους, taxes also.* The question, *Is it lawful to pay, κτιστοῦ, tribute to Caesar?* was agitated, not in Judea only, but in all the heathen countries where the Jews were settled,

3 For rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4 For *THE RULER* is (Θεὸς διακονῶν) a servant of God for good to thee. But if thou do that which is evil, be afraid; because he does not bear the sword in vain. For he is (Θεὸς διακονῶν) a servant of God, a revenger to *INFLECT* wrath on him who worketh evil.

5 Wherefore it is necessary FOR YOU to be subject, not only on account of wrath, but also on account of conscience.

6 For this reason, therefore, pay ye taxes also TO THEM, because they are public ministers of God, attending continually to this very thing.

3 For rulers are appointed not to terrify those of the citizens who do good works, but who do evil. Wouldst thou then live happily in any country, without being afraid of the magistrates and the laws, carefully do the good actions which they enjoin, and thou shalt have protection and favour from the same.

4 For the ruler, according to the true design of his office, is a servant of God, appointed to make thee and the rest happy, by maintaining all in their just possessions. But if thou do evil, if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, be afraid of the magistrate, because the power of punishing, is not committed to him by God and the people in vain: for he is a servant of God, appointed to avenge the community, by punishing evil doers.

5 For these reasons, it is necessary for you to be obedient to the laws and rulers of the countries where ye live, not only from the fear of punishment, but also from a principle of conscience.

6 From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice, that the people may live in peace.

fettled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle, That as government and governors are appointed for the public good, taxes ought to be paid by the people, for defraying the necessary expences of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. Because they are public ministers of God, attending continually to this very thing. The plural *λατρεύοντες* Θεῷ, signifies ministers appointed by God

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 he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

7 Αποδοτε ουν πασι τας οφειλας τῷ του φορον, τον φορον τῷ το τελος, το τελος τῷ του φοβου, τον φοβου τῷ την τιμην, την τιμην.

8 Μηδενι μηδεν οφειλετε, ει μη το αγαπην αλληλους. Ο γαρ αγαπων τον ετερον, νομον πεπληρωκε.

9 Το γαρ Ου μοιχευσεις Ου φονευσεις Ου κλεψεις Ου ψευδομαρτυρησεις Ουκ επιθυμησεις, και ειτις ετερα εντολη, εν τῷ τῷ λογω ανακεφαλαιεται, εν τῷ Αγαπητες του πλησιου σε ως εαυτον.

10 Η αγαπη τῷ πλησιου κακον ου εργαζεται Πληρωμα ου νομου η αγαπη.

God in behalf of the people. See Rom. xv. 16. note 1. '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.

Ver. 7.—1. *Render to all therefore their dues.* In this precept the apostle followed his master, who ordered the Jews to *render to Cæsar, the things that are Cæsar's*, though Cæsar was neither of the Jewish nation, nor of their religion.

2. *To whom, Φορον, tax is due, tax : to whom, τελος, custom, custom.* Tax is money levied from the people for their persons, their houses, and their lands. *Custom* is money raised for merchandize. By using the general expression, *to whom tax 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 taxes and customs are, which are due to their governors ; but by no means allows individuals to determine these points, because that would open a door to rebellion.

7 Render therefore to all their dues: <sup>1</sup> to whom tax is due, tax: <sup>2</sup> to whom custom, custom: to whom fear, fear: to whom honour, honour.

8 Owe no man any thing, *unless* to love one another. For he who loveth another, <sup>1</sup> hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if THERE BE any other commandment, it is *summed up* <sup>1</sup> in this precept, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no evil to ONE'S neighbour: therefore love is (πληρωμα νομου) the fulfilling <sup>1</sup> of the law.

7 *Render, therefore, to all, without fraud, what is due by law. To whom tax is due, tax: to whom custom for merchandise is due, custom: to whom fear is due as having the execution of the laws in their hands, fear: to whom outward respect is due on account of their office or rank, outward respect.*

8 Pay all your debts, and owe no man any thing, *unless* mutual love: because that debt can never be fully discharged. He who loveth another, hath fulfilled the law, respecting his neighbour.

9 For the precepts, 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 prescribed in the word of God, or dictated by right reason, which hath others for its object, it is *summed up in this precept, namely, Thou shalt love thy neighbour as thyself*: love him as a part of thyself, on account of his usefulness in promoting thy happiness.

10 For love restraineth a man from doing evil to his neighbour, and leadeth him to do his neighbour every good office in his power; wherefore love is the fulfilling of the law respecting one's neighbour.

Ver. 8. He who loveth another. Ἄλλον, Another, is a more general word than Ἰλαστων, neighbour, in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Ver. 9. Ανακεφαλαιωται, It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself. The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to our well being, we are to consider him as a part of ourselves, and to abstain from injuring him, as carefully as from injuring ourselves.

Ver. 10. Therefore, love is the fulfilling of the law. This translation of the word πληρωμα, is founded on ver. 8. He who loves another hath

11 And that, knowing the time, that now *it is* high time to awake out of sleep; 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.

11 Καὶ ταῦτο, εἰδοτες τον καιρον, οτι ὡρα ἡμας ἤδη ἐξ ὑπνε εγερθῆναι. Νυν γαρ ἐγγυτερον ἡμων, ἡ σωτηρια, ἡ ὅτε ἐπιστευσαμεν.

12 Ἡ νυξ προεκοψεν, ἡ δὲ ἡμερα ηγγιγεν. Αποθωμεθα εν τα εργα τε σκοτες, και ενδυσωμεθα τα ὄπλα τε φωτος.

*bath fulfilled the law.* But in other passages, the word signifies *fulness*. See Rom xi 12. note. According to this latter sense, the apostle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law *full* or *complete*.

Ver. 11.—1. *Also this I command, Know the season.* By their *knowing the season*, the apostle means, their knowing that it was the morning of the day of the gospel, and that the light of truth having begun to shine, it was *already time to awake out of that sleep* into which they had fallen, during the darkness of heathenism.—In this exhortation, joined with that in the following verse, the apostle intimated concerning the Gentiles, that when they first believed the gospel, they had not been so enlightened, as thoroughly to awake out of the sleep of heathenism: they had not formed just notions of the purity required by the gospel, but had continued in some of their old corrupt practices. This appears likewise from the exhortations given to the Gentiles, in the apostle's other epistles, where he reproved them for their drunkenness, and fornication, and other sinful courses.

2. *For now the salvation is nearer us than when we believed.* This Locke interprets of the removal of the Roman brethren out of their present probationary state by death: and *the night*, which in the next verse is said to have been *far advanced*, he thinks is the present dark state of the world: and *the day*, which was *at hand*, he says is the day of judgment; and appeals to this passage, as a proof that St Paul thought Christ's coming was not far off. But in this he is confuted by St Paul himself, 2 Thess ii. 1.—Others are of opinion, that *the salvation* here spoken of, is the deliverance of the disciples from the persecution of the unbelieving Jews, by the destruction of Jerusalem, which was not far off at that time. But their interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the apostle's argument; as it was no reason for their awaking out of the sleep of heathenism, that their deliverance from persecution, by the destruction of Jerusalem, was nearer them than when they believed?—*Salvation*, in this passage, signifies

11 *Also this I command, Know the season, that it is already the hour for us to awake out of sleep. For now the salvation is nearer us<sup>2</sup> than when we believed.*

12 *The night is far advanced, and the day is at hand.* Let us therefore put off the works of darkness, and let us put on the armour of light. (See 1 John i. 5. note 2.)

11 *This also I command: Form a proper judgment of the present season, that it is already the hour for us to awake out of that sleep, into which the sensual practices of heathenism have cast us; for now the doctrine of salvation, the gospel, is better understood by us, than when we first believed.*

12 *The night of heathenish ignorance is drawing to a conclusion, and the day of gospel light is about to shine with meridian splendour in all countries. Let us, therefore, who know this, put off the works of darkness, which we used to perform in honour of idols, and let us put on the armour proper for the day of the gospel.*

signifies the glad tidings of salvation, the gospel; as it does in various other passages: For example, Luke xix. 9. *This day salvation is come to thy house.*—Rom. xi. 11. *Salvation is come to the Gentiles, to provoke them to emulation.* See the note on that verse.—Acts xiii. 26. *The word of salvation.*—Eph. i. 6. *The gospel of your salvation.*—2 Cor. vi. 2. *In the day of salvation.* Nor is this all, the translation which I have given of the clause, is perfectly agreeable to the original: *Νῦν γὰρ ἐγγυτέρω ἡμῶν ἢ σπύτην, For now the salvation is nearer us; the word of salvation, the doctrine of the gospel is nearer us, than when we believed.* The apostle's meaning is, that the doctrine of the gospel, was better understood by the Gentiles, than when they first believed. For things that are plain and easily understood, were said by the Hebrews to be *nigh*, Rom. x. 8. *The matter is nigh thee.* The apostle's argument stands thus: We Gentiles have the glad tidings of salvation now more fully preached to us, and we understand them better than when we first believed; consequently we are better acquainted with the obligations laid on us by the gospel, to live in a holy manner, and are sensible that it is time for us to awake fully from the intoxication of sin.—The apostle included himself in this exhortation, not because he had ever slept in the ignorance of heathenism, and needed to awake, but to make his reproof more inoffensive, and his exhortation more persuasive. For the same reason, he says in the next verses, *Let us put off, &c.*

Ver. 12.—1. *The night is far advanced, and the day is at hand.* Because knowledge and ignorance are to the mind, what light and darkness are to the body, the scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be in *darkness*; and their state is called *night*;  
and

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and

13 Ὡς ἐν ἡμέρᾳ, εὐσχημονῶς περιπατήσωμεν, μὴ κωμαῖς καὶ μεθαις, μὴ κοιταῖς καὶ ἀσελγείαις, μὴ ἐριδί καὶ ζήλῳ.

14 Ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς

and they themselves, *sons of the night*, and of *darkness*. Whereas, they who enjoyed the knowledge of God and religion, are said to live in *light*; and their state is called *day*, and themselves *sons of the light* and of *the day*, 1 Theff. v. 5. Wherefore, *the night* which is represented as *far advanced*, or almost at an end, is the night of heathenish ignorance; and *the day*, which is said to have been *at hand*, is the more clear shining of the light of truth, by the repeated preaching of the gospel, in all those countries where the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the gospel were brought nearer to the understanding of the disciples, than when they first believed

2. *Let us therefore put off the works of darkness, and let us put on the armour of light.* The words ἀποδυμεθα and ἐνδυσουμεθα, properly signify, the putting off and on of clothes. Perhaps the apostle alluded to the fantastical dresses, the crowns of leaves, the clubs, and the musical instruments, with which the revellings mentioned in the next verse were acted. These dresses he calls *the works of darkness*, because the works of darkness were done in them. Instead of these, the Romans were to put on *the armour of light*, the Christian virtues, which, for their excellence and beauty may be compared to a robe of light, or such a dress as is fit for the children of light to wear. And to do this, they were laid under the strongest obligation, by that more perfect knowledge of the doctrine of salvation, which they had derived from the continued preaching of the gospel.—Ὅπλα, *Armour*, being used for any accoutrement of the body, may signify clothes, dress, &c. See Rom. vi. 13. note 2.

Ver. 13.—1. *Not in revellings.* The word κωμαῖς comes from Κομῶ, *Comus*, the God of feasting and revelling. Parkhurst thinks *Comus* the same with *Chemosh*, the abomination of the Moabites and Amorites, whom Jerome on Isaiah xv. 4. takes to be the same with *Baal Phegor*: consequently he was a God of the obscene, or *Priapæan* kind, and his rites consisted in feasting and drunkenness, and every kind of obscenity. Hence Κομῶ, *Comus*, denotes *revelling*, that is, feasting with lascivious songs, accompanied with music. According to Suidas, Κομῶ ἐστὶ μεθύσιμα αἰλῶ, ἐχρησιζόντων τὰ οἶνα, ἐμδιζαν ἠδύπαδειαν, καὶ διατρον ἀσχημον ποίων τὸ συμπόσιον. “The *Comus* is a drunken dance, “which when the drinking is continued, provokes lasciviousness, and “makes the feast a scene of very dishonourable actions.” These revellings



13 Let us walk about decently as in the day, not in (καμοις και μεθαις) *revellings*<sup>1</sup> and *drunkennesses*, not (κοιταις και ασελγειαις) in *chamberings*<sup>2</sup> and *lasciviousnesses*,<sup>3</sup> not (εριδι και ζηλη) in *strife* and *envy*.

14 But put ye on<sup>1</sup> the Lord Jesus Christ, and

13 *Let us walk about decently habited, as becometh those who walk in the day, not employing ourselves like the idolatrous Gentiles in revellings, and in drinkings to excess: not in lying with harlots, and in lasciviousnesses, whether in action, discourse, or dress: not in quarrelling about riches, or honours, or opinions, and in envying the prosperity of others.*

14 *But be ye clothed with the dispositions of the Lord Jesus Christ;*

vellings were performed in honour of Bacchus, who on that account was named *Καμοις*, *Comastis*, and were acted in the night time, for the most part without arms. However, the actors in these revellings, were sometimes armed, and insulted those whom they happened to meet. The youth among the heathens, 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 mistresses lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom, they are called. chap. xiv. 23. *εμμανεις καμοις*, *mad revellings*.—From all this it appears, with what propriety the apostle joins μεθαις, and καμοις, and κοιταις together, and opposes τα επιτα τα ημερα, *The garb and employments of the day*, to these nocturnal dresses and revellings.

2. *Not in chamberings.* Κοιταις. This word is used by the LXX. Levit. xviii. 22. in the same sense as here. μετα αρσενου η καμηθητη κοιτην γυναικειαν.

3. *And lasciviousnesses.* Ασελγειαις. Whitby observes, that Hesy chius and Phavorinus interpret this word of sodomitical practices.

Ver. 14.—1. *But put ye on the Lord Jesus Christ.* To put on as a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxx. 13. *The pastures are clothed with flocks.* Also it denotes, that the virtue or quality put on, adheres closely, like a garment to the body, Psal. cix. 18. *He clothed himself with cursing as with his garment.* To put on Christ, is to follow his doctrine, precepts, and example, and to adorn 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 any night.—A remarkable

make not provision for the flesh, to fulfil the lusts thereof.

σὰρκα ὡς προνοίαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

remarkable example of the use of this metaphor, we have, Judg. vi. 34. *The spirit of the Lord clothed Gideon.*

2. Make

## CHAP. XIV.

*View and Illustration of the Matters contained in this Chapter.*

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy, were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews, as ignorant bigots, for making any distinctions of meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not however for the purpose of disputing about their particular opinions, but for knowing each others good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2.—But the Gentile brother who ate all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians, to forbear despising and condemning each other for not following the same rule respecting meats, the apostle asked them what title they had to condemn one another for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it

make no provision : for the lusts of the flesh. his piety, temperance, purity, charity ; in short his whole character : and like him, *make no provision for gratifying the lusts of the flesh.*

2. *Make no provision for the lusts of the flesh.* Προνοητε μη ποιησατε ως επιθυμιας. In this passage, the word προνοητε, signifies forethought accompanied with care, in accomplishing any purpose.

it is to acquit or condemn his own servants. Farther, he assured them, that notwithstanding they condemned one another on account of meats, Christ, at the judgment, will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4.—Next with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged, that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty was to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5.—And therefore though they differed in their practice concerning meats and days, the apostle charitably hoped, they all acted in these matters, from a regard to the will of Christ, ver. 6.—This regard he told them it became them to maintain habitually, because none of them was his own Lord : none of them was at liberty in religious matters, to act according to his own pleasure, ver. 7, 8.—For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9.—Christ then being their only ruler, the apostle asked them, how they dared to intrude themselves into his place, the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews? Instead of having a right to judge one another, they were all to stand before the judgment seat of Christ, ver. 10. as Isaiah foretold ; and to give an account to him, not of their neighbours' actions, but of their own, ver. 11, 12.

Christ then being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments, or by their example, any temptation in one another's way, which might occasion their falling into sin, ver. 13.—And to shew them what he meant by this advice, he told them, that though no meat be unclean in itself, every kind is unclean to

him who thinketh it unclean ; because, while he entertains that opinion, he cannot eat it without sin, ver. 14.—And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censures, or by thy example, to eat meats which he thinks unclean, thou a†est not according to the love which thou shouldest bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee do not destroy him with thy meat, for whom Christ died, ver. 15.—nor occasion the good liberty which belongs to the disciples of Christ, to be evil spoken of by the Jews, ver. 16.—Besides there is no reason for using your liberty on every occasion ; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men ; neither are the pleasures which his religion promises, the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17.—Farther, the person who by righteousness, peace, and joy in the Holy Ghost, serves Christ, is acceptable to God, and approved by men, ver. 18.

Upon these principles, the apostle exhorted the brethren, in things about which they might entertain different opinions with a good conscience, to follow such a course as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleasure of eating this or that kind of meat, to incur the hazard of destroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conscience, through the *stumbling block*, or temptation of another's example, ver. 20.—Every one's duty therefore is, to avoid all those things which have any tendency to lead others into sin, or to weaken their virtue, ver. 21.—For the direction however of the well instructed, the apostle told them, that having a right faith concerning meats and days, they were under no obligation to display that faith at all times. It was sufficient, if they held it fast in the presence of God, for the regulation of their own conduct : and that it would be happy for them, if they never subjected themselves to condemnation, by doing that which they knew to be lawful, ver. 12.—Yet condemnation they would assuredly bring on themselves, if by eating meats which they knew to be lawful, they tempted others to sin by eating them contrary to their conscience. For he who believes certain meats to be unlawful, sins if he eats them ; because *he eateth not of faith*, that is, from a belief that they are lawful ; but in eating them, violates his conscience. And in general, whatever a man doth, without believing it to be lawful, being a violation of his conscience,

conscience, is sin: which is the true meaning of the famed aphorism, *Whatever is not of faith is sin*, ver. 23.

Here the xivth chapter of the epistle to the Romans ends, according to the common division. But as the apostle continues the subject treated of in that chapter, through the first seven verses of the xvth chapter, it will be proper to add an account of these verses also, that the reader having the whole of the apostle's discourse under his eye at once, may be sensible of the propriety of the instructions we mean to draw from it, at the conclusion of this Illustration.

To proceed then, the apostle having declared in the xivth 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, he, in the beginning of the xvth chapter, told the well instructed Roman brethren, that they ought to *bear* or *carry* the weaknesses of the ignorant and prejudiced, that is, they ought to do what they could to prevent their weaknesses from being hurtful to them. In particular, they were not to please themselves with the eating of meats, which their weak brethren reckoned unclean, if they had reason to think any who entertained that belief, would by their example be tempted to eat such meats contrary to their conscience, ver. 1.—He therefore exhorted every one to please his neighbour for his good, by abstaining from such meats as were offensive to him, in order that the body of Christ might be edified, ver. 2.—So this they were called by the example of Christ, who pleased not himself by sensual gratifications; but subjected himself to all manner of hardships and reproaches for the glory of God, and the good of men, as was foretold concerning him, ver. 3.—Here the apostle took occasion to inform the Romans, that whatever things were anciently written in the scriptures, were written for our instruction, that by what is recorded concerning the patience and consolation granted to the saints in their trials, we might have hope of receiving the like patience and consolation in our trials, ver. 4.—And being exceedingly desirous to promote the purity and peace of the Roman church, he prayed God to bestow on its members the good dispositions he had been recommending; that laying aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his goodness to men, ver. 5, 6.—This admirable discourse, the apostle concluded with an exhortation to the Jewish and Gentile brethren to *receive one another*, that is to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them, are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to Christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts?—That he hath not delegated this great prerogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all cases where difference of opinion in religious matters takes place, every man should guide himself by his own persuasion, and not by the opinion of others.—That no man or body of men hath any right to force the conscience of others by persecuting them, or punishing them for their opinions.—That all who do so, usurp the prerogative of Christ.—That we ought charitably to believe concerning others, that both in opinion and practice, they act as conscientiously as we ourselves do: and therefore, instead of hating them, either for their opinions, or for their mode of worshipping God, we ought to live in peace and friendship with them, notwithstanding these differences.—That as the kingdom of God doth not consist in meat and drink, but in righteousness and peace, the teachers who make holiness to consist in abstaining from this or that kind of meat, miserably corrupt their disciples, by leading them to believe, that they can render themselves holy and acceptable to God, without practising holiness.—Lastly, in the above-mentioned chapters, the apostle hath laid it down as an indispensable rule, that no one, even by doing things innocent, should, by his example, tempt a weak brother to follow him contrary to his conscience; because, while the weak brother thinks the thing sinful, his doing it is a sin, although in itself it may really be innocent.

The foregoing principles and rules being the strongest barrier against all usurpations on the rights of conscience, whether by  
the

OLD TRANSLATION.

CHAP. XIV. I Him that is weak in the faith receive you, *but* not to doubtful disputations.

GREEK TEXT.

I Τον δε ασθενοντα τη πισσει, προσλαμβανεισθε, μη εις διακρισεις διαλογισμων.

the ecclesiastical or the civil powers, this passage of the Epistle to the Romans, in which they are laid down by the inspiration of God, should be regarded as the great charter of Christian liberty; and as such, it is highly to be valued, frequently read, deeply meditated on, and carefully observed by Christians of all denominations. If these liberal principles and excellent rules had been sufficiently understood, and duly respected from the beginning, innumerable mischiefs would have been prevented, which miserably wasted the church in former times; and there would have been at this day, more of the genuine spirit of the gospel among the disciples of Christ, than in any period of Christianity since the first ages. But alas! it was the misfortune of the church very early to fall under the teaching and direction of a number of proud ignorant ambitious men, who being actuated by an immoderate love of power and wealth, impiously usurped the prerogative of Christ, and imposed on the people, not only doctrines not taught by Christ and his apostles, but doctrines directly contrary to theirs, together with a variety of usages in the worship of God of their own invention, many of them downright superstitions, and all of them sinful, when imposed as terms of Christian communion. Nay, which is worse still, these ungodly spiritual guides, vainly puffed up in their fleshly minds, obtruded on mankind their own definitions of doctrines, confessedly above human comprehension, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their decisions. And having deluded ignorant superstitious princes with that false pretence, they excited them to persecute all who resisted their unrighteous usurpations, and who rejected that corrupt form of religion which they had established. For these deluded princes, to stop the mouths of those who stood up for the truth, made use of the diabolical arguments of fire and sword, racks and gibbets, and every cruelty which furious bigotry could devise. So that during many ages, the saints were worn out, and genuine Christianity was well nigh banished from the earth. May God preserve his church, in the present, and in all succeeding times, from the like evils, that the religion of Jesus may never again be made the instrument of gratifying the evil passions of covetous and ambitious men.

## NEW TRANSLATION.

CHAP. XIV. 1 Him who is weak in the faith<sup>1</sup> receive ye,<sup>2</sup> BUT not in order to the strifes<sup>3</sup> of disputations.

## COMMENTARY.

CHAP. XIV. 1 *The Jewish Christian who is weak in the faith concerning meats and days, receive ye into your company, but not in order to passionate disputations concerning his opinions.*

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth: Yea, he

2 Ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λαχάνα εσθίει.

3 Ὁ εσθίων, τὸν μὴ εσθιόντα μὴ ἐξυθνεῖτω· καὶ ὁ μὴ εσθίων, τὸν εσθιόντα μὴ κρινέτω. Ὁ Θεὸς γὰρ αὐτοῦ προσελάβετο.

4 Σὺ τις εἶ ὁ κρίνων ἀλλοτρίου σκετῆν; τῷ ἰδίῳ κυρίου ἤκει η πιπτεῖ· σαθῆσεται

Ver. 1.—1 *Him who is weak in the faith.* The apostle means the Jewish Christian, who through weakness of understanding or through prejudice, was ignorant of the doctrine of the gospel concerning 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 shewed great tenderness, when he represented them only as *weak in the faith*.—In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. *Some with conscience of the idol, eat it as a thing offered to an idol, and their conscience being weak, is defiled.*

2. *Receive ye.* Admit him to your company and conversation, and allow him to join with you in the public worship of God. So προσλαμβάνομαι signifies, Rom. xv. 7. being the same with δεχόμεαι, Matt. x. 40. and with its compound εἰσδεχόμεαι, 2 Cor. vi. 17.—The persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the Gentiles.

3. *But not in order to the strifes of disputations.* Μὴ εἰς διακρίσεις διαλογισμῶν. The verb διακρίσθαι, among other things, signifies *to contend with words*, Jude ver. 9. *But Michael the archangel, ὅτε τῷ διαβόλῳ διακρινόμενος, when contending with the devil, he disputed about the body of Moses.*—Acts xi. 2. *And when they went up to Jerusalem, they that were of the circumcision, διακρινόντο, contended with him, saying.* See Rom. iv. 20.

Ver. 2.—1. *Believeth he may eat every thing.* The apostle speaks not only of the Gentiles, but of such well-instructed Jewish Christians as knew their liberty in this matter.—Πιστεῖν φαγεῖν, *Believeth to eat*, is an Hebraism, and signifies, *believeth it is lawful to eat*; thus Gen. iii. 2. *Of the fruit of the trees that are in the garden we eat*, that is, it is lawful for us to eat.

2. *But he who is weak in the faith, eateth herbs only.* The explication given of this clause in the commentary, is confirmed by Daniel's practice, described, Dan. i. 8.—17.; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita*



2 *One indeed believeth he may eat' every thing: but he who is weak IN THE FAITH, (from ver. 1.) eateth herbs ONLY.*<sup>2</sup>

3 Let not him who eateth, despise him who eateth not: and let not him who eateth not, (*κρίνεται*) condemn him who eateth; for God hath received him.<sup>1</sup>

4 Who art thou that condemnest another's household servant: by his own master he standeth or falleth': (ver. 10.) and he shall be made to stand,<sup>2</sup> for

2 *The Gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only in heathen countries, because he cannot find meats which he thinketh clean.*

3 Since both act from conscience, Let not the Gentile who eateth every kind of meat, despise the Jew who eateth not certain kinds. And let not the Jew, who eateth not certain kinds, condemn the Gentile who eateth all kinds: for God, by the spiritual gifts bestowed on the Gentile, declareth, that he hath accepted him.

4 Who art thou that condemnest another's household servant? He is accountable to his own master, and not to thee; so that by his own master's sentence he must be acquitted or condemned: and he shall be acquitted:

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*vita sua*, says, that even amidst their calamities they were not forgetful of the right worship of the Deity: and that they fed on figs and nuts. They did not join the heathens in their idolatrous worship; and rather than eat things sacrificed to idols, they lived on vegetables.—Or by the weak in this passage, the apostle may have meant, some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. *For God hath received him.* God hath received both the one and the other into his church, as is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom, although they may have erred in their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously.—This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.—1. *By his own master he standeth or falleth.* Locke interprets this of one's standing in the church, or of his being excluded from it. See the following note.

2. *But he shall be made to stand.* Σταθισεται Whitby, who translates this, *He shall be established*, thinks the meaning is, That the weak Jew was to be established in the right faith concerning meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accords with the apostle's reasoning here. The interpretation given in the commen-

shall be holden up: for God is able to make him stand.

δε· δυνατος γαρ εστιν ο θεος  
σησαι αυτον.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

5 Ὅς μὲν κρίνει ἡμέραν  
παρ' ἡμέραν, ὅς δὲ κρίνει πα-  
σαν ἡμέραν. Ἐκαστος ἐν τῷ  
ιδίῳ νοί πληροφορησθῶ.

6 He that regardeth 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 he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

6 Ὁ φρονῶν τὴν ἡμέραν,  
Κυριῷ φοβῶνται· καὶ ὁ μὴ φρο-  
νῶν τὴν ἡμέραν, Κυριῷ ἔφρο-  
νῶνται. Ὁ ἐσθίων, Κυριῷ ἐσθίει·  
εὐχαριστεῖ γὰρ τῷ Θεῷ. Καὶ  
ὁ μὴ ἐσθίων, Κυριῷ ἔκ ἐσθ-  
θίει, καὶ εὐχαριστεῖ τῷ  
Θεῷ.

7 For none of us liveth to himself, and no man dieth to himself.

7 Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ  
ἕσθι, καὶ οὐδεὶς ἑαυτῷ ἀποθ-  
νήσκει.

tary, I think, is the true meaning of the passage. For seeing it appears from ver. 10. that the apostle is speaking of Christ's judging his own servants at the last day, *the standing*, of which he speaks, must be that mentioned, Psal. i. 5. *The unjust shall not stand in the judgment*: consequently the apostle's meaning is, the servant of Christ, who acts conscientiously, shall be honourably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. *Every day alike*. The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath, instituted at the creation, nor to the Christian Sabbath.

Ver. 6. *For he giveth God thanks*. By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment inculcated in this verse is excellent; as are the rules likewise in verses 3. and 4. Every man ought to believe concerning his neighbour, that, in all religious matters, he acts according to conscience, especially if he professes to do so: and though his conscience be ill-informed, he should be left to its direction in these matters.—The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for that limitation. The rights of conscience, and of private judgment, are the more sacred, the more important

God is able to make him stand.

5 *One indeed (μεντοι) thinketh a day MORE HOLY than another: but another thinketh every day ALIKE.* Let every one (παντοσοφουδω. See 1 Thess. i. 5. note 3.) be convinced in his own mind.

6 ('Ο οφουω, literally, *He who careth for.*) *He who observeth the day, observeth IT to the Lord: and he who doth not observe the day, to the Lord he doth not observe IT: he who eateth, eateth to the Lord, for he giveth God thanks: and he who eateth not, to the Lord he eateth not, and giveth God thanks.*

7 For none of us liveth by himself, and none OF US dieth by himself.

*for God hath power to acquit him at the judgment; and will do it, if he hath acted conscientiously.*

5 With respect to days, *the Jewish Christian, indeed, thinketh one day more holy than another; the new moons, for example, and sabbaths: but the Gentile Christian, better informed, thinketh every day alike holy, because the law of Moses is not the law of Christ's kingdom. Let every one direct himself according to his own conviction.*

6 *He who observeth the Jewish holy days, observeth them in obedience to Christ, who he thinks hath commanded them. He who doth not observe these days, in obedience to Christ he doth not observe them, knowing that Christ hath abolished them. He who eateth all kinds of meat indiscriminately, eateth them in obedience to Christ, who has permitted them to be eaten; for he giveth God thanks for them, in the persuasion that they are permitted: and he who eateth not every kind, in obedience to Christ he eateth them not, and sheweth his persuasion that they are not permitted, by giving God thanks for the food he is allowed to eat.*

7 In thus declaring their subjection to Christ, both of them act properly: *for none of us liveth by his own will, and none of us is allowed to die by his own will.*

important the affair is about which they are exercised. And therefore in every thing of importance, as well as in lesser matters, a man's own judgment and conscience, and not the opinion and conscience of another, are appointed by Christ to be the rule of his conduct.

Ver. 7. *For none of us liveth by himself, and none of us dieth by himself.* Ζηω τιμ, *To live to,* or *by one,* is *to live at one's pleasure;* and Αποδυσκειν τιμ, *To die to,* or *by one,* is *to die at one's pleasure.* Thus Sophocles' Ajax, ver. 990. Θεοις τεθυκεν ουτω; *He died by the will of the gods:* For the scholiast explains it, θειω εελομενω. The apostle's argument is, since

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 to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

8 Εαν τε γαρ ζωμεν, τῷ Κυρίῳ ζωμεν· εαν τε αποθνησκωμεν, τῷ Κυρίῳ αποθνησκομεν· εαν τε ουν ζωμεν, εαν τε αποθνησκωμεν, τε Κυριε εσμεν.

9 Εις τετο γαρ Χριστῷ και απεδανε και ανεση και ανεζησεν, ινα και νεκρων και ζωντων κυριευση.

10 Συ δε τι κρινεις του αδελφου σε; η και συ τι εξεβενεις του αδελφου σε; παντες γαρ παρασητομεθα τῷ βηματι τε Χριστου.

11 Γεγραπται γαρ· Ζω εγω, λεγει Κυριῷ· οτι εμοι καρψει παν γονυ, και πασα γλωσσα εξομολογησεται τῷ Θεῷ.

since none of us is his own master, neither hath any right to live as he lists, but all of us are the subjects of Christ, and are obliged to do as he hath commanded, it is an usurpation of Christ's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no person should submit to such an usurpation.

Ver. 9.—1. *Liveth again.* *Ανησεν.* Many MSS. read here *εζησεν*, which may be translated, *continueth to live*, and seems the true reading.

2. *That he might rule over both the dead and the living.* From this passage, and from Philip. 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.—They who hold that the souls of men sleep between death and the resurrection, affirm that the government which Christ exercises over the dead, consists in his maintaining their existence, and in his bringing them to life at the resurrection, in order to be judged.

Ver. 11.—1. *As I live, saith the Lord.* The words *saith the Lord*, are not in the Hebrew text, but are added by the apostle, to shew that

8 (Γαρ) *But* whether we live, we live by the Lord; and whether we die, we die by the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and *liveth again*,<sup>1</sup> that he might *rule over both the dead*<sup>2</sup> and *the living*.

10 But *thou*, why dost thou *condemn* thy brother? and *thou also*, why dost thou *despise* thy brother? for we shall all be placed before the judgment-seat of Christ.

11 For it is written, (Isa. xlv 23.) AS I live saith the Lord,<sup>1</sup> *surely* to me every knee shall bow, and every tongue shall confess<sup>2</sup> to God.

8 *But whether we live, we live by the will of Christ; or whether we die, we die by the will of Christ. Whether we live therefore or die, we are Christ's subjects. and should not, in religious matters, be guided either by our own will, or by the will of others, but by his.*

9 *To this implicit obedience from all, he hath the completest title: for to this end Christ both died and rose, and liveth again in heaven, that he might rule and judge both the dead and the living.*

10 *But thou Jew, why dost thou condemn thy Gentile brother, because he neglecteth the distinction of meats and days? Or thou Gentile also, why dost thou despise thy Jewish brother, as a weak bigot, because he observeth these distinctions? In such matters, we should not judge one another: for we shall all be placed before the judgment-seat of Christ, to be judged by him.*

11 *This was declared to the Jews long ago: "For it is written, I have sworn by myself, saith the Lord, the word is gone out of my mouth," &c. "That unto me every knee shall bow, and every tongue shall swear."*

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that the passage quoted, was spoken by the Lord Messiah, who in the foregoing verse had said, *Look unto me, and be ye saved all the ends of the earth.* Accordingly the apostle tells us, Philip. ii. 10, 11 *That agreeably to this prophecy, every knee shall bow at the name of Jesus, &c.*

2. *And every tongue confesses to God.* Εξομολογησηται τῷ Θεῷ. This is the LXX. translation of the passage. But in the Hebrew it is, *unto me every tongue shall swear.* But *swearing to God*, is different from *swearing by God*. For it signifies, either *a vowing to God*, or *an answering to God upon oath*, with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX. and the apostle have translated it very properly, *Every tongue shall confess to God: shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.*

12 So then 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 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 Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died,

12 Ἀρα ἐν ἑκάστῳ ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

13 Μήμετι ἐν ἀλληλοῖς κρινόμεν' ἀλλὰ ταῦτο κρινάτε μαλλον, τὸ μὴ τίθεναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκανδαλον.

14 Οἶδα καὶ πεπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτῶν εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.

15 Εἰ δὲ διὰ βρωμα ὁ ἀδελφὸς σε λυπείται, οὐκ ἐτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρωματι σου ἐκεῖνον ἀπολλυε ὑπὲρ ἑ Χριστοῦ ἀπέθανε.

judgment — *The Lord*, who in the passage quoted, declareth, That every tongue shall confess to him at the judgment, being *the Lord Messiah*, (See ver. 2. note 1.) the apostle, by adopting the LXX. translation of the passage, intimates that Messiah or Christ is *God*. Besides Christ himself hath told us, That the Father judgeth no man, but hath committed all judgment to the Son.

Ver. 13.—1. *Let us no more condemn one another*. Here, as in verses 3. and 10. κρίνω signifies *to pass a sentence of condemnation*. 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 bigotted, or wicked, merely because we differ in opinion about matters, concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.

2. *But judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling*; that is, pass this sentence on yourselves rather, that ye will not lay an occasion of stumbling before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original

12 (*Αγα εν*) *Well then, every one of us shall give an account concerning himself to God.*

13 *Let us therefore no more judge one another; but judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling.*

14 *I know, and am persuaded by the Lord Jesus, that THERE IS NOTHING unclean of itself: (ε: μν) yet to him who accounteth any thing to be unclean, to that MAN IT IS unclean.*

15 (*Δε, ΙΟβ.*) *Wherefore, if thy brother be hurt through THY meat, thou no longer walkest according to love. Do not destroy him with thy meat, for whom Christ died. (See ver. 20.)*

12 *Well then, every one of us shall give an account concerning himself to God, whose indulgence to the sincere, will make many ashamed of their harsh judgments.*

13 *Let us therefore no more judge one another bigots or profane persons, because our opinions and practices are different: but ye Gentile Christians, pass this sentence rather on yourselves, that ye will not do anything which may endanger your brother's virtue, or occasion him to sin.*

14 *I know by the light of reason, and am persuaded by revelation from the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean: and he will sin, if he eat them, either to indulge his own taste, or to gain the favour of others.*

15 *Wherefore, if thy brother, who thinketh certain meats unclean, is made to sin through thy eating such meat, whether it be by hating thee as a profane person, or by following thy example contrary to his conscience, or by apostatising to Judaism, thou no longer addest according to the love thou owest to thy brother. Do not become the occasion of destroying him with thy meat, for whom Christ died.*

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original it is, *Lay a stumbling-block or a scandal.* See ver. 21. note. where the difference between these is shewn.

Ver. 14. *There is nothing (ουνον, Ess. iv. 38.) unclean of itself.* 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 foods were really unclean, and could not be eaten without sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver 20. May we not from this infer, that the prohibition of these things to the Gentile converts, mentioned Acts xv. 29. is to be understood of such Gentiles only as had been profelytes? See Gal. ii 21. note.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things ferveth 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

16 Μη βλασφημεισθω εν υμων το αγαθον.

17 Ου γαρ εστιν η βασιλεια τε θεου βρωσις και ποσις, αλλα δικαιοσυνη, και ειρηνη, και χαρα εν πνευματι αγιω.

18 Ο γαρ εν ταυτοις δουλευων τω Χριστω, ευαρεστω τω θεω, και δοκιμω τοις ανθρωποις.

19 Αρα ουν τα της ειρηνης διωκωμεν, και τα της οικοδομης της εις αλληλους.

20 Μη ενεκεν βρωματων καταλυε το εργον τε θεου. Παντα μεν καθαρα· αλλα

Ver. 15.—1. *If thy brother, λυπειται, be hurt through thy meat.* Demosthenes uses this Greek word in the same sense, *De Corona*, p. 321. *Λυπησαι, Hurt neither the allies, nor any other of the Greeks.*

2. *Do not destroy him with thy meat, for whom Christ died.* Do not for the sake of pleasing thy palate, destroy him for whose salvation Christ parted with his life. Here Christ is said to have died for a person, who may be destroyed by sinning through our example. See in what sense Christ died for all, 2 Cor. v. 15. note 1.

Ver. 17.—1. *For the kingdom of God.* By the kingdom of God, Locke understands the privileges of the kingdom or church of God. But the phrase seems to be used here, in the sense in which it was often used by Christ; namely, to signify *his religion*, whereby God's kingdom or government is effectually established in the minds of men: and therefore the *kingdom of God* is said to be *within them*, Luke xvii. 21.

2. *Is not meat and drink.* Drink is mentioned as well as meat, because though the law of Moses did not forbid any kind of drink, the Nazarites abstained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. *Let no man judge you in meat or in drink.* Perhaps some of the more zealous Jews abstained from drinks prepared by the heathens, thinking them impure. Or the expression may be proverbial, signifying that the kingdom of God, that is, true religion, does not consist in the observance of any ceremony whatever.—The apostle expresses the same sentiment more fully, 1 Cor. viii. 8.

For



16 Let not then the good which belongeth to you be evil spoken of.

17 For the kingdom of God<sup>1</sup> is not meat and drink,<sup>2</sup> but righteousness, and peace, and joy in the Holy Ghost.<sup>3</sup>

18 And he who by these things serveth Christ,<sup>1</sup> is acceptable to God, and approved of men.

19 Well then, let us pursue the things of peace, and the things of mutual edification.<sup>1</sup>

20 Do not for the sake of meat destroy the work of God.<sup>1</sup> All MEATS in-

16 Let not then the good liberty which belongeth to you, be evil spoken of, as an indulgence of appetite to the prejudice of others.

17 Ye need not use your liberty always: for the religion of Christ does not consist, either in abstaining from, or in using meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghost.

18 And the brother who by righteousness, peace, and joy in the Holy Ghost, serves Christ his Lord, (ver. 9.) is acceptable to God, and will be approved of men.

19 Well then, let us pursue the things which promote peace, and the things which advance that mutual edification, which we ought to reap from one another's example.

20 Do not for the sake of the pleasure of eating this or that kind of meat, destroy your brother's virtue,

*For meat commendeth us not to God: for neither if we eat do we abound; neither if we eat not, are we deficient.*

3. *But righteousness, and peace, and joy in the Holy Ghost.* Righteousness comprehends justice, truth, purity, and self-government. Peace, is that charitable disposition of mind, which leads us not only to do benevolent actions, but to live in concord with those who differ from us in opinion on points of religion. Joy in the Holy Ghost, is that satisfaction which results from the exercise of good dispositions, wrought in us by the influences of the Holy Ghost, and from the hope of eternal life, sealed to us by his gifts.

Ver. 18. *He who by these things serveth Christ.* Having told them, ver. 9. that Christ is their master, he here describes the service which Christ requires from his servants.

Ver. 19. *And the things of mutual edification.* *Onedouans, Edification,* is a metaphor, formed upon that noble idea which Paul hath so frequently inculcated, That all Christians constitute one great temple, erected for the worship of God, Ephes. ii. 20. Wherefore, to pursue the things of mutual edification, is to perform to each other those offices by which we may be built into this temple, of which Christ is the chief corner-stone: or being already built in it, that we may be firmly established in our place there.

Ver. 20. *Do not for the sake of meat destroy the work of God.* Εργον Θεου, *The work of God,* is that which God is working in the heart of our

it is evil for that man who eateth with offence.

21 *It is good neither to eat flesh, nor to drink wine, nor any thing 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 himself in that thing which he alloweth.*

23 *And he that doubteth, is damned if he eat, because*

κακον τῷ ἀνθρώπῳ τῷ διαπροσκομματος εσθιοντι.

21 Καλον το μη φαγειν κρεα, μηδε πιειν οινον, μηδε εν ὧ ὁ ἀδελφος σε προσκοπτει η σκανδαλιζεται η ασθενει.

22 Συ πισιν εχεις κατα σαυτον εχε ενωπιον τῶ Θεῶ. Μακαριος ὁ μη κρινων ἑαυτον εν ὧ δοκιμαζει.

23 Ὁ δε διακρινομενος, εαν φαγη, κατακεκριται, ὅτι

our brother; namely, *faith and holiness*. For if the apostle had been speaking of *persons*, who, on account of their regeneration, are called the *work of God*, he would have used the word *ποιημα*, as he does, Ephes. ii. 10. Besides, the apostle's words, so interpreted, imply, that the truly regenerated may be destroyed. See ver. 15.

Ver. 21. *Is made to stumble, or to fall, or is weakened*. Προσκοπτει signifies to dash one's foot against something without falling, or being much hurt: Σκανδαλιζεται, is to fall by stumbling and be lamed, from σαζω, *to halt*. Ασθενει, is to be weakened, in consequence of such a fall. See ver. 13. note 2.—The first of these words is used to express the case of a person, who, being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who through temptation actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatizing.

Ver. 22. Εχεις. *Thou hast faith*, namely concerning the lawfulness of eating every kind of meat, εχε, *hold it fast*; so εχε signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses. Locke thinks the apostle advised the Romans to satisfy themselves with their own persuasion, in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, *to hold our faith fast with respect to ourselves, in the sight of God*, implies also, that we are to consider our faith in these matters, as a thing of importance, and not to dissemble it when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin, through an unseasonable display of our

deed ARE clean; but *THAT MEAT IS bad to the man who eateth through a stumbling-block.*

21 IT IS good neither to eat flesh, nor to drink wine, nor *TO DO ANY THING* by which thy brother is made to stumble, or to fall, or is weakened.<sup>1</sup>

22 *Thou hast faith: hold it fast* (κατα) *with respect to thyself in the sight of God.* Happy is he (ὁ μὴ κρινῶν) *who doth not condemn himself by what he approveth.*

23 (Δε) *For he who discerneth a difference*<sup>1</sup> *BE-*

which is *the work of God.* All kinds of meats, indeed, are clean under the gospel; yet *that meat is bad to the man who eateth it, not from a persuasion of its lawfulness, but through the influence of example.*

21 *It is commendable neither to eat flesh of any kind, nor to drink wine, nor to do any thing, however innocent, whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened in his attachment to the gospel.*

22 *I own thou hast a just persuasion concerning the lawfulness of all kinds of meat. Hold that persuasion fast, so far as respects thine own conduct, in the presence of God: but do not use thy liberty, so as to lead others to sin. Happy is he who doth not subject himself to punishment, by doing what he approveth as lawful.*

23 *For he who seeth a difference in meats, is liable to punishment, if*

our faith, or through actions in themselves lawful, without any necessity calling us to do them.

Ver. 23.—1. *He who discerneth a difference between meats.* This is the ordinary signification of the word διακρίνομεν. So Acts xv. 9. Καὶ ἐδὲν διεκρίνε, *And put no difference between us and them.* Besides, it suits better in this place than the common translation, *He that doubteth.*

2. *For whatever is not from faith is sin.* Here, as in ver. 22. *faith* signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So 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 in the sight of God, *sin*, as being done without any sense of duty. From this it follows, that if a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the weak Jew to do, he is exceedingly blameable.—Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens, were no better than *splendid sins.* For though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness of their own actions, and an inclination

he eateth not of faith; for whatsoever is not of faith, is sin.

ἐκ ἐκ πίστεως. Παν δε ὁ ἐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

tion to please God, by doing what they thought right and acceptable to him.

Almost all the ancient MSS. and many of the Greek fathers, have at the end of this chapter, the doxology found, Rom. xvi. 25, 26, 27. And Knatchbull thought this its true place, because of its relation to the subjects treated of here and in the foregoing chapter. He therefore supposed, that it was taken from this chapter, and added in the end of the epistle, to give a sanction to the xvth and xvith chapters, which, it is said, Marcion endeavoured to expunge. But as Estius observes, the insertion of the doxology here, evidently inter-

rupts

## CHAP. XV.

*View and Illustration of the Matters contained in this Chapter.*

N. B. For an account of the first seven verses in this chapter, see the last part of the illustration prefixed to chap. XIV. p. 467.

**T**HE apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome, to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, ver. 8, 9.—Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times, would be Messiah's subjects, and join the Jews in worshipping the true God, ver. 9, 10, 11, 12.—Wherefore, God having determined from the beginning, to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted, for their brethren and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses.

And

*TWEEN MEATS, is condemned if he eat : because HE EATETH NOT (ἐκ) from faith : for whatever is not from faith is sin. 2*

through thy example, *he eat what he thinks unclean ; because he eateth not from a persuasion that it is lawful, but to please others. This is wrong : for whatever is done without a conviction of its lawfulness, is really sin, though it be lawful in itself.*

rupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place.—The Alexandrian MS. hath the doxology in both places.—Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the xvth and xvith chapters, and to make the epistle end here.

And having thus established the title of the Gentiles to all the privileges of the people of God under the gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persons with whom he was not personally acquainted. He told them, that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had conferred on him, for the purpose of converting the Gentiles, ver. 15, 16.—Then to prove his apostleship to the Romans, he told them that he had good reason to boast of his success, in converting the Gentiles, and in presenting them to God as an acceptable offering ver. 17.—But that in this his boasting, he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a just idea of his character and success as an apostle, he informed them that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builded on a foundation

tion laid by another. But that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21.—And that his resolution of not preaching, where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22.—But now having no more opportunity of that sort, in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At present he was going to Jerusalem with the collections which he had made for the

OLD TRANSLATION.

CHAP. XV. 1 We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

GREEK TEXT.

1 Οφειλομεν δε ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνατῶν βασάζειν, καὶ μὴ ἑαυτοῖς ἀρεσκείν.

2 Ἐκαστὸς γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν.

3 Καὶ γὰρ ὁ Χριστὸς ἑχ' ἑαυτῷ ἠρέσεν, ἀλλὰ, καθὼς γεγραπταὶ· Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε, ἐπέπεσον ἐπ' ἐμέ.

Ver. 1. *We then who are able men, ought to bear the weaknesses of the unable.* This is a literal translation of the passage, not different in sense from the common version: only it marks more distinctly the apostle's allusion to the custom of travellers on foot, who, when any of their company falls sick or lame, support him, till they bring him to some convenient resting-place.

Ver. 3.—1. *For even Christ pleased not himself.* Christ might in his own lifetime 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 shewed, that he did not make it an object to please his natural appetites, but in all his actions, studied to promote the honour of God, and the happiness of men.

2. *But*

the poor of the brethren in Judea, ver. 25, 26, 27.—But when that service was finished, he would come to Rome, ver. 28, 29 —In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedient in Judea; and that the service he was performing to the brethren in Jerusalem, might be acceptable to them, ver. 30.—Lastly, because there had been great dissensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33; thus adapting his apostolical benediction, to their particular circumstances.

## NEW TRANSLATION.

CHAP. XV. 1 We then *who are able men*, ought ( $\beta\alpha\sigma\alpha\zeta\epsilon\iota\omega$ ) to bear *the weaknesses of the unable*, and not to please ourselves *ONLY*.

2 (Γαρ, 93.) *Wherefore*, let every one of us please HIS neighbour, to HIS good, for the sake of edification.

3 For even Christ pleased not himself: but as it is written, (Psal. lxi. 9.)<sup>2</sup> The reproaches of them *who* reproached thee, have fallen on me.

## COMMENTARY.

CHAP. XV. 1 *We then who are well instructed* in the Christian doctrine, ought so to behave towards the ignorant, that their errors may hurt them as little as possible: and should not please ourselves only in what we do.

2 *Wherefore*, let every one of us please his neighbour in things innocent, to the promoting of his virtue and peace, for the sake of edifying the body of Christ, Rom. xiv. 19. note.

3 *For even Christ pleased not himself*: his own pleasure was not the object of his actions, but the glory of God and the good of others, as it is written, *The reproaches of them who reproached thee, have fallen on me*: the punishment due to the wicked, who, by their speeches and actions, dishonoured God, was laid on me.

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2. *But as it is written, The reproaches of them who reproached thee, have fallen on me.* That this psalm is a prophecy concerning Christ, we learn from the evangelist John, who affirms, chap. xix. 28. that their giving Jesus vinegar to drink on the cross, was a fulfilment of the 21st verse of this psalm. In like manner, ver. 9. *The zeal of thine house hath eaten me up*, was applied to Jesus by the disciples, John ii. 17. St. Paul therefore hath rightly interpreted Ps. lxi. 22, 23. of the Jews who crucified Christ. See also Rom. xi. 10. note 2.

4 For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus :

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the

4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη. ἵνα δια τῆς ὑπομονῆς καὶ τῆς παρακλησεως τῶν γραφῶν, τὴν ἐλπίδα ἐχωμεν.

5 Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλησεως δῶη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν

6 Ἴνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζετε τὸν Θεὸν καὶ πατέρα τῶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 Διὸ προσλαμβανέσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ.

8 Λέγω δὲ Ἰησοῦν Χριστὸν διακονοῦν γεγενῆσθαι περιτο-

Ver. 5.—1. *Now may the God of patience and consolation.* Having in the preceding verse mentioned *the patience and consolation of the scriptures*, he in this calls God, *the God of patience and consolation*, to shew that the patience and consolation of the saints proceeded from God. In like manner, having in ver. 12. said, *in him the Gentiles shall hope*, he calls God, ver. 13. *the God of hope*, to shew that the hope which the Gentiles entertained of salvation, proceeded from God. So also, ver. 33. *the God of peace*, and elsewhere, *the God of glory, the God of order*, &c.

2. *Grant you to have the same disposition towards one another.* The word φρονεῖν, signifies *to care for*, as well as *to think*, Phillip. ii. 2. note 2. Wherefore, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. *That unanimously with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.* So our translators have rendered the phrase, τὸν Θεὸν καὶ πατέρα, in other passages. See 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.—The praising of God for his goodness to men through Jesus Christ, is a principal part of gospel worship.—In the



4 (Γαρ) *But whatever things were before written, were written for our instruction, that through the patience (see 2 Pet. i. 6. note 2.) and consolation of the scriptures, we might have hope.*

4 *But whatever things were before written in the scriptures, were written for our instruction, that through our recollecting the patience, where-with holy men have born reproaches and sufferings for the glory of God, and the consolation which they received, all recorded in the scriptures, we might have hope of attaining the like patience and consolation in the like circumstances.*

5 Now may the God of patience and consolation, <sup>1</sup> grant you to have the same disposition <sup>2</sup> towards one another, according to Christ Jesus;

5 *Now may God, the author of the patience and consolation of the saints, grant you to have the very same disposition towards one another always; according to the will and example of Christ Jesus:*

6 That unanimously, with one mouth ye may glorify the God and Father of our Lord Jesus Christ. <sup>1</sup>

6 *That joining together in religious worship, unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ, for his love to men.*

7 Wherefore receive ye one another, even as Christ also hath received us, <sup>1</sup> to the glory of God.

7 *Wherefore, hold communion with one another, notwithstanding ye differ in opinion about meats and days, even as Christ also hath received us all into his church, to the glory of God.*

8 Now I affirm, that Jesus Christ became a mi-

8 *To Christ's receiving the Gentiles, it is no objection that he*

the former chapter the apostle had exhorted the Romans, not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God, with hearts full of Christian love towards one another, notwithstanding such differences: and in particular, they were to join in this cordial manner, in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

Ver. 7. *Wherefore receive ye one another, even as Christ also hath received us.* See Rom. xiv. i. note 2. according to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

circumcision for the truth of God, to confirm the promises made unto the fathers :

9 And that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

μησ ὑπερ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων·

9 Ἔα δὲ ἔθνη ὑπερ ἐλεος δοξάσαι τὸν Θεόν· καθὼς γεγραπται· Διὰ τούτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσι, καὶ τῷ ὀνόματι σε ψάλλω.

10 Καὶ πάλιν λέγει· Εὐφρανθήτε ἔθνη μετὰ τῆ λαοῦ αὐτῆ.

Ver. 8.—1. *Now I affirm that Jesus Christ became a minister of the circumcision, &c.* 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 blessing of the nations in Abraham's seed, might be performed 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 oracles or revelations in their hands, it was absolutely necessary that the gospel, in which all the former revelations terminated, should be first preached to them ; that a sufficient number of them receiving it, might preach it to the Gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gospel being thus offered to the Gentiles, as the word of the same God who anciently spake 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 Gentiles had an opportunity of glorifying God, for his mercy in their conversion. See Rom. ix. 23. note 1.

2. *The promises made to the fathers.* So the phrase, ἐπαγγελίας τῶν πατέρων, signifies, being the genitive of the object. See Ell. iv. 24. No. 2.

Ver. 9.—1. *And that the Gentiles might praise God on account of mercy.* See Rom. ix. 23 note 1. Conversion to the true God, being the mercy or blessing which God promised to the fathers of the Jewish nation to bestow on the Gentiles, it is particularly mentioned here, not only to make the Gentiles sensible that they ought not to despise the Jews, through whom they have received so great a blessing, but to persuade the Jews to acknowledge the Gentiles as the people of God, and heirs of the promises equally with themselves. In short, they were

nister of the circumcision ' on account of the truth of God, (εις το) in order to confirm the promises MADE to the fathers ;'

9 And that the Gentiles might praise God on account of mercy ;' as it is written, (Psal. xviii. 43. 49.) For this cause I will glorify thee among the Gentiles, and sing ' to thy name.

10 And again, MOSES saith, Rejoice ye Gentiles with his people. ' (Deut. xxxii. 43.)

never preached to them: for I affirm, that Jesus Christ became a minister of the circumcision, on account of establishing the truth of God, in order that by converting the Jews, and sending them to preach to the Gentiles, he might accomplish the promises made to the fathers, concerning the blessing of the nations ;

9 And that the Gentiles might praise God, on account of the mercy shewed them, as it is written, "Thou hast made me the head of the heathen ; therefore I will glorify thee, O Lord, among the heathen : " My disciples will glorify thee for making me the head of the heathen : and sing unto thy name, on account of their being saved by me.

10 And again, Moses foretelling the subjection of the Gentiles to God, saith, Rejoice ye Gentiles with his people.

were to live together in peace, and love, and church-communion, praising God jointly for his truth, and for the mercy shewn to both.

2. And sing into thy name. The original word ψαλλω, signifies to praise God with the voice, accompanied with musical instruments. See ver. 6. 11. notes.—This passage of Psal. xviii. is rightly applied by the apostle to Christ : for, as Whitby informs us, the following ver. 50. Great deliverances giveth he to his king, and sheweth mercy to his Anointed, (Heb. to his Messiah) to David, and to his seed for evermore, is interpreted by the Jews of Messiah ; not to mention that Hosea hath prophesied of Christ, under the name of David, chap. iii. 5.

Ver. 10. And again he saith, Rejoice ye Gentiles with his people. The apostle's design in this part of his letter, being to persuade the Jewish and Gentile converts to a cordial union in the public worship of God, it was of great importance to shew the Jews, that this coalition was foretold in their own scriptures. The passage quoted for that purpose, is Deut. xxxii. 43 where our translators have supplied the word with, as the apostle likewise hath done. But though with were omitted, and the marginal translation of the passage were adopted, Praise his people ye nations, the sense would be the same ; because the Gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

11 Και παλιν· ΑΙΝΕΙΤΕ ΤΟΥ ΚΥΡΙΟΥ ΠΑΝΤΑ ΤΑ ΕΘΝΗ, ΚΑΙ ΕΠΑΙΝΕΣΑΤΕ ΑΥΤΟΝ ΠΑΝΤΕΣ ΟΙ ΛΑΟΙ.

12 Και παλιν, Ἡσαίας λεγει· Ἐσαι ἡ ρίζα τε Ἰεσσαί, καὶ ὁ ἀνίσταμενος ἀρχεῖν ἐθνῶν· ἐπ' αὐτῷ ἐθνη ἐλπίζουσιν.

13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσας ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεῦναι ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνευματικῆς ἁγίας.

14 Πεπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεσοὶ ἐσθε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυναμένοι καὶ ἀλλήλους νουθετεῖν.

Ver. 11. *Praise the Lord.* The original word αἰνεῖτε, signifies to praise by singing, Luke ii. 13.

Ver. 12.—1. *The root of Jesse shall be καὶ ὁ ἀνίσταμενος*, (See Ess. iv. 57.) and he who standeth up to rule the Gentiles shall be. This clause in the Hebrew runs thus, *There shall be the root of Jesse, which shall stand for an ensign of the people.* But the apostle hath adopted the LXX. translation, because it represents the prophets meaning with sufficient exactness. For as soldiers in marching and fighting follow the standard of their prince, a standard may be put metonymically for a prince or ruler.—The meaning of the prophecy is, *At the proper time, the root of Jesse shall revive, and he who standeth up to rule the Gentiles shall spring from it.*—In allusion to this prophecy our Lord calls himself, Rev. v. 5. *The root of David*; and Rev. xxii. 16. *The root and offspring of David*, to signify that he is the life and strength of the family of David as well as its offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. *And in him the Gentiles shall hope.* In Isaiah it is, *And to it the Gentiles shall seek.* But the meaning of both expressions is the same.

For

11 And again, (Pfal. cxvii. 1.) Praise the Lord ' all ye Gentiles, and exceedingly praise him, all ye people.

12 And again, *Isaiab* saith, *The root of Jesse shall be,* ' and he who standeth up to rule the Gentiles SHALL BE. In him the Gentiles shall hope. '2

13 Now may the God of hope fill you with all joy and peace in believing, in order that ye may abound (την, 71.) in that hope, (ver. 12.) through the power of the Holy Ghost.

14 However my brethren, even I myself am persuaded concerning you, ' that yourselves also are full of goodness, being filled with all knowledge, able also (ωςδεσειν) to instruct one another.

11 And again, " O praise the Lord all ye nations, praise him all ye people." Praise the Lord, because ye enjoy the privileges of the gospel, along with the Jews, whereby " his merciful kindness is " great towards us."

12 And again, *Isaiab saith* chap. xi. 10. " In that day, there shall " be the root of Jesse, which shall " stand for an ensign of the people : " and to it the Gentiles shall seek" for protection, government and salvation. " And his rest shall be " glorious."

13 Now may God, who hath authorized you Gentiles to hope for salvation, fill you with the greatest joy and peace in believing the prophecies concerning your conversion, in order that ye may abound in that hope, through the power of the Holy Ghost conferring on you his gifts, and filling you with good dispositions.

14 However, my brethren, though I have given you both instruction and reproof, I have not a mean opinion either of your knowledge or virtue. For even I myself am persuaded concerning you, that, in general, ye are full of good dispositions ; and that being filled with all knowledge of the Christian doctrine, ye are able also to instruct one another.

For in scripture, to seek a person or thing, is the same with hoping in, or trusting to that person or thing. See Job v. 8. Psal. iv. 2.

Ver. 14. Even I myself am persuaded concerning you, that yourselves also are full of goodness, &c. This apology for writing to a church, with which the apostle was not acquainted personally, was the more necessary, that 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, ver. 15. The truth of which he proved, by his success in converting

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For will not dare to speak of any of those things, which Christ hath not

15 Τολμηροτερον δε εγραψα υμιν αδελφοι, απο μερους, ως επαναμιμνησκων υμας δια την χαριν την δοθεισαν μοι υπο τῃ Θεῷ

16 Εἰς το ειναι με λειτεργον Ἰησοῦ Χριστοῦ εἰς τα εθνη, ἱερουργητα το ευαγγελιον τῃ Θεῷ, ἵνα γενηται ἡ προσφορα των εθνων ευπροσδεκτῶ, ἡγιασμενη εν πνευματι ἁγίῳ.

17 Ἐχω εν καυχησιν εν Χριστῷ Ἰησοῦ τα προς Θεον.

18 Ου γαρ τολμησω λαλειν τι ὃν ε κατειργασατο

converting the Gentiles, ver. 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, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15. *I have written the more boldly to you brethren, partly, &c.* Whitby thinks, *απο μερους*, in *part*, signifies the Gentile part of the church at Rome, to whom Paul wrote, to put them in mind of God's great goodness to them. But though the phrase denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly used in this place, 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.

Ver. 16 — 1. *A minister.* The original word *λειτεργον*, denotes one who performs some public office for the people, especially of the sacred kind. This sense it hath here; for it is added, *ἱερουργητα*, *ministering* as a priest. It is also applied to rulers, Rom. xiii. 6. *They are λειτεργοι Θεῷ*, *public ministers of God.*

2. *That there might be an offering of the Gentiles, most acceptable.* By representing the converted Gentiles as a most acceptable offering to God, the apostle alluded to Isa. lxvi. 20. *They shall bring all your brethren for an offering to the Lord, out of all nations.* But this offering, was not a *sin-offering*, but a *free-will offering*; for the apostle no where speaks of his offering sin offerings.

3. *Being*

15 *But* I have written the more boldly to you, brethren,<sup>1</sup> partly as calling THINGS to your remembrance, through the grace which is given me of God.

16 *In order to my being a minister*<sup>1</sup> of Jesus Christ (εἰς, 149.) among the Gentiles, ministring the gospel of God, that there might be an offering of the Gentiles,<sup>2</sup> most acceptable, being sanctified by the Holy Ghost.<sup>3</sup>

17 I have therefore *boasting* through Christ Jesus, (sup. κατὰ) WITH RESPECT TO things pertaining to God.<sup>1</sup>

18 (Γαρ, 98.) *But* I will not dare to speak any thing of what Christ

15 *But*, notwithstanding my good opinion of you, I have written the more boldly to you, brethren, partly as calling things to your remembrance, which I am qualified to do through the grace of apostleship given me of God. (Rom. i. 5. xii. 6.)

16 *In order to my being* (λειτερογον) a public minister of Jesus Christ, among the Gentiles, ministring to them as a priest, the knowledge of the gospel of God, that by their believing it, there might be an offering of the Gentiles most acceptable to God, being cleansed from their former impurities, by the influences of the Holy Ghost, accompanying my preaching.

17 I have therefore *cause of boasting*, through Christ Jesus, with respect to my success in things pertaining to God; my success in presenting the Gentiles an acceptable offering to God.

18 Now though I might justly claim praise, on account of the success of my disciples, yet I will not,

3. *Being sanctified by the Holy Ghost.* According to the law, the sacrifices were sanctified, or made acceptable to God, by being salted and laid on the altar by the priest, Matt. xxiii. 19. Mark ix. 49. But the Gentiles converted from idolatry, to the worship of the true God through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts, the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. *I have therefore boasting through Christ Jesus, with respect to things pertaining to God*; that is, in performing the priest's office. We have the phrase, Τα πρὸς τοῦ Θεοῦ, *Things pertaining to God*, in the same sense, Heb. v. i.—The apostle had reason to boast of his success in converting the Gentiles, because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his master was highly gratified.

Ver. 18.

wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon

Χριστος δι' εμε, εις υπακοην  
εδωναι, λογω και εργω,

19 Εν δυναμει σημειων  
και τερατων, εν δυναμει πνευ-  
ματις Θεου· ως με απο  
Ιερουσαλημ και κυκλω μεχρι  
τε Ιλλυριου πεπληρωκεναι το  
ευαγγελιον τε Χριστου.

20 Ουτω δε φιλοτιμημε-  
νον ευαγγελιζεσθαι, εχ' οπε  
ωνομασθη Χριστος, ινα μη

Ver. 18. *Speak any thing of what Christ hath not wrought, but of what he hath wrought by me* The words *but of what he hath wrought*, are supplied, because they are necessary to complete the sense. See Gen. Pref. p. 26. note. 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 also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about in all the Gentile countries, as far as Illyricum.—More examples of whole clauses omitted, which must be supplied, see Rom. v. 12. note 1.

Ver. 19.—1. *By the power of signs and wonders.* It hath been thought, that the supernatural works performed by our Lord and his apostles, were distinguished by different names, to mark the end for which they were performed. That such of them as were intended for proving the truth of any doctrine asserted, or message brought by the miracle worker, were called, *Σημια*, *Signs*, Mark xvi. 20.—That such of them as were intended to astonish and terrify, and draw the attention of the beholders, were called, *Τερατα*, *Wonders*. Of this sort, was the punishment of Ananias and Sapphira with death, and of Elymas with blindness.—In the gospels, the miracles of Christ are commonly termed, *Δυναμεις*, *Mighty works*, Mark vi. 2. 5. 14. to express the great power exerted in the performance of them.

2. *And by the power of the Spirit of God.* This being different from the power of signs and wonders, mentioned in the foregoing clause, must signify the gifts of the Spirit, called Heb. ii. 4. *Distributions of the Holy Ghost*. These were the sword of wisdom, the sword of knowledge, faith, prophecy, utterance, the discernment of spirits, the gift of tongues, and the interpretation of tongues: all which are generally distinguished from miracles.

3. *In so much that from Jerusalem, and round about as far as Illyricum.* Illyricum was a country in Europe, lying between Pannonia and



hath not wrought, *BUT OF WHAT HE HATH WROUGHT* by me, in order to the obedience of the Gentiles in word and deed,

19 *By the power of signs and wonders, AND by the power of the Spirit of God,* so that from Jerusalem and round about as far as Illyricum, I have fully preached the gospel of Christ.

20 *And IT BECAME ME thus earnestly to preach the gospel,* not where Christ was named, *that I*

in this boasting, dare to speak any thing of what Christ hath not wrought, but of what he hath wrought by me personally, in order to make the Gentiles obedient to the gospel, both in profession and practice, (See Rom. i. 5. xv. 26.)

19 *By the power of miracles, performed by me on the sick and maimed, and what is still greater by the power of the gifts of the Spirit of God, communicated by me to the Gentiles; so that beginning at Jerusalem, and going through the countries round about, as far as Illyricum, I have fully and successfully preached the gospel of Christ.*

20 *And it became me thus diligently to preach the gospel, not where Christ was acknowledged, that I might not build on another man's foundation.*

and the Adriatic sea. It is now called *Slavonia*. 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 with Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet this supposition is not necessary, as the apostle does not say he preached the gospel in Illyricum, but only as far as Illyricum. The expression from Jerusalem, round about as far as Illyricum, implies, that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward: And that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but far and wide on every hand, through the interjacent countries—That the gospel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. *I have fully preached the gospel, or fully declared it.* So the Greek word *πικρῶσαι* signifies, Matt. v. 17. *I am not come to destroy the law and the prophets, but, πληρῶσαι, fully to declare, or explain them.*—2 Tim. iv. 17. *That by me the preaching of the gospel, πληροφῶσθην, might be fully declared.* See note 1. on that verse.

Ver. 20. *And it became me thus earnestly to preach the gospel.* The word *φιλοτιμῆμενον*, coming from *φιλοτιμῶ*, one who loves honour, denotes one who does a thing in such a manner, as thereby to obtain honour, consequently, who does it with fidelity and earnestness, 2 Cor. v. 9. *Διο και φιλοτιμῆμεθα, Wherefore we earnestly endeavour, whether present or absent, to be acceptable.*—1 Thess. iv. 11. *Και φιλοτιμῆσθε And earnestly to study to be quiet.*

another man's foundation.

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 I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the faints.

επ' αλλοτριον θεμελιον οικοδομω.

21 Αλλα, καθως γεγραπται· Οἰς εκ ανηγγελη περι αυτε, εψονται· και οἱ εκ ακηκοασι, συνησεσι.

22 Διο και ενεκοπτομην τα πολλα τε ελθειν προς υμας.

23 Νυνι δε μηκετι τοπου εχων εν τοις κλιμασι τετοις, επιποθιαν δε εχων τε ελθειν προς υμας απο πολλων ετων,

24 Ως εαν πορευωμαι εις την Σπανιαν, ελευσομαι προς υμας· ελπίζω γαρ διαπορευομενθ̄ θεασασθαι υμας, και υφ' υμων προπεμφθηναι εκει· εαν υμων πρωτον απο μερεσ εμπλησθω.

25 Νυνι δε πορευομαι εις Ιερουσαλημ, διακονων τοις αγιοις.

Ver. 24 — 1. *Whensoever I go towards Spain, I will come to you.* This, among other instances, is a proof, that in speaking of what he meant to do afterwards, 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.—Of the apostle's speaking according to his own opinion, and not according to what was actually to happen, we have another instance, Acts xx. 25. where he is said to have told the Ephesian elders, *That he knew, that is, was persuaded they all should see his face no more.* See Pref. to 1. Tim. sect. 1. No. 3.

2. *Be filled with your company.* We have this expression, Susanna, ver. 33. *And these wicked men commanded to uncover her face (for she was covered) that they might be filled with her beauty.* To be filled with  
a thing

might not build on another's foundation.

21 But as it is written, (Iſa. lii. 15.) *They ſhall ſee to whom nothing hath been told concerning him, and they who have not heard, ſhall underſtand.*

22 For which reaſon alſo I have been oftentimes hindered from coming to you.

23 But now having no more place in theſe parts, and having for many years a ſtrong deſire to come to you,

24 Whenſoever I go towards Spain, I will come to you: <sup>1</sup> for in my journey I hope to ſee you, and to be brought on my way thitherward by you, when I ſhall firſt in ſome meaſure be filled <sup>2</sup> with your company.

25 But now I go to Jeruſalem, miniſtring to the ſaints. <sup>1</sup>

That would have been to perform the office of a ſubordinate teacher, which is far more eaſy than that of an apoſtle.

21 But I have preached to the moſt ignorant nations, ſo that, as it is written, they ſhall know the Saviour, to whom nothing hath been told concerning him by their inſtructors; and they who have not heard the method of ſalvation explained, ſhall underſtand it fully.

22 For which reaſon alſo, that I reſolved to preach the goſpel to thoſe who had never heard it. I have been oftentimes hindered from coming to you.

23 But now, having no more opportunity in theſe parts, to preach to perſons who have not heard the goſpel, and having for many years entertained a ſtrong deſire to come to you who are in Rome,

24 Whenſoever I go towards Spain, I will come to you. For in my journey to that country, where, by preaching the goſpel, I expect to turn the idolatrous inhabitants from Satan to God, I hope to ſee you at leiſure, and to be accompanied a part of my way thitherward by ſome of you, after I ſhall firſt be made happy for a while with your company.

25 But at preſent, I go to Jeruſalem with the money I have collected for the brethren in Judea.

a thing, therefore, is to have great ſatisfaction in the enjoyment of it. By adding *απο μερος*, in ſome meaſure, the apoſtle inſinuated, that his deſire of their company was ſo great, that the few days he was to remain with them would ſatisfy it only in part. Others think *απο μερος*, ſhould be tranſlated the company of a part of you.

Ver. 25. *But now I go to Jeruſalem, miniſtring to the ſaints.* Of this journey, the apoſtle gave an account to Felix, Acts xxiv. 17.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual 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.

26 Εὐδοκῆσαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινῶν τινα ποιησάσθαι εἰς τὶς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

27 Εὐδοκῆσαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶναι. Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἐθνη, ὀφείλοσι καὶ ἐν τοῖς σαρκικοῖς λειτεργῆσαι αὐτοῖς.

28 Τέτο ἐν ἐπιτελεσας, καὶ σφραγισαμένῳ αὐτοῖς τὸν καρπὸν τέτον, ἀπελευσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

29 Οἶδα δὲ ὅτι ἐρχομένῳ πρὸς ὑμᾶς, ἐν πληρωματικῆς εὐλογίας τε εὐαγγελίᾳ τε Χριστοῦ ελευσομαι.

Ver. 26.—1. *Macedonia and Achaia*; that is, the brethren in these provinces, particularly the brethren at Philippi, Thessalonica, Berea, Corinth, and in every other city of these provinces where churches were planted by the apostle.

2. *To make some contribution.* Κοινωνίαν τινα, literally *some communication*, namely, *of money*.

Ver. 27.—1. *They have been pleased verily, and their debtors they are, &c.* This repetition is very emphatical, especially as the apostle immediately explained 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 shew the brethren in Rome, that they ought to follow the example of the Macedonians and Achaians in that matter.

2. *For if the Gentiles have partaken of their spiritual things, &c.* 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 shewn the great excellency of the one above the other: *money* procures conveniencies only for the flesh; but the *gospel* improves the *spirit*, and fits it for a blessed immortality.

Ver. 28.

26 For Macedonia and Achaia<sup>1</sup> have been pleased to make some contribution<sup>2</sup> for the poor of the saints who are in Jerusalem.

27 They have been pleased (*ἄρα*, 94.) verily, and their debtors they are:<sup>1</sup> for, if the Gentiles have partaken of their spiritual things, they ought, (*ἔτι*, 218.) certainly to minister to them in carnal things.<sup>2</sup>

28 Wherefore, having finished this AFFAIR, and having sealed to them this fruit,<sup>1</sup> I will go from thence by you into Spain.

29 And I know that when I come to you, I shall come (*εἰ*) with the fulness of the blessing (33) of the gospel<sup>1</sup> of Christ.

26 For the churches in the provinces of Macedonia and Achaia, have been pleased to make a liberal contribution for the relief of the poor of the brethren, who are in Jerusalem in great distress.

27 They have been pleased verily, to make this contribution: and they have done well; because they are under great obligations to the Jewish Christians. For if the Gentiles have received of their spiritual things, if they have received from them the knowledge of the gospel, they ought certainly to minister to them of their worldly goods in their present need.

28 Wherefore, having finished this business, by delivering the money at Jerusalem, and having secured to the Jewish saints, the fruit of the love which the Gentiles bear to them, I will go from Judea by you into Spain.

29 And from my experience of God's working by me, I know that when I come, I shall come empowered to bestow on you abundantly, the gifts of the Spirit, (Rom. i. 11.) which are the peculiar blessing of the gospel of Christ.

Ver. 28. *And having sealed to them this fruit.* Le Clerc thinks, to seal here signifies to send; others think it signifies to secure, because it was the custom to secure with seals such things as were sent to persons at a distance. The fruit, of which the apostle speaks, may be either of his apostolic ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity; or it may be all these jointly; because when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The truth is, the apostle's chief design in making these collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore, he earnestly desired, ver. 30, 31, 32. the prayers of the Romans, that his service in that matter might be acceptable to the Jews.

Ver. 29. *I shall come with the fulness of the blessing of the gospel.* See Efl. iv. 33. If the explication in the commentary is not admitted, the blessing of the gospel, may be the gospel doctrine.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for 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 service which I have for Jerusalem, may be accepted of the faints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

30 Παρακαλω δε υμας, αδελφοι, δια τε Κυριε ημων Ιησυ Χριστε και δια της αγαπης τε πνευματου, συναγωνισασθαι μοι ενταις προσευχαις υπερ εμε προς τον Θεον.

31 'Ινα ρυσθω απο των απειθεντων εν τη Ιουδαια και ινα η διακονια με η εις Ιερουσαλημ ευπροσδεκτος γενηται τοις αγιοις.

32 'Ινα εν χαρα ελθω προς υμας δια θεληματος Θεου, και συναναπαυσωμαι υμιν.

33 'Ο δε Θεος της ειρηνης μετα παντων υμων. Αμην.

Ver. 30.—1. *Now I beseech you, brethren,—by the love of the Spirit.* Besides the particulars mentioned in the commentary, *the love of the Spirit* may signify that mutual love which the Spirit diffuses through the hearts of the faithful, and by which he knits them together, called, *The fellowship of the Spirit*, Philip. ii. 1.

2. *That ye strive together with me by prayers, &c.* The word translated *strive together*, comes from a word which signifies the greatest *strength* and *agility*, such as the combatants in the games exerted.—The unbelieving 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, he was much afraid of them: and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections, might be well received by the faints there.

Ver. 32. *That in joy I may come to you.* As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished, that that service might be acceptable to the brethren there; because if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me<sup>2</sup> by prayers for me to God.

31 That I may be delivered from the disobedient in Judea; and that my service which I AM PERFORMING to Jerusalem, may be acceptable to the saints:

32 That in joy I may come to you<sup>1</sup> through the will of God, and may with you be refreshed.

33 Now, *MAR* the God of peace (see the Illustration) BE with you all. Amen.

30 Now I beseech you, brethren, by all that the Lord Jesus Christ hath done for you, and by the love which the Spirit hath shewed to you in giving you his manifold gifts, that ye strive together with me, by earnestly praying for me to God;

31 That I may be delivered from the disobedient in Judea, and that my service, in making the collections, which I am performing to the saints in Jerusalem, may be acceptable to them, and contribute to remove the prejudices which they entertain against the Gentile Christians for not obeying the law.

32 That in joy, on account of the reconciliation of the Jewish to the Gentile brethren, I may come to you, by the will of God, and may with you be refreshed, by the happiness following that reconciliation.

33 Now may God, the author of peace, and who I hope will produce peace between the Jews and Gentiles, be with you all: and to shew my sincerity in this wish I say Amen.

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what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem, found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders who set them on, stood forth next, and accused Paul before the governors, Felix and Festus. who more than once tried him for his life. And although in these different trials, his innocence clearly appeared, yet in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at home in joy, as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain, as a malefactor.

## CHAP. XVI.

*View and Illustration of the Salutations in this Chapter.*

**P**HŒBE, a deaconess of the church of Cenchreæ, having occasion to go to Rome about some important affairs, the apostle earnestly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation he subjoined salutations to a number of persons by name, members of the church at Rome, with whom it seems he was acquainted, ver. 3.—:6.

The names of the persons saluted shew them to have been Greeks or of Greek extraction. We may therefore conjecture that they had settled themselves in Rome for the sake of commerce, or of exercising their particular trades. But being afterwards banished by the Emperor Claudius, under the denomination of Jews, they had retired some of them into Greece, others into the Lesser Asia, and others into Judea, where it is supposed they became known to the apostle Paul, in the course of his travels through these countries. Some of the saluted are called by the apostle his kinsmen, either because they were his relations, or because they were of the same nation with himself, and who, during their banishment from Rome, or perhaps before it, had been converted to Christianity. These, with many others, returned to Rome on the death of Claudius, and re-established the church there in its former lustre, as was formerly observed in the preface to this epistle, p. 171.

The Papists affirm, that at the time the apostle wrote this letter, St. Peter was in Rome exercising the office of Bishop in the church there. But if Peter had been in Rome when this epistle was written, Paul probably would have known it: in which case, he would not have omitted him in the salutations, and have mentioned so many others of inferior note.—The apostle's saluting so many members of the church at Rome, could not displease the rest who were not personally known to him. By saluting all his acquaintance in Rome, the apostle proposed

## OLD TRANSLATION.

CHAP. XVI. I I commend unto you Phebe our

## GREEK TEXT.

Ι Συνισημι δε υμιν Φοιβην την αδελφην ημων, εσαν

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Ver. 1.—1. *I recommend to you Phæbe.* Bengelius thinks the Gentiles, after their conversion, retained their names, though taken from the



proposed to make himself known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apostolical character and gifts, and of his success in converting the Gentiles. The truth is, he wished the Roman brethren to be well informed concerning these matters, because the knowledge of them was necessary to give his letter its full effect, with these who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles, it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ, on account of their character. Farther, 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 hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17.—20.—Then sent them salutations from his assistants, ver. 21, 22, 23.—To which he added his own apostolical benediction, ver. 24.—And concluded 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, ver. 25, 26, 27.

NEW TRANSLATION.

COMMENTARY.

CHAP. XVI. I I CHAP. XVI. I I  
*recommend to you Phœbe* ' *you who are in Rome, Phœbe our*

the heathen deities, because it put them in mind of their former state.

fisher, which is a servant of the church which is at Cenchrea :

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath

διακονον της εκκλησιας της εν Κεγχραις·

2 Ἴνα αὐτὴν προσδεξήσθε ἐν Κυρίῳ ἁξίως τῶν ἁγίων, καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν ἡμῶν χρεΐσῃ πραγματι· καὶ

2. *Our fisher.* The apostle calls *Plabe his fisher*, because she was a Christian. The appellations of *brother* and *sister*, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith; consequently the brethren of Christ, who acknowledged the relation, by publicly declaring, Matt. xii. 50. *Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.*

3. *Who is a deaconess of the church.* Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were their relations. His words are, “Pleraque nostris moribus sunt decora, quæ apud illos turpia patantur. Quem enim Romanorum, pudet uxorem ducere in convivium? aut cujus nater familias, non primum locum tenet ædium, atque in celebritate versatur? quod multo fit aliter in Græcia. Nam neque in convivium adhibetur, nisi propinquorum; neque fedet, nisi in interiore parte ædium, quæ Γυναικωνίτις, gynaconitis adpellatur, quo nemo accedit, nisi propinqua cognatione conjungitur.” In Asia the female sex were under still greater restraints. Wherefore, as the Christian religion was first spread in Asia and Greece, it is evident, that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private, from some of their own sex who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that even in the apostle’s days some women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly converted and the young of their own sex, and to exhort the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where also, ver. 9. their *character* and *election* are described. — Farther, as the first Christians were remarkable for their love to each other, they appointed in every church, men to whom they gave the appellation of *deacons*, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans who were destitute, the sick also, and the imprisoned for their religion, whom they visited and comforted with the greatest tenderness. See Rom. xii. 8. note 5. In like manner they appointed women whom they named *deaconesses*, to perform the same offices to the distressed of their own sex, and whom for that purpose they supplied with money out of the church’s funds.

The

our sister, <sup>2</sup> who is a deaconess <sup>3</sup> of the church which is in Cenchrea: <sup>4</sup>

2 That ye may receive her in the Lord, as becometh saints, (53) and assist her in whatever business <sup>1</sup> she may have need

sister in the faith, who is Διακονου, a deaconess, (see 1 Tim. iii. 11. note 1.) of the church which is in Cenchrea.

2 And I desire, that ye may shew her the respect due to a faithful servant of Christ, as becometh his disciples to do to a person of her excellent character, and assist her in whatever

The character and office of these female deacons the apostle has described, 1 Tim. v. 9. and ver. 10. orders the widows or female presbyters, to be chosen from among them. The deaconess is also described, 1 Tim. iii. 11. and in the Apostolical Constitutions, lib. iii. c. 15. Προχειρισται δε και διακονου πιστην και αγιαν, εις τας των γυναικων υπηρεσιαν. *Orain a so a deaconess who is faithful and holy, for the ministries towards the women.* Ignatius likewise in his epistle Ad Antiochens. No. xii. thus writes, *I salute, τας εν Χριστω διακονους, the deaconesses in Christ.* Pliny too, in his famous letter to the emperor Trajan, mentions them. For he told him, that in order to get certain information on the torture concerning the Christians, he had put two maid servants to the torture, who were called among the Christians *Ministræ*, that is *Deaconesses*; expecting no doubt, that as they were of the weaker sex, and held an office in the church, they would be constrained to discover the secrets of their religion. His words are, *Quo magis necessarium credidit, ex duabus ancillis quæ MINISTRÆ dicebantur, quid esset veri, et per tormenta querere.*—The office of female deacon being of such early institution, and of such utility, it is probable *Phæbe* held that office in the church at Cenchrea. For she is not only called διακονου, a deaconess, but she is said to have performed the offices of a deaconess, ver. 2. *She hath been a helper of many, and of myself also*: at least Origen and Chrysostome understood the apostle as speaking of a female deacon in this passage.

4. *Which is in Cenchrea.* Cenchrea was the eastern sea port of Corinth. It was situated on the Saronic gulph, about seventy furlongs (near nine miles) from the city. And being more convenient, it was better frequented than Lechaum, the sea-port on the western bay. Northward from Cenchrea, and on the same bay, there was another port called *Schœnus*, where the isthmus was narrowest, and where ships were drawn overland from the one bay to the other. The temple of Neptune, in honour of whom the *Isthmian games* were celebrated, was situated below *Schœnus*, towards Corinth. And on the road between the temple and Corinth, the theatre and stadium stood, where the games were celebrated. This shews the propriety of the many allusions, which the apostle in his letters to the Corinthians, has made to these famous games.

Ver. 2.—1. *Assist her in whatever business she may have need of you.* This implies that *Phæbe* had come to Rome on business of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome; or to complain of undue exactions by some of the emperor's officers in the province.

been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my 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 house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτὲ ἐμεῖ.

3 Ἀσπασασθε Πρισκιλλαν καὶ Ἀκυλαν τὰς συνεργὰς μὲ ἐν Χριστῷ Ἰησοῦ·

4 (Οἵτινες ὑπὲρ τῆς ψυχῆς μὲ τοῦ ἑαυτῶν τραχηλοῦ ὑπέθηκαν· οἷς ἐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·)

5 Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν· Ἀσπασασθε Ἐπαινετοῦ τοῦ ἀγαπητοῦ μὲ, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαιῆς εἰς Χριστόν.

2. For indeed she hath been a helper of many, &c. The word *προστάτις*, properly signifies a *patron*. Plutarch says of Romulus, *He separated the more powerful from the common people, πατρῴνας νομιμάζων, ὅπως ἐστὶ προστάτας, calling them patrons, that is, proflata*. The Romans gave the name of *patrons*, to persons who assisted with their advice and interest, those who were connected with them as *clients*. Wherefore, Phœbe being called a *proflata*, or *patron* of many, it implies, that she was a woman of considerable wealth and influence. Or we may suppose the name was given her, on account of the offices she performed to many as a *deaconess*. This was Beza's opinion. For he says *προστάτις* is the same with *προξενός*, which signifies a person appointed by a city, to receive and entertain strangers.—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.

Ver. 3. *Salute Priscilla and Aquila my fellow labourers*. When Paul left Corinth the first time, Aquila and Priscilla accompanied him to Ephesus, Acts xviii. 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 is plain from their sending their salutations to the Corinthians, in the apostle's first epistle, chap. xvi. 19. which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned Acts xix. 1. But on the death of the emperor Claudius, Aquila and Priscilla seem to have gone back to Rome, to follow their occupation: for they were in Rome when the apostle wrote his epistle to the Romans, as is evident from this salutation. And because both at Corinth and Ephesus they had been

very

of you: for indeed she hath been a helper of many,<sup>2</sup> and of myself also.

3 Salute Priscilla and Aquila<sup>1</sup> my fellow labourers in Christ Jesus.

4 These persons, for my life laid down their own neck;<sup>1</sup> to whom not I only give thanks, but even all the churches of the Gentiles.

5 Likewise SALUTE the church which is in their house.<sup>1</sup> Salute Epænetus my beloved,<sup>2</sup> who is the first fruit of Achaia<sup>3</sup> in Christ.

business she may have need of your good offices. For indeed she hath been (Προσταντις), a helper of many, and of myself also.

3 In my name, wish health to Priscilla, and Aquila her husband, my assistants in preaching the gospel at Corinth.

4 These excellent persons, to save my life, exposed themselves to death; to whom therefore, not I only am thankful, but even all the churches of the Gentiles, who consider themselves as indebted to them for preserving the life of their apostle, and spiritual father.

5 Likewise, wish health to the members of the church which is in their house. Salute Epænetus, whom I dearly love, because he is the first person I converted in the province of Achaia.

very active in spreading the gospel, the apostle in his salutation, calls them his fellow helpers in Christ Jesus; mentioning Priscilla first, either because she was converted before her husband, or because, as Chrysostome thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge, as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

Ver. 4. *These persons for my life laid down their own neck.* This is said, in allusion to the custom of placing on blocks, the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver. 5.—1. *Likewise salute the church which is in their house.* As Aquila and Priscilla were the apostle's fellow helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26. we may suppose that such of the disciples as were not far advanced in knowledge, resorted to them for instruction: and that assemblies were held in their house, on the first day of the week for the worship of God. These are what the apostle calls *the church in their house.* Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the

6 Greet Mary, who bestowed much labour on us.

6 Αἰπάσασθε Μαριὰμ, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me:

7 Αἰπάσασθε Ἀνδρονικὸν καὶ Ἰουνίαν τῆς συγγενεῖς με, καὶ συναιχμαλωτῆς με, οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρό ἐμοῦ γεγόνασιν ἐν Χριστῷ.

8 Greet Amplias my beloved in the Lord,

8 Αἰπάσασθε Ἀμπλιαν τοῦ ἀγαπητοῦ με ἐν Κυρίῳ.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

9 Αἰπάσασθε Οὐρβανὸν τοῦ συνεργοῦ ἡμῶν ἐν Χριστῷ, καὶ Σταχυν τοῦ ἀγαπητοῦ με.

10 Salute Apelles approved in Christ. Salute

10 Αἰπάσασθε Ἀπελλῆν, τοῦ δοκιμῶν ἐν Χριστῷ. Αἰ-

the salutation was sent *to the church* in such a house: but when a part of a family only was converted, the salutation was directed to those in the family, *who were in the Lord*, ver. 11. or *to the brethren with them*, ver. 14. or *to all the saints with them*, ver. 15.

2. *Salute Erænetus my beloved* Theophylact observes, that it is 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 of the person's worth.

3. *Who is the first-fruit of Achaia.* The Alexandrian and Clermont MSS. with the Arabic, Ethiopic, and Vulgate versions, and Origen, Chrysofome, Theodoret, with many of the Latin commentators, have τῆς Ἀσίας, *of Asia*, in this place: which some suppose to be the true reading, because the apostle calls the house of Stephanas *the first-fruit of Achaia*, 1 Cor. xvi. 15. But if Erænetus was one of that house, he was a part of the first-fruit of Achaia.—If *Asia* is the true reading here, the proconsular Asia is meant.

Ver. 6. *Salute Mary, who laboured much with us.* If the common translation, *who bestowed much labour on us*, is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however, ver. 12. note 2.

Ver. 7.—1. *Salute Andronicus and Junias.* It is doubtful whether Ἰουνίαν is the accusative of Ἰουνίης, or of Ἰουνία. If of the former, it is the name of a man; if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband, or her brother. But most commentators are of opinion, that

6 Salute Mary, who laboured much (εἰς, 149.) with us.<sup>1</sup>

7 Salute Andronicus and Junias<sup>1</sup> my kinsmen<sup>2</sup> and my fellow-prisoners,<sup>3</sup> who are of note among the apostles,<sup>4</sup> and who were in Christ<sup>5</sup> before me.

8 Salute Amplias<sup>1</sup> my beloved in the Lord.

9 Salute Urbanus our fellow-labourer in Christ, and Stachys my beloved.

10 Salute Apelles the approved in Christ.<sup>1</sup> Sa-

6 Salute Mary, who underwent great fatigue in spreading the gospel along with us.

7 Salute Andronicus and Junias my kinsmen, and formerly prisoners with me for the sake of Christ, who are in high estimation among the apostles, on account of their talents and virtues, and who were in the church of Christ before me.

8 Salute Amplias, whom I dearly love, on account of his sincere attachment to Christ.

9 Salute Urbanus, who assisted me in preaching Christ: and Stachys, whom I sincerely love, on account of the goodness of his disposition.

10 Salute Apelles, who, by sustaining many persecutions, hath ap-

that this is the name of a man, because the apostle adds, *who are of note among the apostles.*

2. *My kinsmen.* The apostle styles all the Jews, συγγενεῖς, *kinsmen*, Rom. ix. 3. It is therefore uncertain, whether he means that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. *And my fellow prisoners.* At the time this letter was written, Paul had been in prisons 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.

4. *Who are of note among the apostles.* The name *apostle*, was sometimes given to ministers of the word, who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called *an apostle*, Acts xiv. 14. *Andronicus* and *Junias*, may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostles. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. *And who were in Christ before me.* The word *Christ* is often used by Paul, to denote *the religion of Christ*, and *the church of Christ*, which is his body. From *Andronicus* and *Junias* 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. Yet that is uncertain.

Ver. 8. *Salute Amplias.* Some MSS. and the Vulgate version, have here *Ampliatius*.

Ver. 10.—1. *Salute Apelles, the approved in Christ.* Τοῦ δοκιμῶν ἐν Χριστῷ. *The approved in Christ*, or in the gospel, is one who on being

them which are of Aristobulus *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Afyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

πασασθε τες εκ των Αριστοβουλου.

11 Ασπασασθε Ἡρδιωνα του συγγενη μου. Ασπασασθε τες εκ των Ναρκισσου, τες αυτας εν Κυριω.

12 Ασπασασθε Τρυφαιναν και Τρυφωσαν τας κοπιωσας εν Κυριω. Ασπασασθε Περσιδα την αγαπητην, ητις πολλα εκοπιασεν εν Κυριω.

13 Ασπασασθε Ῥεφον του εκλεκτου εν Κυριω, και την μητερα αυτε και εμε.

14 Ασπασασθε Ασυγκριτον, Φλεγοντα, Ἑρμαν, Πατροβαν, Ἑρμην, και τες συν αυτοις αδελφες.

tried by affliction and persecution for the gospel, has been found a real Christian; a noble character this, and greatly to be respected

2. *Salute those who are of the family of Aristobulus.* Aristobulus himself was 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 seem to have had each of them a numerous family of slaves and others, some of whom were Christians, and the fame of whose virtues had reached the apostle.

Ver. 11. *Salute those of the family of Narcissus who are in the Lord.* Many think this was the famous Narcissus, the freed man and favourite of the emperor Claudius. But this epistle being written, A. D. 57. Narcissus the emperor's favourite was then dead. For Tacitus, *Annal.* lib. xiii. 1. and Dio, lib. lx. fine, inform us, that he died in the first year of the emperor Nero, answering to A. D. 54. However, as the salutation is not sent to Narcissus, but to the Christians of his family, it may have subsisted after his death.

Ver. 12. *Salute Tryphena and Tryphosa, who labour in the Lord.* τας κοπιωσας, being in the feminine gender, the persons here said to labour in the Lord, were probably female presbyters or deacons, who employed themselves at Rome in propagating the gospel: as was Persis likewise, who in the next clause is said to have laboured much in the Lord. And as Mary is said, ver. 6. to have laboured much with the apostle, she also may have exercised one or other of these offices in some



Iute those who are of the *FAMILY* of Aristobulus.<sup>2</sup> *proved himself a firm Christian. Salute the brethren, who are of the family of Aristobulus.*

11 Salute Herodion my kinsman. *Salute those of the FAMILY of Narcissus, who are in the Lord.* 11 Salute, in my name, Herodion my kinsman. *Salute those members of the family of Narcissus, who are converted to Christianity.*

12 Salute Tryphæna and Tryphosa, who labour in the Lord. *Salute the beloved Persis, who laboured much in the Lord.* 12 Salute Tryphæna and Tryphosa, women who employ themselves in maintaining the cause of Christ at Rome. *Salute Persis, the beloved of all who know her, and who hath laboured much in promoting the cause of Christ.*

13 Salute Rufus, the chosen in the Lord, and her WHO is the mother both of him and of me. 13 Salute Rufus, who is a most excellent Christian: and do the same to her, who is his mother, and because of her affection to me, my mother also.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. 14 In my name, salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.

some of the great cities of Asia or Greece, where the apostle preached, and by her zealous services, especially among her own sex, may have been of use to the apostle and his assistants, while preaching the gospel.

Ver. 13.—1. *Salute Rufus.* There is mention made of *Simon of Cyrene, the father of Alexander and Rufus*, Mark xv. 21. And many are of opinion, that that Rufus is the person whom the apostle here salutes. But others think them different, because from the circumstance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark, was of Cyrene. Yet as the apostle calls the mother of Rufus his mother, on account of the many good offices he received from her, he who never was in Rome, must have received them elsewhere; consequently she had not always resided in Rome, but may have come there lately with her son.

2. *Chosen in the Lord.* This epithet implies, that Rufus was a Christian eminent for his faith, and piety, and virtue. See Prelim. Ess. iv. 41.

Ver. 14. *Salute Hermas.* According to the general opinion of the fathers, (Euseb. Ecc. Hist. lib. 3) this is the author of the ancient writing called *Pastor*, or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian, and others; and which still remains.

—Of the other persons mentioned in this verse, we know nothing.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

15 Ασπασασθε Φιλολογον και Ιουλιαν, Νηρεα και την αδελφην αυτε, και Ολυμπαν, και τες συν αυτοις παντας αγιες.

16 Ασπασασθε αλληλους εν φιληματι αγιω. Ασπασονται υμας αι εκκλησιαι τε Χριστου.

17 Παρακαλω δε υμας, αδελφοι, σκοπειν τες τας διχοσασιας και τα σκανδαλα παρα την διδαχην ην υμεις εμαθετε, ποιουντας και εκκλινατε απ αυτων.

This however we know, that their being saluted of the apostle by name, was a testimony of his respect, and of the worthiness of their character.

Ver. 15.—1. *Salute Philologus and Julia.* The same doubt occurs concerning *Ιουλιαν*, as concerning *Ιουλιαν*, ver. 7. Origen took it for the name of a woman, and supposed her to be Philologus's wife.

2. *And Olympas.* The circumflex accent on the last syllable of *Ολυμπαν*, shews that they who added the accents to the Greek Testament, thought it the name of a man: on this supposition the nominative is *Ολυμπας*.

Ver. 16.—1. *Salute one another with an 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 Simon, Luke vii. 45. *Thou hast given me no kiss*, meaning, that he had not expressed such affection to him, as the woman had done, who kissed his feet. Judas 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 a laudful kiss, and *the kiss of love*, 1 Pet. v. 14. to distinguish it from the treacherous kiss of Joab and Judas, being given as an expression of that sincere, chaste, 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

15 Salute Philologus, and Julia, <sup>1</sup> Nereus, and his sister, and Olympas, <sup>2</sup> and all the saints who ARE with them.

16 Salute one another with an holy kiss <sup>1</sup> The churches of Christ <sup>2</sup> salute you.

17 (Δε) Now I beseech you, brethren, mark <sup>1</sup> them who make separations and occasions of falling, <sup>2</sup> contrary to the doctrine which ye have learned; <sup>3</sup> and avoid them. <sup>4</sup>

15 In my name, salute Philologus and Julia, Nereus and his sister, and Olympas, and all the Christians who are in their families.

16 To shew that Christian affection which ye bear to each other, salute one another with a chaste kiss. The churches of Christ at Corinth and Cenchrea, and in all the province of Achaia, salute you.

17 Now I beseech you brethren, mark them, who set up separate assemblies for worship, and who occasion the weak to fall by false doctrine, or by enjoining things indifferent as necessary, contrary to the doctrine which ye have learned from me in this epistle, and avoid them.

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. Εἰς τὸ ἕτερον μέρος, οἱ ἄνθρωποι καθέξουσιν μετὰ πᾶσης ἡσυχίας, καὶ εὐταξίας· καὶ αἱ γυναῖκες κατἑξουσιν, καὶ αὐταὶ καθέξουσιν, σιωπῆς ἀγασσά. 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, Εἶτα καὶ ἀσπάζουσιν ἀλλήλους; οἱ ἄνδρες, καὶ ἀλλήλους; αἱ γυναῖκες, τὸ ἐν κυρίῳ Φιλ. μ. 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 manners, this method of sitting in the public assemblies for worship, hath been changed. But that it was the ancient method, cannot be doubted, being derived from the synagogue.

2. The churches of Christ salute you. Paul wrote this epistle from Corinth, the chief city of Achaia; a province in which there were Christian churches, at Corinth, at Cenchrea, and perhaps in different cities of Peloponnesus. Wherefore, the churches of Christ, who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

er. 17.—1. Now I beseech you, brethren, mark. The word σκοπεῖν, signifies to observe attentively and diligently, as they do who are placed in a watch tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. Them who make τὰς διχοστασίας, separations and occasions of falling. τὰ σκάνδαλα. See Rom. xiv. 21. note. The apostle had in his eye, the Jewish teachers, who in many churches, set up separate assemblies

18 For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise 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.

18 Οἱ γὰρ τοῖς τοῖ τῷ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εὐδελουσκον, ἀλλὰ τῆ ἐαυτῶν κοιλίας· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπαταῶσι τὰς καρδίας τῶν ἀκακῶν.

19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντα ἀφικέτο. Χαίρω ἐν τῷ ἐφ' ὑμῖν· θελω δὲ ὑμᾶς σοφῆς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίας δὲ εἰς τὸ κακόν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τὰς πόδας ὑμῶν ἐν ταχείᾳ. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

for the worship of God, (See Jude, ver. 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, This they did, from no regard to the Lord Jesus, but to enrich themselves, and to live in sensual pleasure, ver. 18. for by making themselves the heads of these schismatical assemblies, they drew a plentiful maintenance from their followers, whereby they enriched themselves, and gratified their lusts. See Philip iii. 19.

3. *Contrary to the doctrine which ye have learned;* namely, from from me in this epistle. Or, many of the Roman brethren may have heard the apostles and other inspired men, preach in Judea and elsewhere, from whom they learned the genuine doctrines of the gospel. According to this interpretation, the apostle, as Estius observes, insinuates here, that even the common people, by the help of general principles, may discern true doctrine from that which is false.

4. *And avoid them.* It is worthy of notice, that the apostle desires the faithful to mark them who cause 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 might have been infected with their errors and vices. For, as the apostle told Timothy, 2 Epist. ii. 17. *their word will eat, as doth a gangrene.*

18 For they *who* are such do not serve our Lord Jesus Christ, but their own belly; and by good words,<sup>1</sup> and blessings,<sup>2</sup> deceive the hearts of the innocent.<sup>3</sup>

18 For such teachers, whatever they may pretend, do not serve our Lord Jesus Christ, but their own lusts, and by plausible discourse, and hypocritical words of happiness, they draw away the affections of the innocent, who have no suspicion of their wickedness.

19 Now your obedience<sup>1</sup> is reported to all men. I therefore rejoice on your account; nevertheless I wish you indeed to be wise (εἰς, 142.) with respect to good, and pure<sup>2</sup> with respect to evil.

19 Now your obedience in turning from idols, to the true God, is reported through the whole empire, I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good, so as to discern and practise it habitually, and to be pure with respect to evil, by avoiding all false doctrines and wicked actions.

20 And the God of peace will bruise Satan under your feet soon.<sup>1</sup> The grace of our Lord Jesus Christ BE with you.<sup>2</sup> Amen.

20 And God, who is the author of peace, will produce peace among you, by bruising Satan under your feet soon; I mean the unbelieving Jews, and Judaizing teachers, who make divisions among you. The favour of our Lord Jesus Christ be with you. Amen.

Ver. 18.—1. *And by good words.* Χρησολογίας, comes from χρῆσι-λογῶ, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who fawns and flatters, without possessing any real benevolence. Thus, the emperor Pertinax was called *Christologus*, because, as Aurelius Victor elegantly expresses it, *Blandus esset, magis quam benignus.*

2. *And blessings.* Ευλογία benedictio, falsa imprecatio. The false teachers, to gain the affections of their disciples, prayed with great seeming earnestness for all manner of blessings to them.

3. *They deceive the hearts of the innocent* Ἀνακτων This word denotes persons entirely free from guile; persons upright and unsuspecting, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver 19.—1. *Now your obedience is reported to all men;* literally, *your obedience hath come to all*, that is, the fame of your obedience hath come. For that such a number of the inhabitants of the metropolis of the Roman empire, had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. *I wish indeed to be wise, &c.* The apostle's argument is this; Since ye have shewn such prudence and discernment in receiving the

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

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.

21 Ασπαζονται υμας Τιμοθεοσ ο συνεργοσ μου, και Λυκιωσ και Ιασων και Σωσιπατροσ, οι συγγενεσ μου.

22 Ασπαζομαι υμασ εγω Τερτιωσ ο γραψασ την επιστολην εν Κυριω.

23 Ασπαζεται υμασ Γαιωσ ο ξενωσ μου και της εκκλησιασ ολης. Ασπαζεται υμασ Εραστοσ ο οικονομοσ της πολεωσ, και Κουαρτωσ ο αδελφοσ.

gospel, ye should shew like prudence and discernment in your behaviour under the gospel, by doing every thing that is good, and by preserving yourselves unpolluted with evil.

Ver. 20.—1. *And the God of peace will bruise Satan under your feet soon*. The Hebrew word *Satan*, signifies an enemy. But because the chief of the evil spirits in rebellion against God, is the greatest enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and also to the Judaizing teachers and their adherents, who for Jewish purposes, bred divisions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called *ministers of Satan*, 2 Cor. xi. 15. The speedy destruction of these false teachers who occasioned divisions in the church, the apostle foretold, by assuring the Romans, that *the God of peace would bruise Satan under their feet soon*: I suppose, in allusion to the bruising of the head of the serpent, under the heel of the seed of the woman. See the Illustration prefixed to chap. xi. pag. 413.

2. *The grace of our Lord Jesus Christ be with you*. The apostle, entertaining the warmest affection towards the faithful in Rome, gave them his apostolical Christian benediction, both here and ver. 24. to shew them how much his heart overflowed with love to them. But in the Syriac version it is omitted at the 24th verse, and added at the end of the epistle.

Ver 21.—1. *Timothy my fellow-labourer*. Timothy was converted by Paul while very young. And being chosen by him as his assistant in the ministry, he accompanied him in all his journeys, and shared with him in all his dangers. Hence he styles him *his fellow labourer*. See Pref to 1 Tim. sect. i.

2 *and Lucius*. There is a person of this name, mentioned, Acts xiii. 1 as one of the prophets of the church at Antioch. But Lucius of Antioch, being no where mentioned as Paul's companion in travel, Origen

21 *Timothy* my fellow-labourer,<sup>1</sup> and *Lucius*,<sup>2</sup> and *Jason*,<sup>3</sup> and *Sosipater*,<sup>4</sup> my kinsmen, salute you.

22 *I Tertius*,<sup>1</sup> who wrote (τῷ, 71.) this letter, salute you in the Lord.

23 *Caius*<sup>1</sup> mine host, and of the whole church, saluteth you. *Erastus* the chamberlain<sup>2</sup> of the city saluteth you, and *Quartus* your brother.<sup>3</sup>

21 *Timothy*, my assistant in the ministry, and *Lucius*, and *Jason*, and *Sosipater*, my kinsmen, who are at present with me, salute you.

22 *I Tertius*, who wrote this letter from the apostle's autograph, is permitted by him to salute you as the disciples of Christ.

23 *Caius*, with whom I lodge, and who shews hospitality to all the members of the church here, wishes you health. So doth *Erastus*, the chamberlain of Corinth, and *Quartus*, one of your own church, who at present is with me.

Origen supposed the *Lucius* who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius*, after the Roman manner, as he called *Silas*, *Silvanus*. But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. *And Jason* He his thought by many to have been the *Jason* with whom the apostle lodged at Thessalonica, Acts xvii. 7. And who, on that account, was accused to the magistrates of harbouring seditious persons.

4. *And Sosipater*. This, I suppose, is the person called *Sopater of Berea*, who is said to have accompanied the apostle to Asia, Acts xi. 4. He and *Jason* are called the apostle's kinsmen, because they were Jews.

Ver. 22. *I Tertius, who wrote this epistle, salute you*. It seems *Tertius* was well known to the Roman brethren. From his name he may be supposed to have been a Roman. Others think this is *Silas*, because his name is of the same signification with *Tertius*.

Ver. 23.—1. *Caius mine host*. He is generally believed to have been *Caius* of Corinth, whom Paul baptized, 1 Cor i. 14. And who being a man of wealth, and of a benevolent disposition, entertained the apostle in his house, at the time this epistle was written: and shewed great hospitality likewise to all the members of the church at Corinth. See 3 John, Pref. sect. 2.

2. *Erastus the chamberlain of the city saluteth you*. At Smyrna there was an officer of this kind, who is mentioned among the other magistrates of the city. Marmor. Oxon. p. 265. Μελετητής νε : οικονομός, *Meletus the younger, steward*. In the Vulgate version, οικονομός πολιτείας, is translated, *Arcarius civitatis. The treasurer of the city*. *Erastus* being a person of such note, his conversion and salutation must have occasioned great joy to the brethren in Rome.

3. *And Quartus your brother*. I have supplied the word *your*, because to call *Quartus* simply a brother, was no distinction at all, un-

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἕ μην.

25 Τῷ δὲ δυναμένῳ ὑμᾶς ἐστηρίξαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κηρύγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκαλύψιν μυστηρίου χρόνοις αἰωνίοις σεσιγήμενῶν,

less, as some conjecture, it imports that he was a minister of the gospel. That Quintus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think probable from their names, which are evidently Latin.

Ver. 24. *The grace of our Lord Jesus Christ be with you all* This is the concluding apostolical benediction, which St. Paul always wrote with his own hand, to distinguish his genuine epistles from those that were forged in his name, 2 The 3. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen, on this occasion, he added also in his own hand-writing, that grand doxology, contained ver. 25, 26, 27. in which he offers a solemn thanksgiving to God, for the calling of the Gentiles, by the apostles 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 extremely acceptable to all the Gentiles.

Ver. 25.—1. *Now to him who is able to stablish you, according to my gospel.* What the apostle wished the Romans to be established in, was those essential points of doctrine, which he always preached, and which he had inculcated in this letter; namely, the gratuitous justification of Jews and Gentiles by faith, without works of law. And in particular the justification of the Gentiles, without subjecting them to the law of Moses. 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.

2. *According to the revelation of the mystery.* The apostle calls the admission of the Gentiles to all the privileges of the church and people of God, without subjecting them to the law of Moses, *a mystery*, because it was a doctrine of much greater importance, than any doctrine taught in the heathen mysteries; and because, like these mysteries,



24 The grace of our Lord Jesus Christ **BE** with you all. <sup>1</sup> Amen.

24 Loving you affectionately, I give you my apostolical benediction a second time, (see ver. 27.) *The favour of our Lord Jesus Christ be with you all Amen.*

25 (δε) Now to him *who is able* to stablish you according to my gospel, <sup>1</sup> and the preaching of Jesus Christ, (κατα) according to the revelation of the mystery *kept secret IN the times of the ages,* <sup>3</sup>

25 *Now to him, who is able to stablish you in the belief that by faith and not by the law, the Gentiles shall be saved, according to my gospel and the preaching concerning Jesus Christ by all the apostles, according to the revelation of the mystery to them, which, though contained in the covenant with Abraham, was kept secret, in the time of the Mosaic dispensation,*

mysteries, it had hitherto been kept secret. See the next note, and Ephes. i. 9 note.

3 *Which hath been kept secret in the times of the ages*, that is, during the dispensation of the law of Moses, which, as Locke observes, is called *αιων*, the age, Luke i. 70. Acts.iii. 22. and *χρονος αιωνος*, 2 Tim. i. 9. Tit. i. 2. and in this verse, *χρονος αιωνος*, because under the law, time was measured by *αιωνες*, ages or *jubilees*. Hence God is called *the Rock of ages*, in the same sense that he is called *the Rock of Israel*. He was the strength and support of the people who lived under *the ages*, or Mosaic dispensation. Farther, the same author observes, that the reception of the Gentiles into the visible church of God, could not be called a *mystery* or *secret*, till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then, there were no such names of distinction known among mankind as *Jew* and *Gentile*, to denote those who were in or out of the visible church. Hence the propriety of the expression, *kept secret in the times of the ages*. It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of *the nations* to be the people of God, was promised under the idea of  *blessing them in Abraham's seed*. Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant, or by the prophets, of the condition on which the Gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith*, is the great *secret*, said in this verse to be kept hid during the times of the ages, or Mosaic dispensation; but which (ver. 26.)

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God only wife, be glory through Jesus Christ for ever. Amen.

26 Φανερωθεντος σε νυν, δια τε γραφων προφητικων, κατ' επιταγην τρις αιωνις Θεου, εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος,

27 Μονω σοφω Θεω, δια Ιησου Χριστου, ω η δόξα εις τρις αιωνας. Αμην.

was made manifest to the apostles by revelation, in order to be preached to all the Gentiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate *χριστου αιωνιως σεσηγημενος*, *kept secret in ancient times*. But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. *To the wise God alone, through Jesus Christ*. This, I think, is the true translation of *μονω σοφω Θεω*, both here, and in the doxologies, 1 Tim. i. 17. Jude, ver. 25. For if the translation were to run in the following manner, *to the only wise God*, it would imply, that there are some Gods who are not wise. On the other hand, if we render the clause thus, *To God, only wise*, the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above, clearly expresses the apostle's meaning, which 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. Whereas all others, to whom glory is due, derive their title to it, from the perfection which he has communicated to them, or the authority which he has bestowed on them.

2. I say,

26 (But is now made manifest, and by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to the obedience of faith)

27 To the wise God alone, through Jesus Christ, I say, to him BE the glory for ever. Amen.

26 But is now fully published to the world, by the preaching of the gospel; and according to the commandment of the eternal and unchangeable God, contained in the prophetic writings of the Jews, is made known to all the Gentiles, in order to produce in them, the obedience of faith,

27 To the wise God alone, who possesses all perfection in and of himself, through the illumination of Jesus Christ, I say with understanding, to him be the glory of the salvation of the world ascribed for ever. And for the truth of all that I have written, I appeal to God, by saying Amen to the whole.

2. I say, to him be the glory for ever. Ὡς ἡ δοξῆ. Here the relative φ, is put for αὐτῷ, to him. See Epes. iii. 21. unless, with our translators, we think it a pleonasm, or adopt the reading of some printed editions, in which φ is omitted.

THUS endeth the apostle 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 mere 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.

END OF VOL. I.



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